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A Prayer on entering Church.

Give us grace, O Lord, to offer Thee a reverent worship both with body and spirit. May we praise Thee with glad hearts, pray to Thee with earnest hearts, and hear Thy word with humble hearts, through Jesus Christ our Lord. Amen.

A Prayer for the Clergy and Choir.

Bless, O Lord, Thy Priests and Deacons, and all who lead the service of Thy Sanctuary. Give them grace to worship before Thee with devout hearts, and accept the offering which they make unto Thee, through Jesus Christ our Lord. Amen.

A Prayer before leaving Church.

Forgive, O Lord, all our wandering thoughts, and accept the imperfect worship which we have now offered to Thee, in union with Thy whole Catholic Church, in the Name of Jesus Christ our Mediator and Intercessor. Amen.

NOTE.

This Book is intended for Young People and Learners to use as their own Prayer Book at Church and at Home.

The
Learners' Prayer Book;

BEING THE

BOOK OF COMMON PRAYER,

AND ADMINISTRATION OF

THE SACRAMENTS,

AND OTHER RITES AND CEREMONIES OF THE CHURCH,
ACCORDING TO THE USE OF THE CHURCH OF
ENGLAND: TOGETHER WITH THE

PSALTER OR PSALMS OF DAVID,

POINTED AS THEY ARE TO BE SUNG OR SAID IN CHURCHES;
AND THE FORM AND MANNER OF MAKING, ORDAINING,
AND CONSECRATING OF BISHOPS, PRIESTS,
AND DEACONS.

WITH SIMPLE NOTES.

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This is the Book authorized by the Church of England for Public Worship. Worship includes reverence of the body, and the uplifting of the soul to God.—Prayer is only one part of worship. Praise and thanksgiving are higher than prayer. God hath said "Whoso offereth Me thanks and praise he honoureth Me."—The highest and best worship of all is given to God in the Sacraments.

Act = a law passed by Parliament.

Uniformity = of one pattern.

Primo Elizabethae = the first year of Elizabeth's reign, 1558.

AN ACT

FOR THE UNIFORMITY OF COMMON PRAYER, AND SERVICE IN THE CHURCH, AND ADMINISTRATION OF THE SACRAMENTS.

PRIMO ELIZABETHÆ.

WHERE at the death of our late Sovereign Lord King *Edward* the Sixth, there remained one uniform Order of Common Service and Prayer, and of the Administration of Sacraments, Rites and Ceremonies of the Church of *England*, which was set forth in one Book, intituled, *The Book of Common Prayer, and Administration of Sacraments, and other Rites and Ceremonies in the Church of* England, Authorized by Act of Parliament, holden in the fifth and sixth years of our said late Sovereign Lord King *Edward* the Sixth, intituled, *An Act for the Uniformity of Common Prayer, and Administration of the Sacraments;* The which was repealed, and taken away by Act of Parliament, in the first Year of the Reign of our late Sovereign Lady Queen *Mary*, to the great decay of the due honour of God, and discomfort to the Professors of the Truth of Christ's Religion:

Be it therefore Enacted by the Authority of this present Parliament, That the said Statute of Repeal, and every thing therein contained, only concerning the said Book, and the Service, Administration of Sacraments, Rites and Ceremonies, contained or appointed in or by the said Book, shall be void and of none effect, from and after the Feast of the Nativity of St. *John Baptist* next coming: and that the said Book with the Order of Service, and of the Administration of Sacraments, Rites and Ceremonies, with the Alterations, and Additions therein added and appointed by this Statute, shall stand, and be from and after the said Feast of the Nativity of St. *John Baptist*, in full force and effect, according to the tenor and effect of this Statute: Any thing in the foresaid Statute of Repeal to the contrary notwithstanding.

And further be it Enacted by the Queen's Highness, with the assent of the Lords and Commons in this present Parliament assembled, and by the Authority of the same, That all and singular Ministers in any Cathedral, or Parish-Church, or other place within this Realm of *England*, *Wales*, and the Marches of the same, or other the Queen's Dominions, shall from and after the Feast of the Nativity of St. *John Baptist* next coming, be bounden to say and use the Mattins, Evensong, Celebration of the Lord's Supper, and Administration of each of the Sacraments, and all their common and open Prayer, in such order and form as is mentioned in the said Book, so Authorized by Parliament in the said fifth and sixth Years of the Reign of King *Edward* the Sixth: with one alteration, or addition of certain Lessons to be used on every Sunday in the Year, and the Form of the Litany altered and corrected, and two Sentences only added in the delivery of the Sacrament to the Communicants, and none other, or otherwise. And that if any manner of Parson, Vicar, or other whatsoever Minister, that ought or should sing or say Common Prayer mentioned in the said Book, or minister the Sacraments, from and after the Feast of the Nativity of St. *John Baptist* next coming, refuse to use the said Common Prayer, or to minister the Sacraments in such Cathedral or Parish-Church, or other places, as he should use to minister the same, in such order and form, as they be mentioned, and set forth in the said Book; or shall wilfully, or obstinately standing in the same, use any other Rite, Ceremony, Order, Form, or Manner of celebrating of the Lord's Supper, openly or privily, or Mattins, Evensong, Administration of the Sacraments, or other open Prayers, than is mentioned and set forth in the said Book, [*open Prayer in and throughout this Act, is meant that Prayer which is for others to come unto or hear, either in Common Churches, or Private Chapels, or Oratories, commonly called the Service of the Church*] or shall preach, declare or speak any thing in the derogation, or depraving of the said Book, or any thing therein contained, or of any part thereof, and shall be thereof lawfully convicted, according to the laws of this Realm, by verdict of twelve men, or by his own confession, or by the notorious evidence of the fact, shall lose and forfeit to the Queen's Highness, her Heirs and

The "Act for Uniformity" orders that the Prayer Book shall be a Book of "Common" Prayer, that is to be used by all, in all places of worship belonging to the Church in England and Wales.

Therefore in whatever town or village it may be our lot to find ourselves, we can go to the Parish-Church with our own Prayer Book, and join in worship in the very same words in which we and our fathers, and our fathers' fathers, have offered prayer and praise to God, in the Parish-Church of our childhood's home from our earliest years.

Successors, for his first Offence, the profit of all his Spiritual Benefices, or Promotions, coming or arising in one whole Year next after his Conviction: And also that the Person so convicted, shall for the same Offence suffer Imprisonment by the space of six Months, without Bail or Mainprise. And if any such Person, once convict of any Offence concerning the Premisses, shall after his first conviction eftsoons offend, and be thereof in form aforesaid lawfully convict; That then the same Person shall for his second Offence suffer Imprisonment by the space of one whole Year, and also shall therefore be deprived, *ipso facto*, of all his Spiritual Promotions, and, That it shall be lawful to all Patrons, or Donors of all and singular the same Spiritual Promotions, or of any of them to present or collate to the same, as though the Person or Persons so offending were dead. And that if any such Person or Persons, after he shall be twice convicted in form aforesaid, shall offend against any of the Premisses the third time, and shall be thereof in form aforesaid lawfully convicted; That then the Person so offending, and convicted the third time, shall be deprived *ipso facto* of all his Spiritual Promotions, and also shall suffer Imprisonment during his life. And if the Person that shall offend, and be convicted in form aforesaid, concerning any of the Premisses, shall not be beneficed nor have any Spiritual Promotion, that then the same Person so offending and convict, shall for the first offence suffer Imprisonment during one whole Year next after his said Conviction, without Bail or Mainprise. And if any such Person, not having any spiritual Promotion, after his first Conviction shall eftsoons offend in any thing concerning the Premisses, and shall in form aforesaid be thereof lawfully convicted, that then the same Person shall for his second Offence suffer Imprisonment during his Life.

And it is Ordained and Enacted by the Authority aforesaid, That if any Person or Persons whatsoever, after the said Feast of the Nativity of St. *John Baptist* next coming, shall in any Enterludes, Plays, Songs, Rhimes, or by other open Words, declare or speak any thing in the derogation, depraving, or despising of the same Book, or of any thing therein contained, or any part thereof: or shall by open fact, deed, or by open threatenings, compel or cause, or otherwise procure or maintain any Parson, Vicar, or other Minister in any Cathedral or Parish-Church, or in Chapel, or in any other place, to sing or say any common or open Prayer, or to minister any Sacrament otherwise, or in any other manner and form than is mentioned in the said Book; or that by any of the said means shall unlawfully interrupt, or let any Parson, Vicar, or other Minister, in any Cathedral or Parish-Church, Chapel, or any other place, to sing or say common and open Prayer, or to minister the Sacraments, or any of them, in such manner and form, as is mentioned in the said Book; that then every such Person, being thereof lawfully convicted, in form abovesaid, shall forfeit to the Queen our Sovereign Lady, her Heirs and Successors, for the first Offence, an hundred Marks. And if any Person or Persons, being once convict of any such Offence, eftsoons offend against any of the last recited Offences, and shall in form aforesaid be thereof lawfully convict; that the same Person so offending, and convict, shall for the second Offence forfeit to the Queen our Sovereign Lady, her Heirs and Successors, four hundred Marks. And if any Person, after he in form aforesaid shall have been twice convict of any Offence concerning any of the last recited Offences, shall offend the third time, and be thereof in form abovesaid lawfully convict, that then every Person so offending and convict, shall for his third Offence, forfeit to our Sovereign Lady the Queen, all his Goods and Chattels, and shall suffer Imprisonment during his Life. And if any Person or Persons, that for his first Offence concerning the Premisses, shall be convict in form aforesaid, do not pay the Sum to be paid by virtue of his Conviction, in such manner and form, as the same ought to be paid, within six Weeks next after his Conviction; That then every Person so convict, and so not paying the same, shall for the same first Offence, instead of the said Sum, suffer Imprisonment by the space of six Months, without Bail or Mainprise. And if any Person or Persons, that for his second Offence concerning the Premisses, shall be convict in form aforesaid, do not pay the said Sum to be paid by virtue of his Conviction and this Estatute, in such manner and form as the same ought to be paid, within six Weeks next after his said second Conviction; That then every Person so convicted, and not paying the same, shall for the same second Offence, instead of the said Sum, suffer Imprisonment during twelve Months, without Bail or Mainprise. And that from and after the said Feast of the Nativity of St. *John Baptist* next coming, all and every Person and Persons inhabiting within this Realm, or any other the Queen's Majesty's Dominions, shall diligently and faithfully, having no

This Act orders all the Clergy of the Church to sing or say the Services, and to administer the Sacraments, as they are set forth in the Prayer Book.

lawful or reasonable excuse to be absent, endeavour themselves, to resort to their Parish-Church or Chapel accustomed, or upon reasonable let thereof, to some usual place, where Common Prayer, and such Service of God, shall be used in such time of let, upon every Sunday, and other days ordained or used to be kept as Holy-days, and then and there to abide orderly and soberly, during the time of Common Prayer, Preaching, or other Service of God there to be used, and ministered; upon pain of Punishment by the Censures of the Church, and also upon pain that every Person so offending, shall forfeit for every such Offence, twelve Pence, to be levied by the Church-wardens of the Parish where such Offence shall be done, to the use of the Poor of the same Parish, of the Goods, Lands and Tenements of such Offender, by way of Distress.

And for the due execution hereof, the Queen's most excellent Majesty, the Lords Temporal, and all the Commons in this present Parliament assembled, do in God's name earnestly require and charge all the Archbishops, Bishops, and other Ordinaries, that they shall endeavour themselves to the uttermost of their knowledges, that the due and true execution hereof may be had throughout their Dioceses and Charges, as they will answer before God, for such evils and plagues wherewith Almighty God may justly punish his people for neglecting this good and wholesome law. And for their Authority in this behalf, be it further Enacted by the Authority aforesaid, That all and singular the said Archbishops, Bishops, and other their Officers exercising Ecclesiastical Jurisdiction, as well in place exempt as not exempt, within their Dioceses, shall have full Power and Authority by this Act, to reform, correct and punish by Censures of the Church, all and singular Persons which shall offend within any of their Jurisdictions, or Dioceses, after the said Feast of the Nativity of St. *John Baptist* next coming, against this Act and Statute; any other Law, Statute, Privilege, Liberty or Provision heretofore made, had or suffered to the contrary notwithstanding.

And it is Ordained and Enacted by the Authority aforesaid, That all and every Justice of Oyer and Determiner, or Justice of Assize, shall have full Power and Authority in every of their open and general Sessions, to enquire, hear and determine all and all manner of Offences, that shall be committed or done contrary to any Article contained in this present Act, within the limits of the Commission to them directed, and to make Process for the execution of the same, as they may do against any Person being indicted before them of Trespass, or lawfully convicted thereof.

Provided always, and be it Enacted by the Authority aforesaid, That all and every Archbishop and Bishop, shall or may at all time and times, at his liberty and pleasure, join and associate himself by virtue of this Act, to the said Justices of Oyer and Determiner, or to the said Justices of Assize, at every of the said open and general Sessions to be holden in any place within his Diocese, for and to the enquiry, hearing, and determining of the Offences aforesaid.

Provided also, and be it Enacted by the Authority aforesaid, That the Books concerning the said Services, shall at the Costs and Charges of the Parishioners of every Parish and Cathedral Church, be attained and gotten before the said Feast of the Nativity of St. *John Baptist* next following; and that all such Parishes and Cathedral Churches, or other places, where the said Books shall be attained and gotten before the said Feast of the Nativity of St. *John Baptist*, shall within three Weeks next after the said Books so attained and gotten, use the said Service, and put the same in use according to this Act.

And be it further Enacted by the Authority aforesaid, That no Person or Persons shall be at any time hereafter impeached, or otherwise molested of, or for any the Offences above mentioned, hereafter to be committed, or done contrary to this Act, unless he or they so offending, be thereof indicted at the next general Sessions, to be holden before any such Justices of Oyer and Determiner, or Justices of Assize, next after any Offence committed or done contrary to the tenor of this Act.

Provided always, and be it Ordained and Enacted by the Authority aforesaid, That all and singular Lords of the Parliament, for the third Offence above mentioned, shall be tried by their Peers.

Provided also, and be it Ordained and Enacted by the Authority aforesaid, That the Mayor of *London*, and all other Mayors, Bailiffs, and all other Head-Officers of all and singular Cities, Boroughs, and Towns-Corporate within this Realm, *Wales*, and the Marches of the same, to the which Justices of Assize do not commonly repair, shall have full Power and Authority by virtue of this Act, to enquire, hear and determine the

This Act also orders every person, unless he is reasonably hindered, to attend his Parish-Church, and to behave himself becomingly while he is there.

Offences abovesaid, and every of them, yearly within fifteen Days after the Feast of *Easter* and Saint *Michael* the Archangel, in like manner and form as Justices of Assize and Oyer and Determiner may do.

Provided always, and be it Ordained and Enacted by the Authority aforesaid, That all and singular Archbishops and Bishops, and every of their Chancellors, Commissaries, Archdeacons, and other Ordinaries, having any peculiar Ecclesiastical Jurisdiction, shall have full Power and Authority, by virtue of this Act, as well to enquire in their Visitation, Synods, and elsewhere within their Jurisdiction, at any other time and place, to take Accusations and Informations of all and every the things above-mentioned, done, committed, or perpetrated, within the limits of their Jurisdictions and Authority, and to punish the same by Admonition, Excommunication, Sequestration or Deprivation, and other Censures and Process, in like form, as heretofore hath been used in like Cases by the Queen's Ecclesiastical Laws.

Provided always, and be it Enacted, That whatsoever Person offending in the Premisses, shall for their Offences, first receive Punishment of the Ordinary, having a Testimonial thereof under the said Ordinary's Seal, shall not for the same Offence eftsoons be convicted before the Justices: And likewise receiving for the said Offence, Punishment first by the Justices, shall not for the same Offence eftsoons receive Punishment of the Ordinary: any thing contained in this Act to the contrary notwithstanding.

Provided always, and be it Enacted, That such Ornaments of the Church and of the Ministers thereof, shall be retained, and be used, as was in this Church of *England*, by Authority of Parliament, in the second Year of the Reign of King *Edward* the Sixth, until other Order shall be therein taken by the Authority of the Queen's Majesty, with the Advice of her Commissioners appointed and authorized under the Great Seal of *England* for Causes Ecclesiastical, or of the Metropolitan of this Realm. And also, that if there shall happen any Contempt or Irreverence to be used in the Ceremonies or Rites of the Church, by the misusing of the Orders appointed in this Book, the Queen's Majesty may, by the like advice of the said Commissioners or Metropolitan ordain and publish such further Ceremonies or Rites as may be most for the advancement of God's Glory, the edifying of his Church, and the due reverence of Christ's holy Mysteries and Sacraments.

And be it further Enacted by the Authority aforesaid, That all Laws, Statutes and Ordinances, wherein or whereby any other Service, Administration of Sacraments, or Common Prayer, is limited, established, or set forth to be used within this Realm, or any other the Queen's Dominions or Countries, shall from henceforth be utterly void and of none effect.

Two Prayer Books were compiled in the reign of Edward VI. They were arranged from old Service Books (or Liturgies) which had already been used in the Church in England for some hundreds of years.

One of these Prayer Books, arranged in 1549, is called "The First Prayer Book of Edward VI." This Act of Uniformity directs that all ornaments of the Church and of the Ministers thereof, shall be used as they were ordered in that book.

The other Prayer Book was a re-arrangement in 1552 (with some alterations) of the first, and is called "The Second Prayer Book of Edward VI." This was again altered to some extent in 1559, again in 1603, and lastly in 1662; and it is to this last re-arrangement of the Prayer Book, that this Act of Uniformity now applies, directing that it shall be used in all Churches and private Chapels.

THE PREFACE.

IT hath been the wisdom of the Church of *England*, ever since the first compiling of her Publick Liturgy, to keep the mean between the two extremes, of too much stiffness in refusing, and of too much easiness in admitting any variation from it. For, as on the one side common experience sheweth, that where a change hath been made of things advisedly established (no evident necessity so requiring) sundry inconveniences have thereupon ensued; and those many times more and greater than the evils, that were intended to be remedied by such change: So on the other side, the particular Forms of Divine worship, and the Rites and Ceremonies appointed to be used therein, being things in their own nature indifferent, and alterable, and so acknowledged; it is but reasonable, that upon weighty and important considerations, according to the various exigency of times and occasions, such changes and alterations should be made therein, as to those that are in place of Authority should from time to time seem either necessary or expedient. Accordingly we find, that in the Reigns of several Princes of blessed memory since the Reformation, the Church, upon just and weighty considerations her thereunto moving, hath yielded to make such alterations in some particulars, as in their respective times were thought convenient. Yet so, as that the main Body and Essentials of it (as well in the chiefest materials, as in the frame and order thereof) have still continued the same unto this day, and do yet stand firm and unshaken, notwithstanding all the vain attempts and impetuous assaults made against it, by such men as are given to change, and have always discovered a greater regard to their own private fancies and interests, than to that duty they owe to the publick.

Several Princes, viz. Elizabeth, James I, Charles I.

By what undue means, and for what mischievous purposes the use of the Liturgy (though enjoined by the Laws of the Land, and those Laws never yet repealed) came, during the late unhappy confusions, to be discontinued, is too well known to the world, and we are not willing here to remember. But when, upon His Majesty's happy Restoration, it seemed probable, that, amongst other things, the use of the Liturgy also would return of course (the same having never been legally abolished) unless some timely means were used to prevent it; those men who under the late usurped powers had made it a great part of their business to render the people disaffected thereunto, saw themselves in point of reputation and interest concerned (unless they would freely acknowledge themselves to have erred, which such men are very hardly brought to do) with their utmost endeavours to hinder the restitution thereof. In order whereunto divers Pamphlets were published against the Book of *Common Prayer*, the old objections mustered up, with the addition of some new ones, more than formerly had been made, to make the number swell. In fine, great importunities were used to His Sacred Majesty, that the said Book might be revised, and such Alterations therein, and Additions thereunto made, as should be thought requisite for the ease of tender Consciences: whereunto His Majesty, out of his pious inclination to give satisfaction (so far as could be reasonably expected) to all his subjects of what persuasion soever, did graciously condescend.

At the time of the Great Rebellion, under Cromwell, the use of the Prayer Book was forbidden.

His Sacred Majesty, viz. Charles II.

In which review we have endeavoured to observe the like moderation, as we find to have been used in the like case in former times. And therefore of the sundry alterations proposed unto us, we have rejected all such as were either of dangerous consequence (as secretly striking at some established doctrine, or laudable practice of the Church of *England*, or indeed of the whole Catholick Church of Christ) or else of no consequence at all, but utterly frivolous and vain. But such alterations as were tendered to us (by what persons, under what pretences, or to what purpose soever tendered) as seemed to us in any degree requisite or expedient, we have willingly, and of our own accord assented unto: not enforced so to do by any strength of Argument, convincing us of the necessity of making the said Alterations: For we are fully persuaded in our judgements (and we here profess it to the world) that the Book, as it stood before established by Law, doth not contain in it any thing contrary to the Word of God, or to sound Doctrine, or which a godly man may not with a good Conscience use and submit unto, or which is not fairly defensible against any that shall oppose the same; if it shall be allowed such just and favourable construction as in common equity ought to be allowed to all human Writings, especially such as are set forth by Authority, and even to the very best translations of the holy Scripture itself.

Our general aim therefore in this undertaking was, not to gratify this or that party in any their unreasonable demands; but to do that, which to our best understandings we conceived might most tend to the preservation of Peace and Unity in the Church; the procuring of Reverence, and exciting of Piety and Devotion in the publick Worship of God; and the cutting off occasion from them that seek occasion of cavil or quarrel against the Liturgy of the Church. And as to the several variations from the former Book, whether by Alteration, Addition, or otherwise, it shall suffice to give this general account, That most of the Alterations were made, either first, for the better direction of them that are to officiate in any part of Divine

This Preface was added in 1661.

The Preface declares that very few alterations are made in the Prayer Book, for, notwithstanding what some people thought and urged, there was nothing to be found in it contrary to Holy Scripture;—that most of the alterations are made in the Calendar and the rubrics, for the better help of the clergy who officiate,—that some few special Prayers and Thanksgivings are added, also Prayers for those at Sea, and the Office for the Baptism of those of Riper Years.

Service; which is chiefly done in the Calendars and Rubricks: Or secondly, for the more proper expressing of some words or phrases of ancient usage in terms more suitable to the language of the present times, and the clearer explanation of some other words and phrases, that were either of doubtful signification, or otherwise liable to misconstruction: Or thirdly, for a more perfect rendering of such portions of holy Scripture, as are inserted into the Liturgy; which, in the Epistles and Gospels especially, and in sundry other places, are now ordered to be read according to the last Translation: and that it was thought convenient, that some Prayers and Thanksgivings, fitted to special occasions, should be added in their due places; particularly for those at Sea, together with an Office for the Baptism of such as are of Riper Years: which, although not so necessary when the former Book was compiled, yet by the growth of Anabaptism, through the licentiousness of the late times crept in amongst us, is now become necessary, and may be always useful for the baptizing of Natives in our Plantations, and others converted to the Faith. If any man, who shall desire a more particular account of the several Alterations in any part of the Liturgy, shall take the pains to compare the present Book with the former; we doubt not but the reason of the change may easily appear.

Anabaptists denied the lawfulness of Infant Baptism.

Plantations = our colonies.

And having thus endeavoured to discharge our duties in this weighty affair, as in the sight of God, and to approve our sincerity therein (so far as lay in us) to the consciences of all men; although we know it impossible (in such variety of apprehensions, humours and interests, as are in the world) to please all; nor can expect that men of factious, peevish, and perverse spirits should be satisfied with any thing that can be done in this kind by any other than themselves: Yet we have good hope, that what is here presented, and hath been by the Convocations of both Provinces with great diligence examined and approved, will be also well accepted and approved by all sober, peaceable, and truly conscientious Sons of the Church of *England*.

CONCERNING THE SERVICE OF THE CHURCH.

THERE was never any thing by the wit of man so well devised, or so sure established, which in continuance of time hath not been corrupted: As, among other things, it may plainly appear by the Common Prayers in the Church, commonly called *Divine Service*. The first original and ground whereof if a man would search out by the ancient Fathers, he shall find, that the same was not ordained but of a good purpose, and for a great advancement of godliness. For they so ordered the matter, that all the whole Bible, (or the greatest part thereof) should be read over once every year; intending thereby, that the Clergy, and especially such as were Ministers in the congregation, should (by often reading, and meditation in God's word) be stirred up to godliness themselves, and be more able to exhort others by wholesome Doctrine, and to confute them that were adversaries to the Truth; and further, that the people (by daily hearing of holy Scripture read in the Church) might continually profit more and more in the knowledge of God, and be the more inflamed with the love of his true Religion.

But these many years passed, this godly and decent order of the ancient Fathers hath been so altered, broken, and neglected, by planting in uncertain Stories, and Legends, with multitude of Responds, Verses, vain Repetitions, Commemorations, and Synodals; that commonly when any Book of the Bible was begun, after three or four Chapters were read out, all the rest were unread. And in this sort the Book of *Isaiah* was begun in *Advent*, and the Book of *Genesis* in *Septuagesima*; but they were only begun, and never read through: after like sort were other Books of holy Scripture used. And moreover, whereas Saint *Paul* would have such language spoken to the people in the Church, as they might understand, and have profit by hearing the same; The Service in this Church of *England* these many years hath been read in Latin to the people, which they understand not; so that they have heard with their ears only, and their heart, spirit, and mind, have not been edified thereby. And furthermore, notwithstanding that the ancient Fathers have divided the *Psalms* into seven portions, whereof every one was called a *Nocturn*: Now of late time a few of them have been daily said, and the rest utterly omitted. Moreover, the number and hardness of the Rules called the *Pie*, and the manifold changings of the Service, was the cause, that to turn the Book only was so hard and intricate a matter, that many times there was more business to find out what should be read, than to read it when it was found out.

These inconveniences therefore considered, here is set forth such an Order, whereby the same shall be redressed. And for a readiness in this matter, here is drawn out a Calendar for that purpose, which is plain and easy to be understood; wherein (so much as may be) the reading of holy Scripture is so set forth, that all things shall be done in order, without breaking one piece from another. For this cause be cut off Anthems, Responds, Invitatories, and such like things as did break the continual course of the reading of the Scripture.

This section "Concerning the Service of the Church" is much older than the Preface which goes before it. It was written in 1549, and was then called the Preface. It declares that a great many errors had crept into Divine Service since the Liturgies were arranged by the ancient Fathers, such as, that the Bible was not read through with any regularity, that the Psalms were not said in order, that the Service was said in Latin, a language not understood by the people, and that in different dioceses in England and Wales there were different uses for conducting the Service. That, therefore this Book of Common Prayer was drawn up for the use of the whole kingdom, and translated into English, and a Calendar of Lessons, and a division of the Psalms arranged, plain and easy to be understood.

Yet, because there is no remedy, but that of necessity there must be some Rules; therefore certain Rules are here set forth; which, as they are few in number, so they are plain and easy to be understood. So that here you have an Order for Prayer, and for the reading of the holy Scripture, much agreeable to the mind and purpose of the old Fathers, and a great deal more profitable and commodious, than that which of late was used. It is more profitable, because here are left out many things, whereof some are untrue, some uncertain, some vain and superstitious; and nothing is ordained to be read, but the very pure Word of God, the holy Scriptures, or that which is agreeable to the same; and that in such a Language and Order as is most easy and plain for the understanding both of the Readers and Hearers. It is also more commodious, both for the shortness thereof, and for the plainness of the Order, and for that the Rules be few and easy.

And whereas heretofore there hath been great diversity in saying and singing in Churches within this Realm; some following *Salisbury* Use, some *Hereford* Use, and some the Use of *Bangor*, some of *York*, some of *Lincoln*; now from henceforth all the whole Realm shall have but one Use.

And forasmuch as nothing can be so plainly set forth, but doubts may arise in the use and practice of the same: to appease all such diversity (if any arise) and for the resolution of all doubts, concerning the manner how to understand, do, and execute, the things contained in this Book; the parties that so doubt, or diversly take any thing, shall alway resort to the Bishop of the Diocese, who by his discretion shall take order for the quieting and appeasing of the same; so that the same order be not contrary to any thing contained in this Book. And if the Bishop of the Diocese be in doubt, then he may send for the resolution thereof to the Archbishop.

THOUGH it be appointed, that all things shall be read and sung in the Church in the *English* Tongue, to the end that the congregation may be thereby edified; yet it is not meant, but that when men say Morning and Evening Prayer privately, they may say the same in any language that they themselves do understand.

And all Priests and Deacons are to say daily the Morning and Evening Prayer either privately or openly, not being let by sickness, or some other urgent cause.

And the Curate that ministereth in every Parish-Church or Chapel, being at home, and not being otherwise reasonably hindered, shall say the same in the Parish-Church or Chapel where he ministereth, and shall cause a Bell to be tolled thereunto a convenient time before he begin, that the people may come to hear God's Word, and to pray with him.

Curate = the priest who has the care of the parish.

OF CEREMONIES,

WHY SOME BE ABOLISHED, AND SOME RETAINED.

OF such Ceremonies as be used in the Church, and have had their beginning by the institution of man, some at the first were of godly intent and purpose devised, and yet at length turned to vanity and superstition: some entered into the Church by undiscreet devotion, and such a zeal as was without knowledge; and for because they were winked at in the beginning, they grew daily to more and more abuses, which not only for their unprofitableness, but also because they have much blinded the people, and obscured the glory of God, are worthy to be cut away, and clean rejected: other there be, which although they have been devised by man, yet it is thought good to reserve them still, as well for a decent order in the Church, (for the which they were first devised) as because they pertain to edification, whereunto all things done in the Church (as the Apostle teacheth) ought to be referred.

And although the keeping or omitting of a Ceremony, in itself considered, is but a small thing; yet the wilful and contemptuous transgression and breaking of a common order and discipline is no small offence before God, *Let all things be done among you*, saith Saint *Paul*, *in a seemly and due order*: The appointment of the which order pertaineth not to private men; therefore no man ought to take in hand, nor presume to appoint or alter any publick or common Order in Christ's Church, except he be lawfully called and authorized thereunto.

1 Cor. 14. 40.

And whereas in this our time, the minds of men are so diverse, that some think it a great matter of conscience to depart from a piece of the least of their Ceremonies, they be so addicted to their old customs; and again on the other side, some be so new-fangled, that they would innovate all things, and so despise the old, that nothing can like them, but that is new: it was thought expedient, not so much to have respect how to please and satisfy either of these parties, as how to please God, and profit them both. And

Here is a direction for Daily Service, both Morning and Evening. Each Priest and Deacon is to say Morning and Evening Prayer either openly or privately. And if he ministers in any Parish-Church or Chapel, he is to say Morning and Evening Prayer every day therein, unless he be absent from home or reasonably hindered.

The bell too is to be rung, so that the people may come to join in the prayers, and hear God's Word read.

Many who neglect this rule of their Church might obey it if they would, to their great comfort and profit.

The use of Ceremonies, without which the proper dignity of God's worship could not be maintained, is first that the Services of the Church may be conducted decently and in order, and secondly to set forth the teaching of the Church as in a visible picture to the eye. The choosing and arranging of ceremonies is not the business of private men, but only of those yet lest any man should be offended, whom good reason might satisfy, here be certain causes rendered, why some of the accustomed Ceremonies be put away, and some retained and kept still.

Some are put away, because the great excess and multitude of them hath so increased in these latter days, that the burden of them was intolerable; whereof Saint *Augustine* in his time complained, that they were grown to such a number, that the estate of Christian people was in worse case concerning that matter, than were the Jews. And he counselled that such yoke and burden should be taken away, as time would serve quietly to do it. But what would Saint *Augustine* have said, if he had seen the Ceremonies of late days used among us; whereunto the multitude used in his time was not to be compared? This our excessive multitude of Ceremonies was so great, and many of them so dark, that they did more confound and darken, than declare and set forth Christ's benefits unto us. And besides this, Christ's Gospel is not a Ceremonial Law, (as much of *Moses'* Law was,) but it is a Religion to serve God, not in bondage of the figure or shadow, but in the freedom of the Spirit; being content only with those Ceremonies which do serve to a decent Order and godly Discipline, and such as be apt to stir up the dull mind of man to the remembrance of his duty to God, by some notable and special signification, whereby he might be edified. Furthermore, the most weighty cause of the abolishment of certain Ceremonies was, That they were so far abused, partly by the superstitious blindness of the rude and unlearned, and partly by the unsatiable avarice of such as sought more their own lucre, than the glory of God, that the abuses could not well be taken away, the thing remaining still.

But now as concerning those persons, which peradventure will be offended, for that some of the old Ceremonies are retained still: If they consider that without some Ceremonies it is not possible to keep any Order, or quiet Discipline in the Church, they shall easily perceive just cause to reform their judgements. And if they think much, that any of the old do remain, and would rather have all devised anew: then such men granting some Ceremonies convenient to be had, surely where the old may be well used, there they cannot reasonably reprove the old only for their age, without bewraying of their own folly. For in such a case they ought rather to have reverence unto them for their antiquity, if they will declare themselves to be more studious of unity and concord, than of innovations and new-fangleness, which (as much as may be with the true setting forth of Christ's Religion) is always to be eschewed. Furthermore, such shall have no just cause with the Ceremonies reserved to be offended. For as those be taken away which were most abused, and did burden men's consciences without any cause; so the other that remain, are retained for a discipline and order, which (upon just causes) may be altered and changed, and therefore are not to be esteemed equal with God's Law. And moreover, they be neither dark nor dumb Ceremonies, but are so set forth, that every man may understand what they do mean, and to what use they do serve. So that it is not like that they in time to come should be abused as other have been. And in these our doings we condemn no other Nations, nor prescribe any thing but to our own people only: For we think it convenient that every Country should use such Ceremonies as they shall think best to the setting forth of God's honour and glory, and to the reducing of the people to a most perfect and godly living, without error or superstition; and that they should put away other things, which from time to time they perceive to be most abused, as in men's ordinances it often chanceth diversly in divers countries.

¶ THE ORDER HOW THE PSALTER IS APPOINTED TO BE READ.

THE Psalter shall be read through once every Month, as it is there appointed, both for Morning and Evening Prayer. But in *February* it shall be read only to the twenty-eighth, or twenty-ninth day of the Month.

And, whereas *January, March, May, July, August, October*, and *December* have One-and-thirty days apiece; It is ordered, that the same Psalms shall be read the last day of the said months, which were read the day before: So that the Psalter may begin again the first day of the next month ensuing.

And, whereas the 119th Psalm is divided into twenty-two portions, and is over-long to be read at one time; It is so ordered, that at one time shall not be read above four or five of the said portions.

And at the end of every Psalm, and of every such part of the 119th Psalm, shall be repeated this Hymn,

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Note, that the Psalter followeth the Division of the Hebrews, and the Translation of the great English Bible, set forth and used in the time of King *Henry* the Eighth, and *Edward* the Sixth.

who have authority to order them. The Ceremonies of the Christian Church are not many and burdensome like those of the Jewish Church, but without some ceremonies it is not possible to keep any order or discipline in the Church. The fact that any ceremony is old is no reason against its being retained but rather the contrary.

The Psalter is the Book of Psalms. The Psalms are "pointed as they are to be sung or said in Churches," so says the title page of the Prayer Book, which means that all the verses are divided by a colon, which marks the break in the chant to which they are sung.

The reason why the words of the Psalms are not quite the same in the Prayer Book and in the Bible is that in the Prayer Book they are written according to a translation of the Bible

¶ THE ORDER HOW THE REST OF HOLY SCRIPTURE IS APPOINTED TO BE READ.

THE Old Testament is appointed for the first Lessons at Morning and Evening Prayer, so as the most part thereof will be read every year once, as in the Calendar is appointed.

The New Testament is appointed for the second Lessons at Morning and Evening Prayer, and shall be read over orderly every year twice, once in the Morning and once in the Evening, besides the Epistles and Gospels, except the Apocalypse, out of which there are only certain Lessons appointed at the end of the year, and certain Proper Lessons appointed upon divers Feasts.

And to know what Lessons shall be read every day, look for the day of the Month in the Calendar following, and there ye shall find the Chapters and portions of Chapters that shall be read for the Lessons, both at Morning and Evening Prayer, except only the Moveable Feasts, which are not in the Calendar, and the Immoveable, where there is a blank left in the Column of Lessons, the Proper Lessons for all which days are to be found in the Table of Proper Lessons.

If Evening Prayer is said at two different times in the same place of worship on any Sunday (except a Sunday for which Alternative second Lessons are specially appointed in the Table,) the second Lesson at the second time may, at the discretion of the Minister, be any Chapter from the four Gospels, or any Lesson appointed in the Table of Lessons from the four Gospels.

Upon occasions, to be approved by the Ordinary, other Lessons may, with his consent, be substituted for those which are appointed in the Calendar.

The Ordinary = the Bishop.

And note, that whensoever Proper Psalms or Lessons are appointed, then the Psalms and Lessons of ordinary course appointed in the Psalter and Calendar (if they be different) shall be omitted for that time.

Note also, that upon occasions to be appointed by the Ordinary, other Psalms may, with his consent, be substituted for those appointed in the Psalter.

If any of the Holy-days for which Proper Lessons are appointed in the Table fall upon a Sunday which is the first Sunday in Advent, Easter-Day, Whit-Sunday, or Trinity-Sunday, the Lessons appointed for such Sunday shall be read, but if it fall upon any other Sunday, the Lessons appointed either for the Sunday or for the Holy-day may be read at the discretion of the Minister.

Note also, that the Collect, Epistle, and Gospel appointed for the Sunday shall serve all the week after, where it is not in this Book otherwise ordered.

into English made in the reigns of Henry VIII. and Edward VI., while the Psalms in the Bible follow the translation made in the reign of James I.

The first is called the Great Bible. The second is called the Authorized Version.

"The order for reading the rest of Holy Scripture" is that the Old Testament is to be read every morning and evening for the First Lesson, and the New Testament for the Second Lesson. Thus the most part of the Old will be read through once a year, while the New will be read through twice, except the Apocalypse (the Book of the Revelation) of which only some chapters are appointed to be read.

On Sundays, if Evening Prayer is said twice in the same place, the Minister may read any chapter from the Gospels for the Second Lesson at the last service (except on a Sunday when a Proper Second Lesson is appointed).

Proper Lessons for Sundays and Holy-days are to be found in the Tables for Proper Lessons. Other Lessons are found in the Monthly Calendar.

If any Holy-day happen to fall upon Advent Sunday, Easter Day, Whitsun Day, or Trinity Sunday, then the Lessons appointed for those Sundays take precedence of the Lessons appointed for the Holy-day. But if a Holy-day falls on any other Sunday, then the Minister may choose whether to read the Lessons for the Sunday or the Lessons for the Holy-day.

¶ PROPER LESSONS

TO BE READ AT MORNING AND EVENING PRAYER, ON THE SUNDAYS, AND OTHER HOLY-DAYS THROUGHOUT THE YEAR.

Proper =special, belonging to

Lessons =readings

¶ LESSONS PROPER FOR SUNDAYS.

	MATTINS.	EVENSONG.	
Sundays of Advent.			
The First	Isaiah 1	Isaiah 2	or Isaiah .... 4, *v.* 2
Second	 5	...... 11, *to v.* 11	,, ... 24
Third	 25	 26	,, .. 28, *v.* 5 *to v.* 19
Fourth	...... 30, *to v.* 27	 32	,, .. 33, *v.* 2 *to v.* 23
Sundays after Christmas.			
The First	 35	 38	,, ... 40
Second	 42	 43	,, ... 44
Sundays after Epiphany.			
The First	 51	.... 52, *v.* 13 & 53	,, ... 54
Second	 55	 57	,, ... 61
Third............	 62	 65	,, ... 66
Fourth	Job 27	Job 28	,, Job 29
Fifth	Proverbs 1	Proverbs 3	,, Proverbs 8
Sixth............	 9	 11	,, ... 15
Septuagesima.			
1 Lesson	Gen. 1, & 2, *to v.* 4	Genesis .. 2, *v.* 4	,, Job 38
2 Lesson	Rev.....21, *to v.* 9	Rev. .. 21, *v.* 9 *to* (22, *v.* 6	
Sexagesima	Genesis 3	Genesis 6	,, Genesis 8
Quinquagesima	...... 9, *to v.* 20	 12	,, ... 13
Sundays in LENT.			
The First	.. 19, *v.* 12 *to v.* 30	...... 22, *to v.* 20	,, ... 23
Second	...... 27, *to v.* 41	 28	,, ... 32
Third............	 37	 39	,, ... 40
Fourth	 42	 43	,, ... 45
Fifth............	Exodus 3	Exodus 5	,, Exodus 6, *to v.* 14
Sixth—			
1 Lesson	 9	 10	,, ... 11
2 Lesson	Matthew 26	Luke .. 19, *v.* 28	,, Luke .... 20, *v.* 9 (*to v.* 21
Easter-Day.			
1 Lesson	Exodus 12, *to v.* 29	Exodus 12, *v.* 29	,, Exodus 14
2 Lesson	Revelation 1, *v.* 10 (*to v.* 19	John .. 20, *v.* 11 (*to v.* 19	,, Revelation.... 5
Sundays after Easter.			
The First—			
1 Lesson	Num...16, *to v.* 36	Num. .. 16, *v.* 36	,, Num. 17, *to v.* 12
2 Lesson	1 Cor...15, *to v.* 29	John .. 20, *v.* 24 (*to v.* 30	
Second	Num...20, *to v.* 14	Num. .. 20, *v.* 14 (*to* 21, *v.* 10	,, ... 21, *v.* 10
Third............	 22	 23	,, ... 24
Fourth	Deut. .. 4, *to v.* 23	Deut. .... 4, *v.* 23 (*to v.* 41	,, Deut. 5
Fifth............	 6	 9	,, ... 10
Sunday aft. Ascension-Day.	 30	 34	,, Joshua........ 1
Whit-Sunday.			
1 Lesson	...... 16, *to v.* 18	Isaiah 11	,, Ezek. .. 36, *v.* 25
2 Lesson	Rom... 8, *to v.* 18	Gal. .... 5, *v.* 16	,, Acts .. 18, *v.* 24 (*to* 19, *v.* 21
Trinity-Sunday.			
1 Lesson	Isaiah .. 6, *to v.* 11	Genesis 18	,, Gen. 1, & 2, *to v.* 4
2 Lesson	Rev. .... 1, *to v.* 9	Eph. .. 4, *to v.* 17	,, Matthew...... 3
Sundays after Trinity.			
The First	Josh..... 3, *v.* 7 *to* (4, *v.* 15	Josh...5, *v.* 13 *to* (6, *v.* 21	,, Joshua 24
Second	Judges 4	Judges 5	,, Judges .. 6, *v.* 11
Third	1 Sam...2, *to v.* 27	1 Sam. 3	,, 1 Sam. 4, *to v.* 19
Fourth	 12	 13	,, Ruth 1
Fifth............	...... 15, *to v.* 24	 16	,, 1 Samuel 17
Sixth	2 Samuel...... 1	2 Sam. 12, *to v.* 24	,, 2 Samuel 18
Seventh	1 Chronicles .. 21	1 Chronicles .. 22	,, 1 Chr. 28, *to v.* 21
Eighth	.. 29, *v.* 9 *to v.* 29	2 Chronicles .. 1	,, 1 Kings 3
Ninth	1 Kin. 10, *to v.* 25	1 Kin. 11, *to v.* 15	,, ... 11, *v.* 26
Tenth	 12	 13	,, ... 17

"Lessons Proper for Sundays" = special lessons, belonging to each Sunday.

The First Lessons are always chosen from the Old Testament, and every Sunday has a Proper First Lesson.

The Second Lessons are chosen from the New Testament, and only six Sundays in the year have Proper Second Lessons. On other Sundays we look for the Second Lessons in the monthly Calendar.

LESSONS PROPER FOR SUNDAYS.

	MATTINS.	EVENSONG.		
Sundays after Trinity.				
The Eleventh	1 Kings 18	1 Kings 19	or	1 Kings 21
Twelfth	...... 22, *to v.* 41	2 Kings 2, *to v.* 16	,,	2 Kings .. 4, *v.* 8 (*to v.* 38
Thirteenth	2 Kings 5	...... 6, *to v.* 24	,,	 7
Fourteenth	 9	...... 10, *to v.* 32	,,	 13
Fifteenth	 18	 19	,,	......23, *to v.* 31
Sixteenth	2 Chronicles .. 36	Neh. 1 & 2, *to v.* 9	,,	Nehemiah 8
Seventeenth	Jeremiah 5	Jeremiah 22	,,	Jeremiah 35
Eighteenth	 36	Ezekiel 2	,,	Ezek. 13, *to v.* 17
Nineteenth	Ezekiel 14	 18	,,	.... 24, *v.* 15
Twentieth	 34	 37	,,	Daniel 1
Twenty-first	Daniel 3	Daniel 4	,,	 5
Twenty-second	 6	.... 7, *v.* 9	,,	 12
Twenty-third	Hosea 14	Joel ......2, *v.* 21	,,	Joel ...... 3, *v.* 9
Twenty-fourth	Amos 3	Amos 5	,,	Amos 9
Twenty-fifth	Mic. 4, & 5, *to v.* 8	Micah 6	,,	Micah 7
Twenty-sixth	Habakkuk 2	Habakkuk .. 3	,,	Zephaniah 3
Twenty-seventh ..	Ecclesiastes 11 & 12	Haggai 2, *to v.* 10	,,	Malachi ....3 & 4

Note.—That the Lessons appointed in the above Table for the Twenty-seventh Sunday after Trinity shall always be read on the Sunday next before Advent.

¶ LESSONS PROPER FOR HOLY-DAYS.

	MATTINS.	EVENSONG.
St. Andrew.		
First Lesson	Isaiah 54	Isaiah .... 65, *to v.* 17
Second Lesson	John .... 1, *v.* 35 *to v.* 43	John .. 12, *v.* 20 *to v.* 42
St. Thomas.		
First Lesson	Job .... 42, *to v.* 7	Isaiah 35
Second Lesson	John .... 20. *v.* 19 *to v.* 24	John .... 14, *to v.* 8
Nativity of Christ.		
First Lesson	Isaiah .... 9, *to v.* 8	Isaiah .... 7, *v.* 10 *to v.* 17
Second Lesson	Luke.......... 2, *to v.* 15	Titus ...... 3, *v.* 4 *to v.* 9
St. Stephen.		
First Lesson	Genesis........ 4, *to v.* 11	2 Chr. .. 24, *v.* 15 *to v.* 23
Second Lesson	Acts 6	Acts .... 8, *to v.* 9
St. John Evangelist.		
First Lesson	Exodus .... 33, *v.* 9	Isaiah 6
Second Lesson	John .... 13, *v.* 23 *to v.* 36	Revelation 1
Innocents' Day	Jeremiah .... 31, *to v.* 18	Baruch.... 4. *v.* 21 to *v.* 31
Circumcision.		
First Lesson	Genesis .... 17, *v.* 9	Deuteronomy.... 10, *v.* 12
Second Lesson	Romans .... 2, *v.* 17	Colossians .. 2, *v.* 8 *to v.* 18
Epiphany.		
First Lesson	Isaiah 60	Isaiah .. 49, *v.* 13 *to v.* 24
Second Lesson	Luke...... 3, *v.* 15 *to v.* 23	John .... 2, *to v.* 12
Conversion of St. Paul.		
First Lesson	Isaiah ...... 49, *to v.* 13	Jeremiah ...... 1, *to v.* 11
Second Lesson	Galatians .... 1, *v.* 11	Acts .... 26, *to v.* 21
Purification of the V. Mary..	Exodus........ 13, *to v.* 17	Haggai........ 2, *to v.* 10
St. Matthias	1 Sam. .... 2, *v.* 27 *to v.* 36	Isaiah .... 22, *v.* 15
Annunciation of our Lady ..	Genesis ...... 3, *to v.* 16	.... 52, *v.* 7 *to v.* 13
Ash-Wednesday.		
First Lesson	Isaiah .... 58, *to v.* 13	Jonah 3
Second Lesson	Mark .... 2, *v.* 13 *to v.* 23	Heb. .... 12, *v.* 3 *to v.* 18
Monday before Easter.		
First Lesson	Lamentations .. 1, *to v.* 15	Lamentations .... 2, *v.* 13
Second Lesson	John.......... 14, *to v.* 15	John .... 14, *v.* 15
Tuesday before Easter.		
First Lesson	Lamentations .. 3, *to v.* 34	Lamentations .... 3, *v.* 34
Second Lesson	John.......... 15, *to v.* 14	John .... 15, *v.* 14

The reason for which the "Note" was made is that Advent Sunday being the beginning of the Christian year, the Lessons for the Sunday before are chosen as being suitable for the last Sunday in the year. There are not always the same number of Sundays after Trinity, because Easter Day (following the Jewish time for the Feast of the Passover) is sometimes earlier, and sometimes later. So these last Lessons, though set down for the twenty-seventh Sunday, are to be read on the *last* Sunday after Trinity, which ever that may happen to be.

Holy-days are days appointed to be kept holy in memory of some event in our Lord's life, or in memory of the Saints. Some few of these Holy-days are Fasts, viz. Ash-Wednesday, and the whole week before Easter, including Good Friday, the greatest Fast in the Year. All the rest are Festivals (or Feasts).

LESSONS PROPER FOR HOLY-DAYS.

	MATTINS.	EVENSONG.
Wednesday before Easter.		
First Lesson	Lamentations .. 4, *to v.* 21	Daniel............ 9, *v.* 20
Second Lesson	John.......... 16, *to v.* 16	John .... 16, *v.* 16
Thursday before Easter.		
First Lesson	Hosea .... 13, *to v.* 15	Hosea 14
Second Lesson	John 17	John .... 13, *to v.* 36
Good Friday.		
First Lesson	Genesis ...... 22, *to v.* 20	Isaiah ...... 52, *v.* 13 & 53
Second Lesson	John 18	1 Peter................ 2
Easter Even.		
First Lesson	Zechariah 9	Hosea .... 5, *v.* 8 *to* 6, *v.* 4
Second Lesson	Luke .... 23, *v.* 50	Romans ...... 6, *to v.* 14
Monday in Easter-Week.		
First Lesson	Exodus........ 15, *to v.* 22	Canticles .... 2, *v.* 10
Second Lesson	Luke .... 24, *to v.* 13	Matthew...... 28, *to v.* 10
Tuesday in Easter-Week.		
First Lesson	2 Kings .. 13, *v.* 14 *to v.* 22	Ezekiel........ 37, *to v.* 15
Second Lesson	John .... 21, *to v.* 15	John............ 21, *v.* 15
St. Mark	Isaiah ....62, *v.* 6	Ezekiel........ 1, *to v.* 15
St. Philip and St. James.		
First Lesson	 61	Zechariah 4
Second Lesson	John .... 1, *v.* 43	
Ascension-Day.		
First Lesson	Daniel ......7, *v.* 9 *to v.* 15	2 Kings ....2, *to v.* 16
Second Lesson	Luke............ 24, *v.* 44	Hebrews 4
Monday in Whitsun-Week.		
First Lesson	Genesis ...... 11, *to v.* 10	Numbers. .11, *v.* 16 *to v.* 31
Second Lesson	1 Corinthians . .12, *to v.* 14	1 Corinthians 12, *v.* 27 & 13
Tuesday in Whitsun-Week.		
First Lesson	Joel ....2. *v.* 21	Micah .... 4, *to v.* 8
Second Lesson	1 Thess. .. 5, *v.* 12 *to v.* 24	1 John .... 4, *to v.* 14
St. Barnabas.		
First Lesson	Deuteronomy ..33, *to v.* 12	Nahum 1
Second Lesson	Acts ....4, *v.* 31	Acts ....14, *v.* 8
St. John Baptist.		
First Lesson	Malachi .... 3, *to v.* 7	Malachi 4
Second Lesson	Matthew 3	Matthew...... 14, *to v.* 13
St. Peter.		
First Lesson	Ezekiel .... 3, *v.* 4 *to v.* 15	Zechariah 3
Second Lesson	John .... 21, *v.* 15 *to v.* 23	Acts ...... 4, *v.* 8 *to v.* 23
St. James.		
First Lesson	2 Kings ....1, *to v.* 16	Jeremiah .. 26, *v.* 8 *to v.* 16
Second Lesson	Luke...... 9, *v.* 51 *to v.* 57	
St. Bartholomew	Genesis .. 28, *v.* 10 *to v.* 18	Deuteronomy .. 18, *v.* 15
St. Matthew	1 Kings .... 19, *v.* 15	1 Chronicles .. 29, *to v.* 20
St. Michael.		
First Lesson	Genesis 32	Daniel............10, *v.* 4
Second Lesson	Acts ...... 12, *v.* 5 *to v.* 18	Revelation ...... 14, *v.* 14
St. Luke	Isaiah 55	Ecclesiasticus..38, to *v.* 15
St. Simon and St. Jude......	.... 28, *v.* 9 *to v.* 17	Jeremiah ..3, *v.* 12 *to v.* 19
All Saints.		
First Lesson	Wisdom ...... 3, *to v.* 10	Wisdom .... 5, *to v.* 17
Second Lesson	Hebrews .. 11, *v.* 33 & 12, (*to v.* 7	Revelation .... 19, *to v.* 17

¶ PROPER PSALMS ON CERTAIN DAYS.

	MATTINS.	EVENSONG.
Christmas-Day	Psalm. .19, 45, 85....	Psalm .. 89, 110, 132
Ash-Wednesday	.... 6, 32, 38....	.... 102, 130, 143
Good Friday	........22, 40, 54....	.... 69, 88
Easter-Day	.... 2, 57, 111....	.... 113, 114, 118
Ascension-Day	.... 8, 15, 21....	..........24, 47, 108
Whit-Sunday................	.... 48, 68....	..............104, 145

Holy-days are moveable or immoveable. The moveable Holy-days do not fall every year on the same day of the month, and depend upon the date of Easter Day. These are all Holy-days in the Table from Ash-Wednesday to Easter Tuesday inclusive, and from Ascension Day to Whitsun Tuesday inclusive, as well as all Sundays.

All the other Holy-days are immoveable, falling always on the same date.

Proper Psalms. For six Holy-days (viz. four Feasts and two Fasts) special Psalms are appointed to be read instead of the Psalms for the day. They are all suitable for the day, and many of them contain prophecies of the event which is being commemorated.

THE CALENDAR,

WITH THE TABLE OF LESSONS.

JANUARY HATH XXXI. DAYS.

			MORNING PRAYER.		EVENING PRAYER.	
			1ST LESSON.	2ND LESSON.	1ST LESSON.	2ND LESSON.
1	A	*Circumcision* ··	Gen. 17 *v.* 9	Rom. 2 *v.* 17	Deu. 10 *v.* 12	Colos. 2 *v.* 8 *to* (*v.* 18
2	b	··················	— 1 *to v.* 20	Matt. 1 *v.* 18	Gen. 1 *v.* 20 (*to* 2 *v.* 4	Acts ——— 1
3	c	··················	——— 2 *v.* 4	——— 2	— 3 *to v.* 20	— 2 *to v.* 22
4	d	··················	— 3 *v.* 20 *to* (4 *v.* 16	——— 3	—— 4 *v.* 16	—— 2 *v.* 22
5	e	··················	— 5 *to v.* 28	— 4 *to v.* 23	5 *v.* 28 *to* 6 *v.* 9	——— 3
6	f	*Epiphany*······	Isaiah —— 60	Luke 3 *v.* 15 (*to v.* 23	Isaiah 49 *v.* (13 *to v.* 24	John 2 *to v.* 12
7	g	··················	Gen.— 6 *v.* 9	Matt. 4 *v.* 23 (*to* 5 *v.* 13	Gen. ——— 7	Acts 4 *to v.* 32
8	A	Lucian, P. & M.	——— 8	— 5 *v.* 13 *to* (*v.* 33	— 9 *to v.* 20	— 4 *v.* 32 *to* (5 *v.* 17
9	b	··················	—11 *to v.* 10	—— 5 *v.* 33	——— 12	—— 5 *v.* 17
10	c	··················	——— 13	— 6 *to v.* 19	——— 14	——— 6
11	d	··················	——— 15	6 *v.* 19 *to* 7 *v.* 7	——— 16	— 7 *to v.* 35
12	e	··················	—17 *to v.* 23	——— 7 *v.* 7	—18 *to v.* 17	7 *v.* 35 *to* 8 *v.* 5
13	f	Hilary, Bp. & C.	—— 18 *v.* 17	— 8 *to v.* 18	19 *v.* 12 *to v.* 30	8 *v.* 5 *to v.* 26
14	g	··················	——— 20	—— 8 *v.* 18	—21 *to v.* 22	—— 8 *v.* 26
15	A	··················	—21 *v.* 33 *to* (22 *v.* 20	— 9 *to v.* 18	——— 23	— 9 *to v.* 23
16	b	··················	—24 *to v.* 29	—— 9 *v.* 18	24 *v.* 29 *to v.* 52	——— 9 *v.* 23
17	c	··················	—— 24 *v.* 52	—10 *to v.* 24	25 *v.* 5 *to v.* 19	— 10 *to v.* 24
18	d	Prisca, V. & M.	—— 25 *v.* 19	—— 10 *v.* 24	—26 *to v.* 18	—— 10 *v.* 24
19	e	··················	—— 26 *v.* 18	——— 11	—27 *to v.* 30	——— 11
20	f	Fabian, B. & M.	—— 27 *v.* 30	—12 *to v.* 22	——— 28	——— 12
21	g	Agnes, V. & M.	—29 *to v.* 21	—— 12 *v.* 22	—31 *to v.* 25	— 13 *to v.* 26
22	A	Vincent, D. & M.	—— 31 *v.* 36	—13 *to v.* 24	—32 *to v.* 22	—— 13 *v.* 26
23	b	··················	—— 32 *v.* 22	—13 *v.* 24 *to* (*v.* 53	——— 33	——— 14
24	c	··················	—35 *to v.* 21	—13 *v.* 53 *to* (14 *v.* 13	—37 *to v.* 12	— 15 *to v.* 30
25	d	*Conv. of St. Paul.*	Is. 49 *to v.* 13	Gal. 1 *v.* 11	Jer. 1 *to v.* 11	— 26 *to v.* 21
26	e	··················	Gen. 37 *v.* 12	Matt. 14 *v.* 13	Gen. —— 39	— 15 *v.* 30 *to* (16 *v.* 16
27	f	··················	——— 40	—15 *to v.* 21	—41 *to v.* 17	—— 16 *v.* 16
28	g	··················	—41 *v.* 17 *to* (*v.* 53	—— 15 *v.* 21	—41 *v.* 53 *to* (42 *v.* 25	— 17 *to v.* 16
29	A	··················	—— 42 *v.* 25	—16 *to v.* 24	—43 *to v.* 25	—— 17 *v.* 16
30	b	··················	—43 *v.* 25 *to* (44 *v.* 14	—16 *v.* 24 *to* (17 *v.* 14	—— 44 *v.* 14	— 18 *to v.* 24
31	c	··················	—45 *to v.* 25	—— 17 *v.* 14	— 45 *v.* 25 *to* (46 *v.* 8	— 18 *v.* 24 *to* (19 *v.* 21

Besides the First and Second Lessons for every day, the Calendar gives every month the dates on which different saints are remembered, as well as of all other immoveable Holy-days. If printed in either red letters, or italics, they are called Red-Letter Days or Red-Letter Saints; if in black letters they are Black-Letter Saints. For the latter no Epistle and Gospel, and no Proper Lessons are appointed.

None of the Black-Letter Saints in January or February belonged to the Church in England.

THE CALENDAR,

WITH THE TABLE OF LESSONS.

FEBRUARY HATH XXVIII. DAYS, AND IN EVERY LEAP-YEAR XXIX. DAYS.

			MORNING PRAYER.		EVENING PRAYER.	
			1ST LESSON.	2ND LESSON.	1ST LESSON.	2ND LESSON.
1	d	——— Fast.	Gen. 46 *v.* 26 (*to* 47 *v.* 13	Matt.—18 *to* (*v.* 21	Gen. 47 *v.* 13	Acts 19 *v.* 21
2	e	*Purific. V. Mary.*	Exod. 13 *to* (*v.* 17	—18 *v.* 21 *to* (19 *v.* 3	Haggai 2 *to* (*v.* 10	— 20 *to v.* 17
3	f	Blasius, B. & M.	Gen. —— 48	19 *v.* 3 *to v.* 27	Gen. —— 49	—— 20 *v.* 17
4	g	....	——— 50	— 19 *v.* 27 *to* (20 *v.* 17	Exod. —— 1	— 21 *to v.* 17
5	A	Agatha, V. & M.	Exod. ——2	—— 20 *v.* 17	————3	21 *v.* 17 *to v.* 37
6	b	....	— 4 *to v.* 24	—21 *to v.* 23	— 4 *v.* 27 *to* (5 *v.* 15	— 21 *v.* 37 *to* (22 *v.* 23
7	c	....	— 5 *v.* 15 *to* (6 *v.* 14	—— 21 *v.* 23	— 6 *v.* 28 *to* (7 *v.* 14	— 22 *v.* 23 *to* (23 *v.* 12
8	d	....	—— 7 *v.* 14	—22 *to v.* 15	— 8 *to v.* 20	—— 23 *v.* 12
9	e	....	— 8 *v.* 20 *to* (9 *v.* 13	—22 *v.* 15 *to* (*v.* 41	—— 9 *v.* 13	——— 24
10	f	....	—10 *to v.* 21	—22 *v.* 41 *to* (23 *v.* 13	10 *v.* 21 & 11	————25
11	g	....	—12 *to v.* 21	—— 23 *v.* 13	12 *v.* 21 *to v.* 43	————26
12	A	....	—12 *v.* 43 *to* (13 *v.* 17	—24 *to v.* 29	— 13 *v.* 17 *to* (14 *v.* 10	— 27 *to v.* 18
13	b	....	——14 *v.* 10	—— 24 *v.* 29	—15 *to v.* 22	—— 27 *v.* 18
14	c	Valentine, Bp.	—15 *v.* 22 *to* (16 *v.* 11	— 25 *to v.* 31	—— 16 *v.* 11	— 28 *to v.* 17
15	d	....	——— 17	—— 25 *v.* 31	——— 18	—— 28 *v.* 17
16	e	....	——— 19	—26 *to v.* 31	—20 *to v.* 22	Romans — 1
17	f	....	—21 *to v.* 18	—26 *v.* 31 *to* (*v.* 57	—22 *v.* 21 *to* (23 *v.* 10	— 2 *to v.* 17
18	g	....	—— 23 *v.* 14	—— 26 *v.* 57	——— 24	—— 2 *v.* 17
19	A	....	— 25 *to v.* 23	—27 *to v.* 27	— 28 *to v.* 13	———— 3
20	b	....	—28 *v.* 29 *to* (*v.* 42	—27 *v.* 27 *to* (*v.* 57	—29 *v.* 35 *to* (30 *v.* 11	———— 4
21	c	....	——— 31	—— 27 *v.* 57	—32 *to v.* 15	———— 5
22	d	....	—— 32 *v.* 15	——— 28	—33 *to v.* 12	———— 6
23	e	——— Fast.	—33 *v.* 12 *to* (34 *v.* 10	Mark — 1 *to* (*v.* 21	—34 *v.* 10 *to* (*v.* 27	———— 7
24	f	*St. Matthias*, Ap.	1 Sam. 2 *v.* 27 (*to v.* 36	—— 1 *v.* 21	Is. — 22 *v.* 15	— 8 *to v.* 18
25	g	....	Ex. 34 *v.* 27	— 2 *to v.* 23	Exod. 35 *v.* 29 (*to* 36 *v.* 8	——8 *v.* 18
26	A	....	—— 39 *v.* 30	— 2 *v.* 23 *to* (3 *v.* 13	—40 *to v.* 17	— 9 *to v.* 19
27	b	....	—— 40 *v.* 17	—— 3 *v.* 13	Lev. 9 *v.* 22 (*to* 10 *v.* 12	—— 9 *v.* 19
28	c	....	Lev. 14 *to v.* 23	— 4 *to v.* 35	—16 *to v.* 23	————10
29	—	....	—19 *to v.* 19	Matt. —— 7	19 *v.* 30 *to* 20 *v.* 9	————12

Many of the Black-Letter Saints, whose names are in our Calendar, are Saints of the Church universal, others are Saints of the Church in England.

Abp. signifies Archbishop; B. or Bp., Bishop; P., Priest; V., Virgin; M., Martyr; C., Confessor.

Occasionally we find the word "Fast" in the Calendar. This marks a Vigil before some Holy-day. But some of the Holy-days which have Vigils or Eves are moveable, therefore those Fasts cannot be entered in the Calendar.

THE CALENDAR,

WITH THE TABLE OF LESSONS.

MARCH HATH XXXI. DAYS.

				MORNING PRAYER.		EVENING PRAYER.	
	—	—		1st Lesson.	2nd Lesson.	1st Lesson.	2nd Lesson.
	1	d	David, Archbp.	Lev. 25 *to v.* (18	Mark — 4 *v.* (35 *to* 5 *v.* 21	Lev. 25 *v.* 18 (*to v.* 44	Rom. — 11 *to* (*v.* 25
	2	e	Chad, Bishop ••	— 26 *to v.* 21	—— 5 *v.* 21	—— 26 *v.* 21	—— 11 *v.* 25
	3	f	………………	Num. —— 6	— 6 *to v.* 14	Num. 9 *v.* 15 (*to* 10 *v.* 11	———— 12
	4	g	………………	—— 10 *v.* 11	6 *v.* 14 *to v.* 30	— 11 *to v.* 24	———— 13
	5	A	………………	—— 11 *v.* 24	—— 6 *v.* 30	——— 12	14 & 15 *to v.* 8
	6	b	………………	—— 13 *v.* 17	— 7 *to v.* 24	— 14 *to v.* 26	——— 15 *v.* 8
	7	c	Perpetua, M…	—— 14 *v.* 26	— 7 *v.* 24 *to* (8 *v.* 10	— 16 *to v.* 23	———— 16
	8	d	………………	—— 16 *v.* 23	— 8 *v.* 10 *to* (9 *v.* 2	——— 17	1 Cor. — 1 *to* (*v.* 26
	9	e	………………	— 20 *to v.* 14	9 *v.* 2 *to v.* 30	—— 20 *v.* 14	— 1 *v.* 26 & 2
	10	f	………………	— 21 *to v.* 10	—— 9 *v.* 30	— 21 *v.* 10 *to* (*v.* 32	———— 3
	11	g	………………	— 22 *to v.* 22	— 10 *to v.* 32	—— 22 *v.* 22	—— 4 *to v.* 18
	12	A	Gregory, M. B. .	——— 23	—— 10 *v.* 32	——— 24	— 4 *v.* 18 & 5
	13	b	………………	——— 25	— 11 *to v.* 27	—— 27 *v.* 12	———— 6
	14	c	………………	Deut. — 1 *to* (*v.* 19	— 11 *v.* 27 *to* (12 *v.* 13	Deut. 1 *v.* 19	— 7 *to v.* 25
	15	d	………………	— 2 *to v.* 26	— 12 *v.* 13 *to* (*v.* 35	— 2 *v.* 26 *to* (3 *v.* 18	——— 7 *v.* 25
	16	e	………………	—— 3 *v.* 18 (*v.* 41	— 12 *v.* 35 *to* (13 *v.* 14	— 4 *to v.* 25	———— 8
	17	f	………………	— 4 *v.* 25 *to*	—— 13 *v.* 14	— 5 *to v.* 22	———— 9
	18	g	Edward, King.	—— 5 *v.* 22	— 14 *to v.* 27	———— 6	— 10 & 11 *v.* 1
	19	A	………………	— 7 *to v.* 12	— 14 *v.* 27 *to* (*v.* 53	—— 7 *v.* 12	—— 11 *v.* 2 *to* (*v.* 17
	20	b	………………	———— 8	—— 14 *v.* 53	—— 10 *v.* 8	—— 11 *v.* 17
	21	c	Benedict, Abbt.	— 11 *to v.* 18	— 15 *to v.* 42	—— 11 *v.* 18	— 12 *to v.* 28
14	22	d	………………	— 15 *to v.* 16	15 *v.* 42 & 16	—— 17 *v.* 8	12 *v.* 28 & 13
3	23	e	………………	—— 18 *v.* 9	Lu. 1 *to v.* 26	—— 24 *v.* 5	— 14 *to v.* 20
	24	f	………… Fast.	——— 26	— 1 *v.* 26 *to* (*v.* 46	——— 27	—— 14 *v.* 20
11	25	g	*Annun. V. Mary.*	Gen. 3 *to v.* 16	—— 1 *v.* 46	Is. 52. *v.* 7 *to* (*v.* 13	— 15 *to v.* 35
	26	A	………………	Deut. — 28 *to* (*v.* 15	— 2 *to v.* 21	Deut. — 28 *v.* (15 *to v.* 47	—— 15 *v.* 35
19	27	b	………………	—— 28 *v.* 47	—— 2 *v.* 21	—— 29 *v.* 9	———— 16
8	28	c	………………	——— 30	— 3 *to v.* 23	— 31 *to v.* 14	2 Cor. 1 *to v.* 23
	29	d	………………	— 31 *v.* 14 *to* (*v.* 30	— 4 *to v.* 16	— 31 *v.* 30 *to* (32 *v.* 44	— 1 *v.* 23 *to* 2 (*v.* 14
16	30	e	………………	—— 32 *v.* 44	—— 4 *v.* 16	——— 33	— 2 *v.* 14 & 3
5	31	f	………………	——— 34	— 5 *to v.* 17	Joshua —— 1	———— 4

The Numbers here prefixed to the several Days, between the Twenty first Day of *March* and the Eighteenth Day of *April*, both inclusive, denote the Days upon which those Full Moons do fall, which happen upon or next after the Twenty first Day of *March*, in those Years, of which they are

The English saints in March are:—

St. David, patron saint of Wales. He was Bishop of Menevia, now called St. David's in honour of him. He died about A.D. 545.

St. Chad, Bishop of Lichfield, A.D. 675.

St. Edward, king of the West-Saxons, martyred A.D. 978.

THE CALENDAR,

WITH THE TABLE OF LESSONS.

APRIL HATH XXX. DAYS.

				MORNING PRAYER.		EVENING PRAYER.	
—	—	—		1st Lesson.	2nd Lesson.	1st Lesson.	2nd Lesson.
	1	g	....	Joshua —— 2	Luke 5 *v.* 17	Joshua —— 3	2 Cor. —— 5
13	2	A	....	——— 4	— 6 *to v.* 20	——— 5	— 6 & 7 *v.* 1
2	3	b	Richard, Bp. ··	——— 6	—— 6 *v.* 20	——— 7	—— 7 *v.* 2
	4	c	St. Ambrose, B.	—— 9 *v.* 3	— 7 *to v.* 24	—10 *to v.* 16	——— 8
10	5	d	....	—21 *v.* 43 *to* (22 *v.* 11	—— 7 *v.* 24	—— 22 *v.* 11	——— 9
	6	e	....	——— 23	— 8 *to v.* 26	——— 24	——— 10
18	7	f	....	Judges —— 2	— 8 *v.* 26	Judges —— 4	— 11 *to v.* 30
7	8	g	....	——— 5	— 9 *to v.* 28	— 6 *to v.* 24	— 11 *v.* 30 *to* (12 *v.* 14
	9	A	....	—— 6 *v.* 24	— 9 *v.* 28 *to* (*v.* 51	——— 7	12 *v.* 14 & 13
15	10	b	....	— 8 *v.* 32 *to* (9 *v.* 25	— 9 *v.* 51 *to* (10 *v.* 17	——— 10	Galatians 1
4	11	c	....	—11 *to v.* 29	—— 10 *v.* 17	—— 11 *v.* 29	——— 2
	12	d	....	——— 13	—11 *to v.* 29	——— 14	——— 3
12	13	e	....	——— 15	—— 11 *v.* 29	——— 16	—— 4 *to v.* 21
1	14	f	....	Ruth —— 1	—12 *to v.* 35	Ruth —— 2	—— 4 *v.* 21 *to* (5 *v.* 13
	15	g	....	——— 3	—— 12 *v.* 35	——— 4	—— 5 *v.* 13
9	16	A	....	1 Samuel 1	—13 *to v.* 18	1 Sam.—2 *to* (*v.* 21	——— 6
17	17	b	....	—— 2 *v.* 21	—— 13 *v.* 18	——— 3	Ephesians 1
6	18	c	....	——— 4	—14 *to v.* 25	——— 5	——— 2
	19	d	Alphege, Abp.	——— 6	—14 *v.* 25 *to* (15 *v.* 11	——— 7	——— 3
	20	e	....	——— 8	—— 15 *v.* 11	——— 9	—— 4 *to v.* 25
	21	f	....	——— 10	——— 16	——— 11	—— 4 *v.* 25 *to* (5 *v.* 22
	22	g	....	——— 12	—17 *to v.* 20	——— 13	—— 5 *v.* 22 *to* (6 *v.* 10
	23	A	St. George, M.	—14 *to v.* 24	—— 17 *v.* 20	—14 *v.* 24 *to* (*v.* 47	—— 6 *v.* 10
	24	b	....	——— 15	—18 *to v.* 31	——— 16	Philip. —— 1
	25	c	*St. Mark*, Evan.	Is. — 62 *v.* 6	—18 *v.* 31 *to* (19 *v.* 11	Ezek. —1 *to* (*v.* 15	——— 2
	26	d	....	1 Sam. 17 *to* (*v.* 31	—19 *v.* 11 *to* (*v.* 28	1 Sam. 17 *v.* (31 *to v.* 55	——— 3
	27	e	....	—17 *v.* 55 *to* (18 *v.* 17	—— 19 *v.* 28	——— 19	——— 4
	28	f	....	—20 *to v.* 18	—20 *to v.* 27	—— 20 *v.* 18	Col. 1 *to v.* 21
	29	g	....	——— 21	—20 *v.* 27 *to* (21 *v.* 5	——— 22	— 1 *v.* 21 *to* (2 *v.* 8
	30	A	....	——— 23	—— 21 *v.* 5	24 & 25 *v.* 1	—— 2 *v.* 8

respectively the Golden Numbers : And the Sunday Letter next following any such Full Moon points out *Easter-day* for that Year. All which holds until the Year of our Lord 2199 inclusive ; after which Year, the Places of these Golden Numbers will be to be changed, as is hereafter expressed.

The English Saints in the April Calendar are:—
St. Richard, Bishop of Chichester, died A.D. 1253.
St. Alphege, Archbishop of Canterbury, martyred by the Danes A.D. 1012.
St. George, patron saint of England, martyred A.D. 303. His fight with the dragon is a symbol of the Christian's fight with Satan. The banner of St. George is a red cross on a white ground.

THE CALENDAR,

WITH THE TABLE OF LESSONS.

MAY HATH XXXI. DAYS.

			MORNING PRAYER.		EVENING PRAYER.	
			1ST LESSON.	2ND LESSON.	1ST LESSON.	2ND LESSON.
1	b	*St. Philip & St.* [*James*, A. & M.	Isaiah — 61	John 1 *v.* 43	Zech. —— 4	Col. 3 *to v.* 18
2	c	....	1 Samuel 26	Luke —22 *to* (*v.* 31	1 Sam. — 28 (*v.* 3	— 3 *v.* 18 *to* (4 *v.* 7
3	d	Invent. of Cross.	———— 31	22 *v.*31*to v.*54	2 Sam. ——1	——— 4 *v.* 7
4	e	....	2 Sam. 3 *v.* 17	—— 22 *v.* 54	———— 4	1 Thess. — 1
5	f	....	———— 6	—23 *to v.* 26	— 7 *to v.* 18	———— 2
6	g	St. John E. ante [Port. Lat.	—— 7 *v.* 18	—23 *v.* 26 *to* (*v.* 50	———— 9	———— 3
7	A	....	———— 11	—23 *v.* 50 *to* (24 *v.* 13	—12 *to v.* 24	———— 4
8	b	....	—13 *v.* 38 *to* (14 *v.* 26	—— 24 *v.* 13	—15 *to v.* 16	———— 5
9	c	....	—— 15 *v.* 16	John 1 *to v.*29	—16 *to v.* 15	2 Thess. — 1
10	d	....	—16 *v.* 15 *to* (17 *v.* 24	—— 1 *v.* 29	—17 *v.* 24 *to* (18 *v.* 18	———— 2
11	e	....	—— 18 *v.* 18	———— 2	—19 *to v.* 24	———— 3
12	f	....	—— 19 *v.* 24	— 3 *to v.* 22	—21 *to v.* 15	1Tim.1*to v.*18
13	g	....	—23 *to v.* 24	—— 3 *v.* 22	———— 24	—1 *v.* 18 & 2
14	A	....	1 Kings 1 *to* (*v.* 28	— 4 *to v.* 31	1 Kin. 1 *v.* 28 (*to v.* 49	———— 3
15	b	....	1 Chr. 29 *v.* 10	—— 4 *v.* 31	———— 3	———— 4
16	c	....	1 Kin. 4 *v.* 20	— 5 *to v.* 24	———— 5	———— 5
17	d	....	— 6 *to v.* 15	—— 5 *v.* 24	— 8 *to v.* 22	———— 6
18	e	....	— 8 *v.* 22 *to* (*v.* 54	— 6 *to v.* 22	— 8 *v.* 54 *to* (9 *v.* 10	2 Tim. —— 1
19	f	Dunstan, A. C.	———— 10	6 *v.*22 *to v.*41	—11 *to v.* 26	———— 2
20	g	....	—— 11 *v.* 26	—— 6 *v.* 41	—12 *to v.* 25	———— 3
21	A	....	—12 *v.* 25 *to* (13 *v.* 11	— 7 *to v.* 25	—— 13 *v.* 11	———— 4
22	b	....	— 14 *to v.* 21	—— 7 *v.* 25	—15 *v.* 25 *to* (16 *v.* 8	Titus —— 1
23	c	....	—— 16 *v.* 8	— 8 *to v.* 31	———— 17	———— 2
24	d	....	—18 *to v.* 17	—— 8 *v.* 31	—— 18 *v.* 17	———— 3
25	e	....	———— 19	— 9 *to v.* 39	———— 21	Philemon.
26	f	Augustin, Abp.	— 22 *to v.* 41	— 9 *v.* 39 *to* (10 *v.* 22	2 Kin. ——1	Hebrews —1
27	g	Ven. Bede, Pr.	2 Kings — 2	—— 10 *v.* 22	——— 4 *v.* 8	2 & 3 *to v.* 7
28	A	....	———— 5	—11 *to v.* 17	— 6 *to v.* 24	3 *v.* 7 *to* 4 *v.* 14.
29	b	....	—— 6 *v.* 24	11 *v.*17 *to v.*47	———— 7	—4 *v.* 14 & 5
30	c	....	— 8 *to v.* 16	—11 *v.* 47 *to* (12 *v.* 20	———— 9	———— 6
31	d	....	—10 *to v.* 18	—— 12 *v.* 20	—— 10 *v.* 18	———— 7

May 3. *The Invention* (or finding) *of the Cross.* Helena, the mother of the Emperor Constantine, is said to have found the true Cross on this day.

May 6 is said to be the day on which the Emperor Domitian ordered *St. John the Evangelist* to be plunged into boiling oil, outside the Latin gate at Rome.

The English saints in this month are :—

St. Dunstan, Archbishop of Canterbury, died A.D. 988.

St. Augustine, though not an Englishman, was the first Archbishop of Canterbury. He landed in Kent A.D. 597, and converted to Christianity the Saxons in part of the south of England.

The Venerable Bede, priest. He translated the Gospels into English, and wrote a history of the Church. He died A.D. 735.

THE CALENDAR,

WITH THE TABLE OF LESSONS.

JUNE HATH XXX. DAYS.

			MORNING PRAYER.		EVENING PRAYER.	
			1ST LESSON.	2ND LESSON.	1ST LESSON.	2ND LESSON.
1	e	Nicomede, P.··	2 Kin.——13	John—13 *to* (*v.* 21	2 Kin.—17 *to* (*v.* 24	Hebrews—8
2	f	···········	——17 *v.* 24	——13 *v.* 21	2 Chr.——12	———— 9
3	g	···············	2 Chr.——13	——— 14	——— 14	—10 *to v.* 19
4	A	···············	——— 15	——— 15	16&17 *to v.*14	— 10 „ 19
5	b	Boniface, Bp.··	——— 19	—16 *to v.* 16	—20 *to v.* 31	—11 *to v.* 17
6	c	···············	20 *v.* 31 & 21	——16 *v.* 16	——— 22	——11 *v.* 17
7	d	···············	——— 23	——— 17	——— 24	——— 12
8	e	···············	——— 25	—18 *to v.* 28	—— 26 & 27	——— 13
9	f	···············	——— 23	—— 18 *v.* 23	2 Kin. — 18 (*to v.* 9	James——1
10	g	···············	— 29 *v.* 3 *to* (*v.* 21	—19 *to v.* 25	2 Chr.—30 & (31 *v.* 1	———— 2
11	A	*St. Barnabas*, A.	Deut.—33 *to* (*v.* 12	Acts 4 *v.* 31	Nahum — 1	Acts—14 *v.* 8
12	b	···············	2 Kin. — 18 (*v.* 13	John 19 *v.* 25	2 Kin.—19 *to* (*v.* 20	James——3
13	c	···············	——19 *v.* 20	—20 *to v.* 19	——— 20	————4
14	d	···············	Is. 38 *v.* 9 *to* (*v.* 21	——20 *v.* 19	2 Chron.—33 (21	————5 (22
15	e	···············	2 Kings—22	——— 21	2 Kin. 23 *to v.*	1 Pet. 1 *to v.*
16	f	···············	— 23 *v.* 21 *to* (24 *v.* 8	Acts——1	— 24 *v.* 8 *to* (25 *v.* 8	— 1 *v.* 22 *to* (2 *v.* 11
17	g	St. Alban, M. ··	—— 25 *v.* 8	— 2 *to v.* 22	Ezra—1 & 3	— 2 *v.* 11 *to* (3 *v.* 8
18	A	···············	Ezra——4	—— 2 *v.* 22	————5	——3 *v.* 8 *to* (4 *v.* 7
19	b	···············	————7	————3	—— 8 *v.* 15	——4 *v.* 7
20	c	Tr. of King Edw.	————9	— 4 *to v.* 32	—10 *to v.* 20	————5
21	d	···············	Nehemiah 1	— 4 *v.* 32 *to* (5 *v.* 17	Nehemiah 2	2 Peter——1
22	e	···············	————4	—— 5 *v.* 17	————5	————2
23	f	——— Fast.	6 & 7 *to v.* 5	————6	—7 *v.* 73 & 8	————3
24	g	*St. John Baptist.*	Mal. 3 *to v.* 7 (15	Matthew—3 (35	Malachi — 4	Matt.—14 *to* (*v.* 13
25	A	···············	Neh. 13 *to v.*	Acts 7 *to v.*	Neh. 13 *v.* 15	1 John——1
26	b	···············	Esther——1	— 7 *v.* 35 *to* (8 *v.* 5	Esth. 2 *v.* 15 (& 3	— 2 *to v.* 15
27	c	···············	————4	——8 *v.* 5 *to* (*v.* 26	————5	—— 2 *v.* 15
28	d	——— Fast.	————6	—— 8 *v.* 26	————7	— 3 *to v.* 16
29	e	*St. Peter*, Apos.	Ezek.—3 *v.* (4 *to v.* 15	John 21 *v.* 15 (*to v.* 23	Zech. —— 3	Acts—4 *v.* 8 (*to v.* 23
30	f	···············	Job ——— 1	Acts——9 *to* (*v.* 23	Job ——— 2	1 John 3 *v.* 16 (*to* 4 *v.* 7

The English saints in the Calendar for June are:—

St. Boniface, whose English name was Winfrid. He was born at Crediton, in Devonshire, became a great missionary in Germany, and was made Bishop of Friesland. He was slain A.D. 755.

St. Alban, a soldier in the Roman army, and the first English martyr. He was slain A.D. 303, and the place of his death has been called after him, "St. Albans."

The Translation of King Edward marks the fact that his body, which had been privately buried after his murder, was two years afterwards moved to consecrated ground.

THE CALENDAR,

WITH THE TABLE OF LESSONS.

JULY HATH XXXI. DAYS.

			MORNING PRAYER.		EVENING PRAYER.	
			1ST LESSON.	2ND LESSON.	1ST LESSON.	2ND LESSON.
1	g	....	Job ——3	Acts—9 *v.* 23	Job —— 4	1 John 4 *v.* 7
2	A	Visit. of V. Mary.	—— 5	—10 *to v.* 24	—— 6	—— 5
3	b	....	—— 7	—— 10 *v.* 24	—— 9	2 John.
4	c	Tr. of St. Mart.	—— 10	—— 11	—— 11	3 John.
5	d	....	—— 12	—— 12	—— 13	Jude.
6	e	....	—— 14	—13 *to v.* 26	—— 16	Matt. 1 *v.* 18
7	f	....	—— 17	—— 13 *v.* 26	—— 19	—— 2
8	g	....	—— 21	—— 14	—22 *v.* 12 *to* (*v.* 29	—— 3
9	A	....	—— 23	—15 *to v.* 30	—— 24	— 4 *to v.* 23
10	b	....	—— 25 & 26	—15 *v.* 30 *to* (16 *v.* 16	—— 27	—4 *v.* 23 *to* 5 (*v.* 13
11	c	....	—— 28	—— 16 *v.* 16	—29 & 30 *v.* 1	— 5 *v.* 13 *to* (*v.* 33
12	d	....	—30 *v.* 12 *to* (*v.* 27	—17 *to v.* 16	—— 31 *v.* 13	——5 *v.* 33
13	e	....	—— 32	—— 17 *v.* 16	—38 *to v.* 39	——6 *to v.* 19
14	f	....	— 38 *v.* 39 & (39	—18 *to v.* 24	—— 40	— 6 *v.* 19 *to* (7 *v.* 7
15	g	Swithun, Bp. ..	—— 41	—18 *v.* 24 *to* (19 *v.* 21	—— 42	—— 7 *v.* 7
16	A	....	Prov. —1 *to* (*v.* 20	—— 19 *v.* 21	Prov. 1 *v.* 20	——8 *to v.* 18
17	b	....	—— 2	—20 *to v.* 17	— 3 *to v.* 27	——8 *v.* 18
18	c	....	— 3 *v.* 27 *to* (4 *v.* 20	—— 20 *v.* 17	— 4 *v.* 20 *to* (5 *v.* 15	— 9 *to v.* 18
19	d	....	—— 5 *v.* 15	—21 *to v.* 17	— 6 *to v.* 20	——9 *v.* 18
20	e	Marg., V. & M. ..	—— 7	—21 *v.* 17 *to* (*v.* 37	—— 8	— 10 *to v.* 24
21	f	....	—— 9	—21 *v.* 37 *to* (22 *v.* 23	—— 10 *v.* 16	—— 10 *v.* 24
22	g	St. Mary Magd.	—11 *to v.* 15	—22 *v.* 23 *to* (23 *v.* 12	—— 11 *v.* 15	—— 11
23	A	....	—— 12 *v.* 10	—— 23 *v.* 12	—— 13	— 12 *to v.* 22
24	b	—— Fast.	— 14 *v.* 9 *to* (*v.* 28	—— 24	—14 *v.* 28 *to* (15 *v.* 18	—— 12 *v.* 22
25	c	*St. James*, Ap.	2 Kin.—1 *to* (*v.* 16	Luke 9 *v.* 51 (*to v.* 57	Jer.—26 *v.* 8 (*to v.* 16	—13 *to v.* 24
26	d	St. Anne.	Pro. 15 *v.* 18	Acts —— 25	Prov. 16 *to* (*v.* 20	— 13 *v.* 24 *to* (*v.* 53
27	e	....	—16 *v.* 31 *to* (17 *v.* 18	—— 26	—— 18 *v.* 10	— 13 *v.* 53 *to* (14 *v.* 13
28	f	....	—— 19 *v.* 13	—— 27	—20 *to v.* 23	—— 14 *v.* 13
29	g	....	—21 *to v.* 17	—28 *to v.* 17	—22 *to v.* 17	— 15 *to v.* 21
30	A	....	—— 23 *v.* 10	—— 28 *v.* 17	—— 24 *v.* 21	—— 15 *v.* 21
31	b	....	—— 25	Romans —1	—26 *to v.* 21	— 16 *to v.* 24

The only English saint in the Calendar for July is—
St. Swithun, Bishop of Winchester, who died A.D. 862.

THE CALENDAR,

WITH THE TABLE OF LESSONS.

AUGUST HATH XXXI. DAYS.

			MORNING PRAYER.		EVENING PRAYER.	
			1st Lesson.	2nd Lesson.	1st Lesson.	2nd Lesson.
1	c	Lammas Day. .	Prov.—27 *to* (*v.* 23	Rom. — 2 *to* (*v.* 17	Prov.—28 *to* (*v.* 15	Matt. 16 *v.* 24 (*to* 17 *v.* 14
2	d	....	—30 *to v.* 18	—— 2 *v.* 17	——31 *v.* 10	—— 17 *v.* 14
3	e	....	Eccles.——1	————— 3	Eccles. 2 *to* (*v.* 12	— 18 *to v.* 21
4	f	....	————— 3	——— *	————— 4	— 18 *v.* 21 *to* (19 *v.* 3
5	g	....	————— 5	————— 5	————— 6	19 *v.* 3 *to v.* 27
6	A	Transfiguration.	————— 7	————— 6	————— 8	— 19 *v.* 27 *to* (20 *v.* 17
7	b	Name of Jesus.	————— 9	————— 7	———— 11	—— 20 *v.* 17
8	c	....	———— 12	— 8 *to v.* 18	Jeremiah—1	— 21 *to v.* 23
9	d	....	Jer. 2 *to v.* 14	—— 8 *v.* 18	— 5 *to v.* 19	—— 21 *v.* 23
10	e	St. Lawrence, M.	—— 5 *v.* 19	— 9 *to v.* 19	— 6 *to v.* 22	— 22 *to v.* 15
11	f	....	— 7 *to v.* 17	—— 9 *v.* 19	——— 8 *v.* 4	22 *v.* 15 *to v.* 41
12	g	....	— 9 *to v.* 17	———— 10	— 13 *v.* 8 *to* (*v.* 24	— 22 *v.* 41 *to* (23 *v.* 13
13	A	....	———— 15	—11 *to v.* 25	—17 *to v.* 19	—— 23 *v.* 13
14	b	....	—18 *to v.* 18	——11 *v.* 25	———— 19	— 24 *to v.* 29
15	c	....	———— 21	———— 12	—22 *to v.* 13	—— 24 *v.* 29
16	d	....	—— 22 *v.* 13	———— 13	—23 *to v.* 16	— 25 *to v.* 31
17	e	....	———— 24	14 & 15 *to v.* 8	—25 *to v.* 15	—— 25 *v.* 31
18	f	....	———— 26	—— 15 *v.* 8	———— 28	— 26 *to v.* 31
19	g	....	— 29 *v.* 4 *to* (*v.* 20	———— 16	———— 30	— 26 *v.* 31 *to* (*v.* 57
20	A	....	—31 *to v.* 15	1 Cor. 1 *to* (*v.* 26	— 31 *v.* 15 *to* (*v.* 38	—— 26 *v.* 57
21	b	....	— 33 *to v.* 14	—1 *v.* 26 & 2	—— 33 *v.* 14	— 27 *to v.* 27
22	c	....	———— 35	————— 3	— 36 *to v.* 14	— 27 *v.* 27 *to* (*v.* 57
23	d	———— Fast.	—— 36 *v.* 14	— 4 *to v.* 18	—38 *to v.* 14	—— 27 *v.* 57
24	e	*St. Bartholomew.*	Gen. 28 *v.* 10 (*to v.* 18	—4 *v.* 18 & 5	Deut. 18 *v.* 15	—————28
25	f	....	Jer. 38 *v.* 14	————— 6	Jerem.— 39	Mark 1 *to v.* 21
26	g	....	—50 *to v.* 21	— 7 *to v.* 25	——51 *v.* 54	———1 *v.* 21
27	A	....	Ezek. —1 *to* (*v.* 15	—— 7 *v.* 25	Ezek. 1 *v.* 15	— 2 *to v.* 23
28	b	St. Augustin, B.	————— 2	————— 8	— 3 *to v.* 15	—2 *v.* 23 *to* (3 *v.* 13
29	c	Beheading of [St. John Bapt.	—— 3 *v.* 15	————— 9	————— 8	———3 *v.* 13
30	d	....	————— 9	10 & 11 *v.* 1	——11 *v.* 14	— 4 *to v.* 35
31	e	....	——12 *v.* 17	— 11 *v.* 2 *to* (*v.* 17	—13 *to v.* 17	—4 *v.* 35 *to* (5 *v.* 21

Lammas Day was formerly written Loaf Mass, and commemorated the offering of a loaf of bread, made of the new corn, at the beginning of harvest.

Transfiguration. This very important event in our Lord's life is celebrated on Aug. 6, but only as a Black-Letter Day.

Name of Jesus. One of the Canons (or Laws) of our Church bids us bow the head at the Name of Jesus (Phil. 2. 7). This day was appointed to remind us of the great reverence due to that holy Name.

Beheading of St. John Baptist. We celebrate his birth as the forerunner of Christ on June 24. On Aug. 29 we remember his martyrdom.

THE CALENDAR,

WITH THE TABLE OF LESSONS.

SEPTEMBER HATH XXX. DAYS.

			MORNING PRAYER.		EVENING PRAYER.	
			1st Lesson.	2nd Lesson.	1st Lesson.	2nd Lesson.
1	f	Giles, Abbot. ··	Ezek. 13 *v.* 17	1 Cor. 11 *v.* 17	Ezek.—14 *to* (*v.* 12	Mark 5 *v.* 21
2	g	....	—— 14 *v.* 12	—12 *to v.* 28	—— 16 *v.* 44	— 6 *to v.* 14
3	A	....	—18 *to v.* 19	12 *v.* 28 & 13	—— 18 *v.* 19	6 *v.* 14 *to v.* 30
4	b	....	—20 *to v.* 18	—14 *to v.* 20	—20 *v.* 18 *to* (*v.* 33	———6 *v.* 30
5	c	....	—20 *v.* 33 *to* (*v.* 44	—— 14 *v.* 20	—— 22 *v.* 23	——7 *to v.* 24
6	d	....	—— 24 *v.* 15	—15 *to v.* 35	——— 26	—7 *v.* 24 *to* (8 *v.* 10
7	e	Evurtius, Bp.	—27 *to v.* 26	—— 15 *v.* 35	—— 27 *v.* 26	8 *v.* 10 *to* 9 *v.* 2
8	f	Nat. of V. Mary.	—28 *to v.* 20	——— 16	——— 31	9 *v.* 2 *to v.* 30
9	g	....	—32 *to v.* 17	2 Cor. —1 *to* (*v.* 23	—33 *to v.* 21	———9 *v.* 30
10	A	....	—— 33 *v.* 21	— 1 *v.* 23 *to* (2 *v.* 14	—34 *to v.* 17	— 10 *to v.* 32
11	b	....	—— 34 *v.* 17	—2 *v.* 14 & 3	—36 *v.* 16 *to* (*v.* 33	—— 10 *v.* 32
12	c	....	—37 *to v.* 15	————4	—— 37 *v.* 15	— 11 *to v.* 27
13	d	....	—47 *to v.* 13	————5	Daniel ——1	— 11 *v.* 27 *to* (12 *v.* 13
14	e	Holy-Cross Day.	Dan. — 2 *to* (*v.* 24	— 6 & 7 *v.* 1	—— 2 *v.* 24	— 12 *v.* 13 *to* (*v.* 35
15	f	....	————3	——7 *v.* 2	— 4 *to v.* 19	— 12 *v.* 35 *to* (13 *v.* 14
16	g	....	—— 4 *v.* 19	————8	— 5 *to v.* 17	—— 13 *v.* 14
17	A	Lambert, Bp. ··	—— 5 *v.* 17	————9	————6	— 14 *to v.* 27
18	b	....	— 7 *to v.* 15	——— 10	—— 7 *v.* 15	14 *v.* 27 *to v.* 53
19	c	....	— 9 *to v.* 20	—11 *to v.* 30	—— 9 *v.* 20	—— 14 *v.* 53
20	d	——— Fast.	—10 *to v.* 20	—11 *v.* 30 *to* (12 *v.* 14	——— 12	— 15 *to v.* 42
21	e	*St. Matthew*, Ap.	1 Kin. 19 *v.* (15	12 *v.* 14 & 13	1 Chr. 29 *to* (*v.* 20	15 *v.* 42 & 16
22	f	....	Hosea 2 *v.* 14	Gal. ——1	Hos. 4 *to v.* 13	Luke 1 *to v.* 26
23	g	....	5 *v.* 8 *to* 6 *v.* 7	————2	——— 7 *v.* 8	1 *v.* 26 *to v.* 57
24	A	....	————8	————3	————9	———1 *v.* 57
25	b	....	——— 10	— 4 *to v.* 21	11 & 12 *to v.* 7	——2 *to v.* 21
26	c	S. Cyprian, Abp.	—13 *to v.* 15	— 4 *v.* 21 *to* (5 *v.* 13	——— 14	———2 *v.* 21
27	d	....	Joel ——1	—— 5 *v.* 13	Joel 2 *to v.* 15	— 3 *to v.* 23
28	e	....	2 *v.* 15 *to v.* 28	————6	2 *v.* 28 *to* 3 *v.* 9	— 4 *to v.* 16
29	f	*St. Michael & All* [*Angels.*	Genesis—32	Acts—12 *v.* 5 (*to v.* 18	Dan. 10 *v.* 4	Rev. 14 *v.* 14
30	g	St. Jerom ······	Joel — 3 *v.* 9	Ephes. ——1	Amos—1 & 2 (*to v.* 4	Luke 4 *v.* 16

The name of no English saint is found in the Calendar for September.

Sept. 8. *The birth of the Blessed Virgin* is remembered on this day.

Sept. 14. *Holy-Cross Day* marks the occasion of the restoration to the Church at Jerusalem of what was believed to be the true Cross, after it had been carried away by the Persians.

THE CALENDAR,

WITH THE TABLE OF LESSONS.

OCTOBER HATH XXXI. DAYS.

			MORNING PRAYER.		EVENING PRAYER.	
			1ST LESSON.	2ND LESSON.	1ST LESSON.	2ND LESSON.
1	A	Remigius, Bp.	Amos 2 *v.* 4 (*to* 3 *v.* 9	Ephes. — 2	Amos 4 *v.* 4	Luke — 5 *to* (*v.* 17
2	b	....	— 5 *to v.* 18	——— 3	5 *v.* 18 *to* 6 *v.* 9	—— 5 *v.* 17
3	c	....	——— 7	— 4 *to v.* 25	——— 8	— 6 *to v.* 20
4	d	....	——— 9	— 4 *v.* 25 *to* (5 *v.* 22	Obadiah.	—— 6 *v.* 20
5	e	....	Jonah —— 1	— 5 *v.* 22 *to* (6 *v.* 10	Jonah —— 2	— 7 *to v.* 24
6	f	Faith, V. & M.	——— 3	—— 6 *v.* 10	——— 4	—— 7 *v.* 24
7	g	....	Micah — 1 *to* (*v.* 10	Philip.—— 1	Micah—— 2	— 8 *to v.* 26
8	A	....	——— 3	——— 2	——— 4	—— 8 *v.* 26
9	b	St. Denys, Bp.··	——— 5	——— 3	——— 6	— 9 *to v.* 28
10	c	....	——— 7	——— 4	Nahum — 1	— 9 *v.* 28 *to* (*v.* 51
11	d	....	Nahum — 2	Colos. — 1 *to* (*v.* 21	——— 3	— 9 *v.* 51 *to* (10 *v.* 17
12	e	....	Habak. — 1	1 *v.* 21 *to* 2 *v.* 8	Habak. — 2	—— 10 *v.* 17
13	f	Trans. K. Edw.	——— 3	—— 2 *v.* 8	Zeph. — 1 *to* (*v.* 14	— 11 *to v.* 29
14	g	....	Zeph. 1 *v.* 14 (*to* 2 *v.* 4	— 3 *to v.* 18	—— 2 *v.* 4	—— 11 *v.* 29
15	A	....	——— 3	— 3 *v.* 18 & 4	Haggai—— 1	— 12 *to v.* 35
16	b	....	Hag. 2 *to v.* 10	1 Thess. — 1	—— 2 *v.* 10	—— 12 *v.* 35
17	c	Etheldreda, V.	Zech. — 1 *to* (*v.* 18	——— 2	Zech. 1 *v.* 18 (& 2	— 13 *to v.* 18
18	d	*St. Luke*, Evan.	Isaiah — 55	——— 3	Ecclus. — 38 (*to v.* 15	—— 13 *v.* 18
19	e	....	Zech. —— 3	——— 4	Zech. —— 4	— 14 *to v.* 25
20	f	....	——— 5	——— 5	——— 6	— 14 *v.* 25 *to* (15 *v.* 11
21	g	....	——— 7	2 Thess. — 1	— 8 *to v.* 14	—— 15 *v.* 11
22	A	....	—— 8 *v.* 14	——— 2	—— 9 *v.* 9	——— 16
23	b	....	——— 10	——— 3	——— 11	— 17 *to v.* 20
24	c	....	——— 12	1 Tim. — 1 *to* (*v.* 18	——— 13	—— 17 *v.* 20
25	d	Crispin, Mart.	——— 14	— 1 *v.* 18 & 2	Malachi — 1	— 18 *to v.* 31
26	e	....	Malachi — 2	——— 3	— 3 *to v.* 13	— 18 *v.* 31 *to* (19 *v.* 11
27	f	——— Fast.	— 3 *v.* 13 & 4	——— 4	Wisdom — 1	19 *v.* 11 *to v.* 28
28	g	*St. Simon & St. Jude*, App.	Is. 28 *v.* 9 *to* (*v.* 17	——— 5	Jer. — 3 *v.* 12 (*to v.* 19	—— 19 *v.* 28
29	A	....	Wisdom — 2	——— 6	Wisd. 4 *v.* 7	— 20 *to v.* 27
30	b	....	— 6 *to v.* 22	2 Tim.—— 1	— 6 *v.* 22 *to* (7 *v.* 15	— 20 *v.* 27 *tc* (21 *v.* 5
31	c	——— Fast.	—— 7 *v.* 15	——— 2	— 8 *to v.* 19	—— 21 *v.* 5

The Translation of King Edward records the moving of the body of Edward the Confessor, buried in 1066 in Westminster Abbey, to another shrine in the same Abbey, A.D 1163.

St. Etheldreda, A.D. 679, was the daughter of a king of East Anglia, who founded an Abbey at Ely, and to whom Ely Cathedral is dedicated. She was commonly called St. Awdrey.

THE CALENDAR,

WITH THE TABLE OF LESSONS.

NOVEMBER HATH XXX. DAYS.

			MORNING PRAYER.		EVENING PRAYER.	
			1st Lesson.	2nd Lesson.	1st Lesson.	2nd Lesson.
1	d	*All Saints' Day.*	Wisdom —3 (*to v.* 10	Heb. 11 *v.* 33 (& 12 *to v.* 7	Wisd. —5 *to* (*v.* 17	Rev. —19 *to* (*v.* 17
2	e	……………	——— 9	2 Timothy 3	—11 *to v.* 15	Luke —22 *to* (*v.* 31
3	f	……………	—11 *v.* 15 *to* (12 *v.* 3	——— 4	——— 17	—22 *v.* 31 *to* (*v.* 54
4	g	……………	Ecclus. 1 *to* (*v.* 14	Titus——1	Ecclus. —2	—— 22 *v.* 54
5	A	……………	3 *v.* 17 *to v.* 30	——— 2	—— 4 *v.* 10	—23 *to v.* 26
6	b	Leonard, Conf.	——— 5	——— 3	—— 7 *v.* 27	23 *v.* 26 *to v.* 50
7	c	……………	—— 10 *v.* 18	Philemon.	—14 *to v.* 20	—23 *v.* 50 *to* (24 *v.* 13
8	d	……………	—— 15 *v.* 9	Hebrews —1	—— 16 *v.* 17	—— 24 *v.* 13
9	e	……………	—18 *to v.* 15	2 & 3 *to v.* 7	—— 18 *v.* 15	John 1 *to v.* 29
10	f	……………	—— 19 *v.* 13	——3 *v.* 7 *to* (4 *v.* 14	—22 *v.* 6 *to* (*v.* 24	——1 *v.* 29
11	g	St. Martin, Bp.	—24 *to v.* 24	—4 *v.* 14 & 5	—— 24 *v.* 24	——— 2
12	A	……………	—33 *v.* 7 *to* (*v.* 23	——— 6	—— 34 *v.* 15	— 3 *to v.* 22
13	b	Britius, Bp.……	——— 35	——— 7	37 *v.* 8 *to v.* 19	——3 *v.* 22
14	c	……………	—39 *to v.* 13	——— 8	—— 39 *v.* 13	——4 *to v.* 31
15	d	Machutus, Bp.	—41 *to v.* 14	——— 9	—— 42 *v.* 15	——4 *v.* 31
16	e	……………	—44 *to v.* 16	—10 *to v.* 19	—50 *to v.* 25	— 5 *to v.* 24
17	f	Hugh, Bishop.	—— 51 *v.* 10	—— 10 *v.* 19	Baruch 4 *to* (*v.* 21	—— 5 *v.* 24
18	g	……………	Bar. 4 *v.* 36 (& 5	—11 *to v.* 17	Isaiah—1 *to* (*v.* 21	— 6 *to v.* 22
19	A	……………	Isai. 1 *v.* 21	—— 11 *v.* 17	——— 2	6 *v.* 22 *to v.* 41
20	b	Edmund, King.	— 3 *to v.* 16	——— 12	——4 *v.* 2	——6 *v.* 41
21	c	……………	— 5 *to v.* 18	——— 13	—— 5 *v.* 18	— 7 *to v.* 25
22	d	Cecilia, V. & M.	——— 6	James——1	— 7 *to v.* 17	——7 *v.* 25
23	e	St. Clement, Bp.	——8 *v.* 5 *to* (*v.* 18	——— 2	— 8 *v.* 18 *to* (9 *v.* 8	— 8 *to v.* 31
24	f	……………	— 9 *v.* 8 *to* (10 *v.* 5	——— 3	— 10 *v.* 5 *to* (*v.* 20	——8 *v.* 31
25	g	Catherine, V.…	—— 10 *v.* 20	——— 4	—11 *to v.* 10	— 9 *to v.* 39
26	A	……………	—— 11 *v.* 10	——— 5	——— 12	— 9 *v.* 39 *to* (10 *v.* 22
27	b	……………	——— 13	1 Pet. 1 *to v.* 22	—14 *to v.* 24	—— 10 *v.* 22
28	c	……………	——— 17	—1 *v.* 22 *to* 2 (*v.* 11	——— 18	—11 *to v.* 17
29	d	——— Fast.	—19 *to v.* 16	— 2 *v.* 11 *to* (3 *v.* 8	—— 19 *v.* 16	—11 *v.* 17 *to* (*v.* 47
30	e	*St. Andrew*, Ap.	——— 54	John 1 *v.* 35 (*to v.* 43	—65 *to v.* 17	John 12 *v.* 20 (*to v.* 42

The English saints in the Calendar for November are :—

St. Machutus, Bishop, A.D. 564. He was born in Wales, and going to Brittany preached the Gospel to the heathen, and was consecrated Bishop.

St. Hugh, though born in Burgundy, was invited to England, and became Bishop of Lincoln from A.D. 1186 to 1200.

St. Edmund was king of East Anglia, and martyred by the Danes A.D. 870. Bury St. Edmunds bears his name, being the place of his final burial. His body was translated there A.D. 903.

THE CALENDAR,

WITH THE TABLE OF LESSONS.

DECEMBER HATH XXXI. DAYS.

			MORNING PRAYER.		EVENING PRAYER.	
			1st Lesson.	2nd Lesson.	1st Lesson.	2nd Lesson.
1	f	....	Isaiah 21 *to* (*v.* 13	1 Pet.—3 *v.* 8 (*to* 4 *v.* 7	Isai. — 22 *to* (*v.* 15	John 11 *v.* 47 (*to* 12 *v.* 20
2	g	....	—— 22 *v.* 15	——— 4 *v.* 7	——— 23	—— 12 *v.* 20
3	A	....	——— 24	——— 5	——— 25	— 13 *to v.* 21
4	b	....	—26 *to v.* 20	2 Peter—1	26 *v.* 20 & 27	—— 13 *v.* 21
5	c	....	—28 *to v.* 14	——— 2	—— 28 *v.* 14	——— 14
6	d	Nicolas, Bp.····	— 29 *to v.* 9	——— 3	—— 29 *v.* 9	——— 15
7	e	....	—30 *to v.* 18	1 John ——1	—— 30 *v.* 18	— 16 *to v.* 16
8	f	Con. V. Mary.	——— 31	— 2 *to v.* 15	——— 32	—— 16 *v.* 16
9	g	....	——— 33	—— 2 *v.* 15	——— 34	——— 17
10	A	....	——— 35	— 3 *to v.* 16	—40 *to v.* 12	— 18 *to v.* 28
11	b	....	—— 40 *v.* 12	— 3 *v.* 16 *to* (4 *v.* 7	—41 *to v.* 17	—— 18 *v.* 28
12	c	....	—— 41 *v.* 17	——— 4 *v.* 7	—42 *to v.* 18	— 19 *to v.* 25
13	d	Lucy, V. & M.··	—42 *v.* 18 *to* (43 *v.* 8	——— 5	—— 43 *v.* 8	—— 19 *v.* 25
14	e	....	— 44 *to v.* 21	2 John.	—44 *v.* 21 *to* (45 *v.* 8	— 20 *to v.* 19
15	f	....	—— 45 *v.* 8	3 John.	——— 46	—— 20 *v.* 19
16	g	O Sapientia····	——— 47	Jude.	——— 48	——— 21
17	A	....	—49 *to v.* 13	Rev. —— 1	—— 49 *v.* 13	Rev. 2 *to v.* 18
18	b	....	——— 50	— 2 *v.* 18 *to* (3 *v.* 7	— 51 *to v.* 9	——— 3 *v.* 7
19	c	....	—— 51 *v.* 9	——— 4	—52 *to v.* 13	——— 5
20	d	——— Fast.	— 52 *v.* 13 & (53	——— 6	——— 54	——— 7
21	e	*St. Thomas*, Ap.	Job 42 *to v.* 7	John 20 *v.* 19 (*to v.* 24	——— 35	John — 14 *to* (*v.* 8
22	f	....	Isaiah —— 55	Rev. —— 8	——— 56	Rev. —— 10
23	g	....	——— 57	——— 11	——— 58	——— 12
24	A	——— Fast.	——— 59	——— 14	——— 60	——— 15
25	b	*Christmas-Day.*	—— 9 *to v.* 8	Luke — 2 *to* (*v.* 15	— 7 *v.* 10 *to* (*v.* 17	Titus —3 *v.* 4 (*to v.* 9
26	c	*St. Stephen*, M.	Gen. 4 *to v.* 11	Acts —— 6	2 Chr. 24 *v.* 15 (*to v.* 23	Acts 8 *to v.* 9
27	d	*St. John*, Evang.	Exod. 33 *v.* 9	John 13 *v.* 23 (*to v.* 36	Isaiah —— 6	Rev. ——— 1
28	e	*Innocents' Day.*	Jer. — 31 *to* (*v.* 18	Rev. —— 16	Bar.—4 *v.* 21 (*to v.* 31	——— 18
29	f	....	Isaiah — 61	—19 *to v.* 11	Isaiah — 62	—— 19 *v.* 11
30	g	....	——— 63	——— 20	— 64 & 65 *to* (*v.* 8	— 21 *to v.* 15
31	A	Silvester, Bp. ··	—— 65 *v.* 8	—21 *v.* 15 *to* (22 *v.* 6	——— 66	—— 22 *v.* 6

There are no English saints in the Calendar of December.

O Sapientia (O Wisdom) was the first of a series of anthems formerly sung from December 16 until Christmas, in order to mark that this joyful Festival was drawing near.

TABLES AND RULES

FOR THE MOVEABLE AND IMMOVEABLE FEASTS; TOGETHER WITH THE DAYS OF FASTING AND ABSTINENCE, THROUGH THE WHOLE YEAR.

RULES TO KNOW WHEN THE MOVEABLE FEASTS AND HOLY-DAYS BEGIN.

EASTER-DAY, on which the rest depend, is always the First Sunday after the Full Moon, which happens upon, or next after the Twenty first Day of *March*; and if the Full Moon happens upon a Sunday, *Easter-day* is the Sunday after.

Advent Sunday is always the nearest Sunday to the Feast of St. *Andrew*, whether before or after.

Septuagesima	Sunday is	Nine	Weeks before *Easter.*
Sexagesima		Eight	
Quinquagesima		Seven	
Quadragesima		Six	
Rogation Sunday	is	Five Weeks	after *Easter.*
Ascension-day		Forty Days	
Whitsunday		Seven Weeks	
Trinity Sunday		Eight Weeks	

A TABLE OF ALL THE FEASTS THAT ARE TO BE OBSERVED IN THE CHURCH OF *ENGLAND* THROUGHOUT THE YEAR.

All Sundays in the Year.

The Days of the Feasts of

- The Circumcision of our Lord JESUS CHRIST.
- The Epiphany.
- The Conversion of St. *Paul.*
- Purification of Blessed Virgin.
- St. *Matthias* the Apostle.
- Annunciation of Blessed Virgin.
- St. *Mark* the Evangelist.
- St. *Philip* and St. *James* the Apostles.
- The Ascension of our Lord JESUS CHRIST.
- St. *Barnabas.*
- The Nativity of St. *John Baptist.*

The Days of the Feasts of

- St. *Peter* the Apostle.
- St. *James* the Apostle.
- St. *Bartholomew* the Apostle.
- St. *Matthew* the Apostle.
- St. *Michael* and all Angels.
- St. *Luke* the Evangelist.
- St. *Simon* and St. *Jude* the Apostles.
- All Saints.
- St. *Andrew* the Apostle.
- St. *Thomas* the Apostle.
- The Nativity of our Lord.
- St. *Stephen* the Martyr.
- St. *John* the Evangelist.
- The Holy Innocents.

Monday and Tuesday in *Easter-week.* Monday and Tuesday in *Whitsun-week.*

A TABLE OF THE VIGILS, FASTS, AND DAYS OF ABSTINENCE, TO BE OBSERVED IN THE YEAR.

The Evens or Vigils before

- The Nativity of our Lord.
- The Purification of the Blessed Virgin *Mary.*
- The Annunciation of the Blessed Virgin.
- *Easter-day.*
- *Ascension-day.*

The Evens or Vigils before

- *Pentecost.*—St. *Matthias.*
- St. *John Baptist.*—St. *Peter.*
- St. *James.*—St. *Bartholomew.*
- St. *Matthew.*
- St. *Simon* and St. *Jude.*
- St. *Andrew.*—St. *Thomas.*
- All Saints.

Note, That if any of these Feast-days fall upon a Monday, then the Vigil or Fast-day shall be kept upon the Saturday, and not upon the Sunday next before it.

DAYS OF FASTING, OR ABSTINENCE.

I. The Forty Days of Lent.

II. The Ember-Days at the Four Seasons, being the *Wednesday, Friday,* and *Saturday* after
- The First Sunday in Lent.
- The Feast of Pentecost.
- *September* 14, and *December* 13.

III. The Three Rogation-days, being the Monday, Tuesday, and Wednesday before Holy Thursday, or the Ascension of our Lord.

IV All the Fridays in the Year, except *Christmas-day.*

A SOLEMN DAY, FOR WHICH A PARTICULAR SERVICE IS APPOINTED.

The Twenty-second Day of *January*, being the Day on which his Majesty began his happy Reign.

The dates of the moveable Holy-days depend upon the date of Easter. Here is a list of th chief Sundays and Holy-days which are moveable, and of the number of the weeks or day between them and Easter, before or after.

Then follows a list of all the Festivals in the Christian year, eighty-one in number. They are all Red-Letter Days, and all have a special Collect, Epistle, and Gospel, and Proper Lessons.

Days of Fasting, or Abstinence, are days on which we are to abstain from some pleasure or indulgence in order to learn self-denial and the mastery of our own bodies.

The Fast Days appointed by the Church include:—

First, the Vigils or Evens before Sixteen Festivals.

Secondly, Four groups of Fast days, viz.:—

I. The Forty Days of Lent, as a preparation for Easter.

II. The Ember-Days in the weeks before Ordination Sundays.

III. The Rogation-Days, as a preparation for Ascension Day, appointed also as days of prayer for a blessing on the fruits of the earth.

IV. All Fridays, in memory of our Lord's Crucifixion.

TABLE TO FIND EASTER-DAY

FROM THE PRESENT TIME TILL THE YEAR 2199 INCLUSIVE, ACCORDING TO THE FOREGOING CALENDAR.

Golden Number.	Day of the Month.	Sunday Letter.
	March 21	C
XIV.	——— 22	D
III.	——— 23	E
	——— 24	F
XI.	——— 25	G
	——— 26	A
XIX.	——— 27	B
VIII.	——— 28	C
	——— 29	D
XVI.	——— 30	E
V.	——— 31	F
	April 1	G
XIII.	——— 2	A
II.	——— 3	B
	——— 4	C
X.	——— 5	D
	——— 6	E
XVIII.	——— 7	F
VII.	——— 8	G
	——— 9	A
XV.	——— 10	B
IV.	——— 11	C
	——— 12	D
XII.	——— 13	E
I.	——— 14	F
	——— 15	G
IX.	——— 16	A
XVII.	——— 17	B
VI.	——— 18	C
	——— 19	D
	——— 20	E
	——— 21	F
	——— 22	G
	——— 23	A
	——— 24	B
	——— 25	C

THIS Table contains so much of the Calendar as is necessary for the determining of *Easter*; to find which, look for the Golden Number of the Year in the First Column of the Table, against which stands the Day of the Paschal Full Moon; then look in the Third Column for the Sunday Letter, next after the Day of the Full Moon, and the Day of the Month standing against that Sunday Letter is *Easter-day*. If the Full Moon happens upon a Sunday, then (according to the first Rule) the next Sunday after is *Easter-day*.

Paschal = Passover.

To find the Golden Number, or Prime, add One to the Year of our Lord, and then divide by 19; the Remainder, if any, is the Golden Number; but if nothing remaineth, then 19 is the Golden Number.

To find the Dominical or Sunday Letter, according to the Calendar, until the Year 2099 inclusive, add to the Year of our Lord its Fourth Part, omitting Fractions, and also the Number 6: Divide the Sum by 7; and if there is no Remainder, then A is the Sunday Letter: But if any Number remaineth, then the Letter standing against that Number in the small annexed Table, is the Sunday Letter.

0	A
1	G
2	F
3	E
4	D
5	C
6	B

For the next following Century, that is, from the Year 2100 till the Year 2199 inclusive, add to the current Year its Fourth Part, and also the Number 5, and then divide by 7, and proceed as in the last Rule.

Note, That in all Bissextile or Leap-Years, the Letter found, as above, will be the Sunday Letter from the intercalated Day exclusive, to the End of the Year.

As the great Jewish Feast of the Passover was a moveable feast, its date regulated by the spring full moon, so our great Paschal Feast is moveable, and is also regulated by the full moon.

Mark the first full moon after March 21, and the following Sunday will be Easter-Day.

ANOTHER TABLE TO FIND EASTER

TILL THE YEAR 2199 INCLUSIVE.

SUNDAY LETTERS.

GOLDEN NUMBER.	A	B	C	D	E	F	G
I.	April 16	—17	—18	—19	—20	—21	—15
II.	April 9	—10	— 4	— 5	— 6	— 7	— 8
III.	March 26	—27	—28	—29	—30	—24	—25
IV.	April 16	—17	—18	—12	—13	—14	—15
V.	April 2	— 3	— 4	— 5	— 6	— 7	— 1
VI.	April 23	—24	—25	—19	—20	—21	—22
VII.	April 9	—10	—11	—12	—13	—14	—15
VIII.	April 2	— 3	— 4	Mar.29	—30	—31	Apr. 1
IX.	April 23	—17	—18	—19	—20	—21	—22
X.	April 9	—10	—11	—12	— 6	— 7	— 8
XI.	March 26	—27	—28	—29	—30	—31	Apr. 1
XII.	April 16	—17	—18	—19	—20	—14	—15
XIII.	April 9	— 3	— 4	— 5	— 6	— 7	— 8
XIV.	March 26	—27	—28	—29	—23	—24	—25
XV.	April 16	—17	—11	—12	—13	—14	—15
XVI.	April 2	— 3	— 4	— 5	— 6	Mar.31	Apr. 1
XVII.	April 23	—24	—18	—19	—20	—21	—22
XVIII.	April 9	—10	—11	—12	—13	—14	— 8
XIX.	April 2	— 3	Mar.28	—29	—30	—31	Apr. 1

TO make use of the preceding Table, find the Sunday Letter for the Year in the Uppermost Line, and the Golden Number, or Prime, in the Column of Golden Numbers, and against the Prime, in the same Line under the Sunday Letter, you have the Day of the Month on which *Easter* falleth that Year. But Note, that the Name of the Month is set on the Left Hand, or just with the Figure, and followeth not, as in other Tables, by Descent, but Collateral.

In the early days of the Church the proper time for keeping Easter was a subject of much dispute. The matter was settled at the Council of Nice, A.D. 325. The English Church agreed, A.D. 664, to keep the feast at the same time as the rest of the Western Church. Before this it had been kept in this country a week earlier.

A

TABLE OF THE MOVEABLE FEASTS

FOR FIFTY-ONE YEARS,

ACCORDING TO THE FOREGOING CALENDAR.

The Year of our LORD.	Golden Number.	The Epact.	Sunday Letter.	Sund. aft. Epiph.	Septuagesima Sunday.	The First Day of Lent.	Easter-Day.	Rogation Sunday.	Ascension-Day.	Whit-Sunday.	Sund. aft. Trinity.	Advent Sunday.
1899	19	18	A	3	Jan. 29	Feb. 15	Apr. 2	May 7	May 11	May 21	26	Dec. 3
1900	1	29	G	5	Feb. 11	—— 28	—— 15	—— 20	—— 24	June 3	24	—— 2
1901	2	10	F	3	—— 3	—— 20	—— 7	—— 12	—— 16	May 26	25	—— 1
1902	3	21	E	2	Jan. 26	—— 12	Mar. 30	—— 4	—— 8	—— 18	26	Nov. 30
1903	4	2	D	4	Feb. 8	—— 25	Apr. 12	—— 17	—— 21	—— 31	24	—— 29
1904	5	13	CB	3	Jan. 31	—— 17	—— 3	—— 8	—— 12	—— 22	25	—— 27
1905	6	24	A	6	Feb. 19	Mar. 8	—— 23	—— 28	June 1	June 11	23	Dec. 3
1906	7	5	G	5	—— 11	Feb. 28	—— 15	—— 20	May 24	—— 3	24	—— 2
1907	8	16	F	2	Jan. 27	—— 13	Mar. 31	—— 5	—— 9	May 19	26	—— 1
1908	9	27	ED	5	Feb. 16	Mar. 4	Apr. 19	—— 24	—— 28	June 7	23	Nov. 29
1909	10	8	C	4	—— 7	Feb. 24	—— 11	—— 16	—— 20	May 30	24	—— 28
1910	11	19	B	2	Jan. 23	—— 9	Mar. 27	—— 1	—— 5	—— 15	26	—— 27
1911	12	0	A	5	Feb. 12	Mar. 1	Apr. 16	—— 21	—— 25	June 4	24	Dec. 3
1912	13	11	GF	4	—— 4	Feb. 21	—— 7	—— 12	—— 16	May 26	25	—— 1
1913	14	22	E	1	Jan. 19	—— 5	Mar. 23	Apr. 27	—— 1	—— 11	27	Nov. 30
1914	15	3	D	4	Feb. 8	—— 25	Apr. 12	May 17	—— 21	—— 31	24	—— 29
1915	16	14	C	3	Jan. 31	—— 17	—— 4	—— 9	—— 13	—— 23	25	—— 28
1916	17	26	BA	6	Feb. 20	Mar. 8	—— 23	—— 28	June 1	June 11	23	Dec. 3
1917	18	6	G	4	—— 4	Feb. 21	—— 8	—— 13	May 17	May 27	25	—— 2
1918	19	17	F	2	Jan. 27	—— 13	Mar. 31	—— 5	—— 9	—— 19	26	—— 1
1919	1	29	E	5	Feb. 16	Mar. 5	Apr. 20	—— 25	—— 29	June 8	23	Nov. 30
1920	2	10	DC	3	—— 1	Feb. 18	—— 4	—— 9	—— 13	May 23	25	—— 28
1921	3	21	B	2	Jan. 23	—— 9	Mar. 27	—— 1	—— 5	—— 15	26	—— 27
1922	4	2	A	5	Feb. 12	Mar. 1	Apr. 16	—— 21	—— 25	June 4	24	Dec. 3
1923	5	13	G	3	Jan. 28	Feb. 14	—— 1	—— 6	—— 10	May 20	26	—— 2
1924	6	24	FE	5	Feb. 17	Mar. 5	—— 20	—— 25	—— 29	June 8	23	Nov. 30
1925	7	5	D	4	—— 8	Feb. 25	—— 12	—— 17	—— 21	May 31	24	—— 29
1926	8	16	C	3	Jan. 31	—— 17	—— 4	—— 9	—— 13	—— 23	25	—— 28
1927	9	27	B	5	Feb. 13	Mar. 2	—— 17	—— 22	—— 26	June 5	23	—— 27
1928	10	8	AG	4	—— 5	Feb. 22	—— 8	—— 13	—— 17	May 27	25	Dec. 2
1929	11	19	F	2	Jan. 27	—— 13	Mar. 31	—— 5	—— 9	—— 19	26	—— 1
1930	12	0	E	5	Feb. 16	Mar. 5	Apr. 20	—— 25	—— 29	June 8	23	Nov. 30
1931	13	11	D	3	—— 1	Feb. 18	—— 5	—— 10	—— 14	May 24	25	—— 29
1932	14	22	CB	2	Jan. 24	—— 10	Mar. 27	—— 1	—— 5	—— 15	26	—— 27
1933	15	3	A	5	Feb. 12	Mar. 1	Apr. 16	—— 21	—— 25	June 4	24	Dec. 3
1934	16	14	G	3	Jan. 28	Feb. 14	—— 1	—— 6	—— 10	May 20	26	—— 2
1935	17	26	F	5	Feb. 17	Mar. 6	—— 21	—— 26	—— 30	June 9	23	—— 1
1936	18	6	ED	4	—— 9	Feb. 26	—— 12	—— 17	—— 21	May 31	24	Nov. 29
1937	19	17	C	2	Jan. 24	—— 10	Mar. 28	—— 2	—— 6	—— 16	26	—— 28
1938	1	29	B	5	Feb. 13	Mar. 2	Apr. 17	—— 22	—— 26	June 5	23	—— 27
1939	2	10	A	4	—— 5	Feb. 22	—— 9	—— 14	—— 18	May 28	25	Dec. 3
1940	3	21	GF	2	Jan. 21	—— 7	Mar. 24	Apr. 28	—— 2	—— 12	27	—— 1
1941	4	2	E	4	Feb. 9	—— 26	Apr. 13	May 18	—— 22	June 1	24	Nov. 30
1942	5	13	D	3	—— 1	—— 18	—— 5	—— 10	—— 14	May 24	25	—— 29
1943	6	24	C	6	—— 21	Mar. 10	—— 25	—— 30	June 3	June 13	22	—— 28
1944	7	5	BA	4	—— 6	Feb. 23	—— 9	—— 14	May 18	May 28	25	Dec. 3
1945	8	16	G	3	Jan. 28	—— 14	—— 1	—— 6	—— 10	—— 20	26	—— 2
1946	9	27	F	5	Feb. 17	Mar. 6	—— 21	—— 26	—— 30	June 9	23	—— 1
1947	10	8	E	3	—— 2	Feb. 19	—— 6	—— 11	—— 15	May 25	25	Nov. 30
1948	11	19	DC	2	Jan. 25	—— 11	Mar. 28	—— 2	—— 6	—— 16	26	—— 28
1949	12	0	B	5	Feb. 13	Mar. 2	Apr. 17	—— 22	—— 26	June 5	23	—— 27

The number of the Sundays after Epiphany in any year, whether two, three, four, five, or six, depends on whether Easter falls early or late.

Rogation Sunday is the Fifth Sunday after Easter.

Ascension Day always falls forty days after Easter (and these are called the Great Forty Days). Acts 1. 3.

Whitsunday falls ten days after Ascension Day, or fifty days after Easter, and answers to the Jewish Feast of Pentecost, or Weeks. Lev. 23. 15, 16; Deut. 16. 9.

A TABLE

OF THE

MOVEABLE FEASTS,

ACCORDING TO THE SEVERAL DAYS THAT EASTER CAN POSSIBLY FALL UPON.

EASTER-DAY.	SUNDAYS AFTER EPIPHANY.	SEPTUAGESIMA SUNDAY.	THE FIRST DAY OF LENT.	ROGATION SUNDAY.	ASCENSION-DAY.	WHIT-SUNDAY.	SUNDAYS AFTER TRINITY.	ADVENT SUNDAY.
Mar. 22	One	Jan. 18	Feb. 4	Apr. 26	Apr. 30	May 10	27	Nov. 29
— 23	One	— 19	— 5	— 27	May 1	— 11	27	— 30
— 24	One	— 20	— 6	— 28	— 2	— 12	27	Dec. 1
— 25	Two	— 21	— 7	— 29	— 3	— 13	27	— 2
— 26	Two	— 22	— 8	— 30	— 4	— 14	27	— 3
— 27	Two	— 23	— 9	May 1	— 5	— 15	26	Nov. 27
— 28	Two	— 24	— 10	— 2	— 6	— 16	26	— 28
— 29	Two	— 25	— 11	— 3	— 7	— 17	26	— 29
— 30	Two	— 26	— 12	— 4	— 8	— 18	26	— 30
— 31	Two	— 27	— 13	— 5	— 9	— 19	26	Dec. 1
April 1	Three	— 28	— 14	— 6	— 10	— 20	26	— 2
— 2	Three	— 29	— 15	— 7	— 11	— 21	26	— 3
— 3	Three	— 30	— 16	— 8	— 12	— 22	25	Nov. 27
— 4	Three	— 31	— 17	— 9	— 13	— 23	25	— 28
— 5	Three	Feb. 1	— 18	— 10	— 14	— 24	25	— 29
— 6	Three	— 2	— 19	— 11	— 15	— 25	25	— 30
— 7	Three	— 3	— 20	— 12	— 16	— 26	25	Dec. 1
— 8	Four	— 4	— 21	— 13	— 17	— 27	25	— 2
— 9	Four	— 5	— 22	— 14	— 18	— 28	25	— 3
— 10	Four	— 6	— 23	— 15	— 19	— 29	24	Nov. 27
— 11	Four	— 7	— 24	— 16	— 20	— 30	24	— 28
— 12	Four	— 8	— 25	— 17	— 21	— 31	24	— 29
— 13	Four	— 9	— 26	— 18	— 22	June 1	24	— 30
— 14	Four	— 10	— 27	— 19	— 23	— 2	24	Dec. 1
— 15	Five	— 11	— 28	— 20	— 24	— 3	24	— 2
— 16	Five	— 12	Mar. 1	— 21	— 25	— 4	24	— 3
— 17	Five	— 13	— 2	— 22	— 26	— 5	23	Nov. 27
— 18	Five	— 14	— 3	— 23	— 27	— 6	23	— 28
— 19	Five	— 15	— 4	— 24	— 28	— 7	23	— 29
— 20	Five	— 16	— 5	— 25	— 29	— 8	23	— 30
— 21	Five	— 17	— 6	— 26	— 30	— 9	23	Dec. 1
— 22	Six	— 18	— 7	— 27	— 31	— 10	23	— 2
— 23	Six	— 19	— 8	— 28	June 1	— 11	23	— 3
— 24	Six	— 20	— 9	— 29	— 2	— 12	22	Nov. 27
— 25	Six	— 21	— 10	— 30	— 3	— 13	22	— 28

Note, That in a Bissextile or Leap-Year, the Number of Sundays after *Epiphany* will be the same, as if *Easter-day* had fallen one Day later than it really does. And for the same Reason one Day must in every Leap-Year be added to the Day of the Month given by the Table for *Septuagesima* Sunday: And the like must be done for the First Day of *Lent* (commonly called *Ash-wednesday*) unless the Table gives some Day in the Month of *March* for it; for in that Case the Day given by the Table is the right Day.

The number of the Sundays after Trinity, whether twenty-three, twenty-four, twenty-five, twenty-six, or twenty-seven, depends, like the Sundays after Epiphany, on whether Easter falls late or early. If there are more of the one there are of course less of the other, as there can be only fifty-two Sundays in the year.

TABLE TO FIND EASTER-DAY,

FROM

THE YEAR 2200, TO THE YEAR 2299 INCLUSIVE.

GOLDEN NUMBERS.	DAY OF THE MONTH.	SUNDAY LETTERS.
VI.	March 21	C
	—— 22	D
XIV.	—— 23	E
III.	—— 24	F
	—— 25	G
XI.	—— 26	A
	—— 27	B
XIX.	—— 28	C
VIII.	—— 29	D
	—— 30	E
XVI.	—— 31	F
V.	April 1	G
	—— 2	A
XIII.	—— 3	B
II.	—— 4	C
	—— 5	D
X.	—— 6	E
	—— 7	F
XVIII.	—— 8	G
VII.	—— 9	A
	—— 10	B
XV.	—— 11	C
IV.	—— 12	D
	—— 13	E
XII.	—— 14	F
I.	—— 15	G
	—— 16	A
IX.	—— 17	B
XVII.	—— 18	C
	—— 19	D
	—— 20	E
	—— 21	F
	—— 22	G
	—— 23	A
	—— 24	B
	—— 25	C

THE Golden Numbers in the foregoing Calendar will point out the Days of the Paschal Full Moons, till the Year of our LORD 2200; at which Time, in order that the Ecclesiastical Full Moons may fall nearly on the same Days with the real Full Moons, the Golden Numbers must be removed to different Days of the Calendar, as is done in the annexed Table, which contains so much of the Calendar then to be used, as is necessary for finding the Paschal Full Moons, and the Feast of EASTER, from the Year 2200, to the Year 2299 inclusive. This Table is to be made use of, in all respects, as the First Table before inserted, for finding EASTER till the Year 2199.

From the fact that there were disputes in the Early Church about the proper time of keeping Easter, until the matter was settled A.D. 664, we learn that from the earliest times of the Church fasts and feasts were kept to celebrate the events in our Lord's life. Thus we have the full authority of the undivided Church for keeping Church seasons.

GENERAL TABLES

FOR FINDING THE DOMINICAL OR SUNDAY LETTER, AND THE PLACES OF THE GOLDEN NUMBERS IN THE CALENDAR.

TABLE I.

6	5	4	3	2	1	0
B	C	D	E	F	G	A
				1600	1700	1800
1900 2000	2100	2200	2300 2400	2500	2600	2700 2800
2900	3000	3100 3200	3300	3400	3500 3600	3700
3800	3900 4000	4100	4200	4300 4400	4500	4600
4700 4800	4900	5000	5100 5200	5300	5400	5500 5600
5700	5800	5900 6000	6100	6200	6300 6400	6500
6600	6700 6800	6900	7000	7100 7200	7300	7400
7500 7600	7700	7800	7900 8000	8100	8200	8300 8400
8500	&c.					

To find the Dominical or Sunday Letter for any given Year of our Lord, add to the Year its Fourth Part, omitting Fractions, and also the Number, which in Table I. standeth at the Top of the Column, wherein the Number of Hundreds contained in that given Year is found: Divide the Sum by 7, and if there is no Remainder, then A is the Sunday Letter; but if any Number remaineth, then the Letter, which standeth under that Number at the Top of the Table, is the Sunday Letter.

TABLE II.

I.	II.	III.	I.	II.	III.	I.	II.	III.	I.	II.	III.
	YEARS OF OUR LORD.			YEARS OF OUR LORD.			YEARS OF OUR LORD.			YEARS OF OUR LORD.	
B	1600	0		3400	8	B	5200	15		7000	24
	1700	1		3500	9		5300	16		7100	24
	1800	1	B	3600	8		5400	17	B	7200	24
	1900	2		3700	9		5500	17		7300	25
B	2000	2		3800	10	B	5600	17		7400	25
	2100	2		3900	10		5700	18		7500	26
	2200	3	B	4000	10		5800	18	B	7600	26
	2300	4		4100	11		5900	19		7700	26
B	2400	3		4200	12	B	6000	19		7800	27
	2500	4		4300	12		6100	19		7900	28
	2600	5	B	4400	12		6200	20	B	8000	27
	2700	5		4500	13		6300	21		8100	28
B	2800	5		4600	13	B	6400	20		8200	29
	2900	6		4700	14		6500	21		8300	29
	3000	6	B	4800	14		6600	22	B	8400	29
	3100	7		4900	14		6700	23		8500	0
B	3200	7		5000	15	B	6800	22		&c.	
	3300	7		5100	16		6900	23			

To find the Month and Days of the Month, to which the Golden Numbers ought to be prefixed in the Calendar in any given Year of our Lord, consisting of entire Hundred Years, and in all the intermediate Years betwixt that and the next Hundredth Year following, look in the Second Column of Table II. for the given Year, consisting of entire Hundreds, and Note the Number or Cypher which stands against it in the Third Column; then, in Table III. look for the same Number in the Column under any given Golden Number, which when you have found, guide your Eye Side-ways to the Left Hand, and in the First Column you will find the Month and Day, to which that Golden Number ought to be prefixed in the Calendar during that Period of One Hundred Years.

The Letter B prefixed to certain Hundredth Years in Table II. denotes those Years which are still to be accounted Bissextile or Leap-Years in the New Calendar; whereas all the other Hundredth Years are to be accounted only common Years.

It is useful to know the Sunday Letter, because by means of it we can see at once on what dates the Sundays will fall throughout the year. In the Calendar we find one of the first seven letters of the alphabet placed beside every day. If the Sunday Letter for the year should (for example) be A, then every day which has A beside it will be Sunday.

TABLE III.

PASCHAL FULL MOON.	SUNDAY LETTER.	THE GOLDEN NUMBERS.																		
		1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Mar. 21	C	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26
Mar. 22	D	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27
Mar. 23	E	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28
Mar. 24	F	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29
Mar. 25	G	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0
Mar. 26	A	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1
Mar. 27	B	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2
Mar. 28	C	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3
Mar. 29	D	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4
Mar. 30	E	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5
Mar. 31	F	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6
April 1	G	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7
April 2	A	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8
April 3	B	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9
April 4	C	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10
April 5	D	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11
April 6	E	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12
April 7	F	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13
April 8	G	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14
April 9	A	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15
April 10	B	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16
April 11	C	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17
April 12	D	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18
April 13	E	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19
April 14	F	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20
April 15	G	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21
April 16	A	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22
April 17	B	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23
April 17	B												7	18	29	10	21	2	13	24
April 18	C	6	17	28	9	20	1	12	23	4	15	26								
April 18	C	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25

Three times out of four leap-year is omitted when the year numbers the hundredth. Thus the year 1900 will not be leap-year, although it will be four years since the last leap-year.

¶ THE ORDER FOR

MORNING AND EVENING PRAYER

DAILY TO BE SAID AND USED THROUGHOUT THE YEAR.

THE Morning and Evening Prayer shall be used in the accustomed Place of the Church, Chapel, or Chancel; except it shall be otherwise determined by the Ordinary of the Place. And the Chancels shall remain as they have done in times past.

And here is to be noted, that such Ornaments of the Church, and of the Ministers thereof, at all Times of their Ministration, shall be retained, and be in use, as were in this Church of *England*, by the Authority of Parliament, in the Second Year of the Reign of King *Edward* the Sixth.

The Chancel of a Church is the part nearest the east end. In Cathedrals it is called the Choir.

This direction about "the Ornaments of the Church, and of the Ministers thereof" is also found in the Act for Uniformity (see page 8). In the second year of the reign of King Edward the Sixth, the Prayer Book called "The First Prayer Book of Edward the Sixth" was ordered to be used. In this Prayer Book we find the directions about the "Ornaments of the Church, and of the Ministers thereof."

THE ORDER FOR

MORNING PRAYER,

DAILY THROUGHOUT THE YEAR.

¶ *At the beginning of Morning Prayer the Minister shall read with a loud voice some one or more of these Sentences of the Scriptures that follow. And then he shall say that which is written after the said Sentences.*

Sentences which are printed in red letters, or in slanting letters (italics), are called Rubrics. They contain rules and directions both for Priest and People. We find rubrics throughout the Prayer Book, and we should be careful to obey them.

WHEN the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. *Ezek.* xviii. 27.

transgression = breaking through God's laws.

I acknowledge my transgressions, and my sin is ever before me. *Psalm* li. 3.

Hide thy face from my sins, and blot out all mine iniquities. *Psalm* li. 9.

sacrifices = things offered to God.

contrite = worn with sorrow.

rend = tear.

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. *Psalm* li. 17.

Rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. *Joel* ii. 13.

To the Lord our God belong mercies and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us. *Dan.* ix. 9, 10.

O Lord, correct me, but with judgement; not in thine anger, lest thou bring me to nothing. *Jer.* x. 24. *Psalm* vi. 1.

the Kingdom of Heaven = the Church of Christ.

Repent ye; for the Kingdom of heaven is at hand. *St. Matt.* iii. 2.

I will arise, and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son. *St. Luke* xv. 18, 19.

Enter not into judgement with thy servant,

The title tells us that this is not a Service for Sundays only, but for every day in the week. It is also called Mattins. (See the Tables for Proper Lessons for Sundays and Holy-days.)

The worship of God should begin with Praise, which ought always to go before Prayer. But as we are not fit to praise God till we have humbled ourselves before Him, this Service begins with an Introduction which teaches us to make a confession of our sins.

Each of these eleven texts (commonly called the Sentences) is a call to us from God to repent.

O Lord; for in thy sight shall no man living be justified. *Psalm* cxliii. 2.

If we say that we have no sin, we deceive ourselves, and the truth is not in us: but, if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 *St. John* i. 8, 9.

DEARLY beloved brethren, the Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness; and that we should not dissemble nor cloke them before the face of Almighty God our heavenly Father; but confess them with an humble, lowly, penitent, and obedient heart; to the end that we may obtain forgiveness of the same, by his infinite goodness and mercy. And although we ought at all times humbly to acknowledge our sins before God; yet ought we most chiefly so to do, when we assemble and meet together to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy Word, and to ask those things which are requisite and necessary, as well for the body as the soul. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart, and humble voice, unto the throne of the heavenly grace, saying after me;

moveth = stirs.
sundry = various.
acknowledge = own.
confess = tell out.
manifold = multiplied.
dissemble = pretend.
cloke = hide.
infinite = boundless.
requisite = wanted.

in sundry places = as in the texts, one or more of which have been just read.

Heb. 4. 16.

¶ *A general Confession to be said of the whole Congregation after the Minister, all kneeling.*

ALMIGHTY and most merciful Father; We have erred, and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou them, O God, which confess their faults. Restore thou them that are penitent; According to thy promises declared unto mankind in Christ Jesu our Lord. And grant, O most merciful Father, for his sake; That we may hereafter live a godly, righteous, and sober life, To the glory of thy holy Name. Amen.

erred = gone wrong in thought.
and strayed = in word and deed.
like = as helpless as.
devices = plans.
offended against = disobeyed.
godly, righteous, and sober = doing our duty to God, our neighbour, and ourselves.

Isa. 53. 6.
Matt. 18. 12.
Matt. 18. 11.
1 Tim. 1. 15.
Micah 6. 8.

An Exhortation follows the Sentences. Here we are bidden not to hide our sins, but to confess them. We are told that the chief time for confessing sin is when we meet together for worship. The four other purposes for which we assemble are: to thank God for His mercies to us, to praise Him for His own glory, to hear His holy Word, and to pray for the things we need. The Exhortation ends by inviting us to bring our sins to the throne of God's mercy for forgiveness.

The people, with the Minister, now all kneel, and say this Confession aloud after him. It is a General Confession, not of particular sins, but of sins in general—sins of omission, and sins of commission. We ask God to forgive us of His great mercy through Christ, and to help us to lead a better life for the future. (See also note at Evensong.)

Absolution = loosing.
Remission = putting away.

¶ *The Absolution, or Remission of sins, to be pronounced by the Priest alone, standing; the people still kneeling.*

ALMIGHTY God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness, and live; and hath given power, and commandment, to his Ministers, to declare and pronounce to his people, being penitent, the Absolution and Remission of their sins: He pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy Gospel. Wherefore let us beseech him to grant us true repentance, and his holy Spirit, that those things may please him, which we do at this present; and that the rest of our life hereafter may be pure, and holy; so that at the last we may come to his eternal joy; through Jesus Christ our Lord.

Ezek. 18. 23.
2 Pet. 3. 9.
John 20. 23.
2 Sam. 12. 13.

absolveth = looseth from the chains of sin.
unfeignedly = sincerely.

¶ *The people shall answer here, and at the end of all other prayers,* Amen.

audible = loud enough to be heard.

¶ *Then the Minister shall kneel, and say the Lord's Prayer with an audible voice; the people also kneeling, and repeating it with him, both here, and wheresoever else it is used in Divine Service.*

Hallowed = kept holy.
trespass = to go out of the right path.
temptation = danger.

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, The power, and the glory, For ever and ever. Amen.

Our Father. We were made His children by Baptism. His own Son has bid us call Him "Father." We have again been pardoned by Him. Let us not be afraid to come to our Father.

¶ *Then likewise he shall say,*

O Lord, open thou our lips.

Answer. And our mouth shall shew forth thy praise.

Priest. O God, make speed to save us.

Answer. O Lord, make haste to help us.

¶ *Here all standing up, the Priest shall say,*

Glory be to the Father, and to the Son: and to the Holy Ghost;

Answer. As it was in the beginning, is now, and ever shall be: world without end. Amen.

The Absolution follows. The people still kneel, humbly to hear God's message of pardon. The Priest pronounces it standing, because he is delivering a message. The Priest alone may pronounce it, because none but a Priest has received authority to do so. He received this authority from the Bishop who ordained him. (See the Service for Ordination of Priests.) The Bishops received it from the Apostles, and they received it from Christ. John 20. 21–23.

We are just about to stand up for Praise, so the Lord's Prayer is ordered to be said with the Doxology (or words of praise) at the end of it, as we find it in Matt. 6. 13. Yet still, before getting up from our knees, two versicles and responses are to be said, to ask God to help us to praise Him, and to save us from coldness and dulness of heart.

Then the whole Congregation stands up, and the Service of Praise begins with what is commonly called the Gloria Patri, in which we give glory to the Blessed Trinity, as has been given by angels before the world began, as is given by the Church now, and will be given by the Church triumphant for evermore.

Priest. Praise ye the Lord.
Answer. The Lord's Name be praised.

¶ *Then shall be said or sung this Psalm following: except on* Easter-Day, *upon which another Anthem is appointed; and on the Nineteenth day of every Month it is not to be read here, but in the ordinary Course of the Psalms.*

Venite, exultemus Domino. Psalm xcv.

O COME, let us sing unto the Lord : let us heartily rejoice in the strength of our salvation.

Let us come before his presence with thanksgiving : and shew ourselves glad in him with Psalms.

For the Lord is a great God : and a great King above all gods.

In his hand are all the corners of the earth : and the strength of the hills is his also.

The sea is his, and he made it : and his hands prepared the dry land.

O come, let us worship, and fall down : and kneel before the Lord our Maker.

For he is the Lord our God : and we are the people of his pasture, and the sheep of his hand.

To day if ye will hear his voice, harden not your hearts : as in the provocation, and as in the day of temptation in the wilderness; Heb. 3. 7-11.

the provocation and day of temptation = provoking and tempting God.

When your fathers tempted me : proved me, and saw my works.

tempted = tried God's patience.

Forty years long was I grieved with this generation, and said: It is a people that do err in their hearts, for they have not known my ways.

Unto whom I sware in my wrath : that they should not enter into my rest. Heb. 4. 3-9.

Glory be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *Then shall follow the Psalms in order as they be appointed. And at the end of every Psalm throughout the Year, and likewise at the end of* Benedicite, Benedictus, Magnificat, *and* Nunc dimittis, *shall be repeated,*

Glory be to the Father, and to the Son : and to the Holy Ghost;

Answer. As it was in the beginning, is now, and ever shall be : world without end. Amen.

Having given praise to the Three Persons, we next give it to the One God, remembering the words, "Hear, O Israel, the Lord our God is One Lord." Deut. 6. 4.

The 95th Psalm (commonly called "The Venite") has been used from the earliest times at the beginning of Daily Service. (The Anthem used in its place on Easter-Day will be found before the Collect for that day.) In the words of the first seven verses we invite one another to sing praises, and rejoice in and worship God, because He is our Salvation, our Creator, our Preserver, and so great a King and God. In the four last verses we are warned to hear God's voice *while we may*, and not to provoke and tempt Him as the Israelites did in the wilderness, lest He should declare to us, as He did to them, that we shall never enter into His rest.

Then follow the Psalms (to be found at the end of the Prayer Book). At the end of each, and of the Canticles abovementioned, Gloria Patri is to be sung or said.

¶ *Then shall be read distinctly with an audible voice the First Lesson, taken out of the Old Testament, as is appointed in the Calendar, except there be proper Lessons assigned for that day: He that readeth so standing and turning himself, as he may best be heard of all such as are present. And after that, shall be said or sung, in* English, *the Hymn called* Te Deum Laudamus, *daily throughout the Year.*

¶ Note, *That before every Lesson the Minister shall say,* Here beginneth such a Chapter, *or* Verse of such a Chapter, of such a Book: *And after every Lesson,* Here endeth the First, *or* the Second Lesson.

Te Deum Laudamus.

WE praise thee, O God : we acknowledge thee to be the Lord.

All the earth doth worship thee : the Father everlasting.

To thee all Angels cry aloud : the Heavens, and all the Powers therein.

To thee Cherubin, and Seraphin : continually do cry, Rev. 4. 8. Isa. 6. 2, 3.

Holy, Holy, Holy = worship to the Blessed Trinity.

Sabaoth = hosts

Holy, Holy, Holy : Lord God of Sabaoth;

Heaven and earth are full of the Majesty : of thy Glory.

The glorious company of the Apostles : praise thee.

The goodly fellowship of the Prophets : praise thee.

noble = white robed.

The noble army of Martyrs : praise thee.

The holy Church throughout all the world : doth acknowledge thee;

The Father : of an infinite Majesty;

honourable = worthy of all honour.

Thine honourable, true : and only Son;

Also the Holy Ghost : the Comforter.

Thou art the King of Glory : O Christ.

Thou art the everlasting Son : of the Father.

abhor = despise.

When thou tookest upon thee to deliver man : thou didst not abhor the Virgin's womb.

When thou hadst overcome the sharpness of death : thou didst open the Kingdom of Heaven to all believers.

Thou sittest at the right hand of God : in the Glory of the Father.

We believe that thou shalt come : to be our Judge.

redeemed = bought back.

precious = of great price.

We therefore pray thee, help thy servants : whom thou hast redeemed with thy precious blood. 1 Pet. 1. 18, 19.

Make them to be numbered with thy Saints : in glory everlasting.

O Lord, save thy people : and bless thine heritage.

The daily First Lesson is found in the Calendar, the Sunday First Lesson in the Table of Proper Lessons. "He that readeth" need not be a clergyman. "So standing" generally at a Lectern, "turning himself" toward the people.

"Te Deum" has been sung in the Church since the fifth century, a most glorious hymn of praise and faith.

The first thirteen verses give praise to the Holy Trinity.

The next six verses give praise to God the Son for His eternity with the Father, His Incarnation, Death, Resurrection, Ascension, and future Coming to Judgment.

The last ten verses are Prayer, mingled with Praise, addressed to God the Son.

Govern them : and lift them up for ever.

Day by day : we magnify thee ;

And we worship thy Name : ever world without end.

vouchsafe = be so gracious as.

Vouchsafe, O Lord : to keep us this day without sin.

O Lord, have mercy upon us : have mercy upon us.

lighten = come down.

O Lord, let thy mercy lighten upon us : as our trust is in thee.

O Lord, in thee have I trusted : let me never be confounded.

confounded = disturbed, put to shame.

¶ **Or this Canticle,**

Benedicite, omnia Opera.

O ALL ye Works of the Lord, bless ye the Lord : praise him, and magnify him for ever.

O ye Angels of the Lord, bless ye the Lord : praise him, and magnify him for ever.

O ye Heavens, bless ye the Lord : praise him, and magnify him for ever.

O ye Waters that be above the Firmament, bless ye the Lord : praise him, and magnify him for ever.

O all ye Powers of the Lord, bless ye the Lord : praise him, and magnify him for ever.

O ye Sun, and Moon, bless ye the Lord : praise him, and magnify him for ever.

O ye Stars of Heaven, bless ye the Lord : praise him, and magnify him for ever.

O ye Showers, and Dew, bless ye the Lord : praise him, and magnify him for ever.

O ye Winds of God, bless ye the Lord : praise him, and magnify him for ever.

O ye Fire and Heat, bless ye the Lord : praise him, and magnify him for ever.

O ye Winter and Summer, bless ye the Lord : praise him, and magnify him for ever.

O ye Dews, and Frosts, bless ye the Lord : praise him, and magnify him for ever.

O ye Frost and Cold, bless ye the Lord : praise him, and magnify him for ever.

O ye Ice and Snow, bless ye the Lord : praise him, and magnify him for ever.

O ye Nights, and Days, bless ye the Lord : praise him, and magnify him for ever.

The Benedicite, or "Song of the Three Children," is found in the Apocrypha. It is said to have been sung by Shadrach, Meshach, and Abed-nego when they were in the burning fiery furnace, therefore it is very fitting that it should be used on the Twenty-first Sunday after Trinity, when their history is read as the First Lesson.

It is also usual to sing the Benedicite instead of the Te Deum during Advent and Lent, its praise not being of so triumphant a character as that of the Te Deum.

The first verse is a summary of the whole, all God's works are called upon to praise Him. Then the Angels as the highest of His creatures. Next all the works of creation without life, then the creatures that have life, and lastly those who have life and reason too, viz. first all men, then Israel or the Church of God, the Priests, the servants (i.e. the deacons, choir, who serve under the Priests,) the saints of God in Paradise, the holy and humble, and the "Three Children" themselves.

O ye Light and Darkness, bless ye the Lord : praise him, and magnify him for ever.

O ye Lightnings, and Clouds, bless ye the Lord : praise him, and magnify him for ever.

O let the Earth bless the Lord : yea, let it praise him, and magnify him for ever.

O ye Mountains and Hills, bless ye the Lord : praise him, and magnify him for ever.

O all ye Green Things upon the Earth, bless ye the Lord : praise him, and magnify him for ever.

O ye Wells, bless ye the Lord : praise him, and magnify him for ever.

O ye Seas, and Floods, bless ye the Lord : praise him, and magnify him for ever.

O ye Whales, and all that move in the Waters, bless ye the Lord : praise him, and magnify him for ever.

O all ye Fowls of the Air, bless ye the Lord : praise him, and magnify him for ever.

O all ye Beasts, and Cattle, bless ye the Lord : praise him, and magnify him for ever.

O ye Children of Men, bless ye the Lord : praise him, and magnify him for ever.

O let Israel bless the Lord : praise him, and magnify him for ever.

O ye Priests of the Lord, bless ye the Lord : praise him, and magnify him for ever.

O ye Servants of the Lord, bless ye the Lord : praise him, and magnify him for ever.

O ye Spirits and Souls of the Righteous, bless ye the Lord : praise him, and magnify him for ever.

O ye holy and humble Men of heart, bless ye the Lord : praise him, and magnify him for ever.

Ananias = Shadrach. **Azarias** = Abed-nego. **Misael** = Meshach.

O Ananias, Azarias, and Misael, bless ye the Lord : praise him, and magnify him for ever.

Glory be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *Then shall be read in like manner the Second Lesson, taken out of the New Testament. And after that, the Hymn following; except when that shall happen to be read in the Chapter for the Day, or for the Gospel on* St. John Baptist's *Day.*

Benedictus. St. Luke i. 68.

BLESSED be the Lord God of Israel : for he hath visited, and redeemed his people;

And hath raised up a mighty salvation for us : in the house of his servant David; Jer. 23. 5.

The Second Lesson is always found in the Calendar, except on the six Sundays for which a Proper Second Lesson is appointed, and on many Holy-days. Then it is found in the Tables for Proper Lessons.

Benedictus is not to be sung on March 25, as on that day it is read in the Second Lesson, nor on June 24, as on that day it is read as part of the Gospel for St. John Baptist's day. This glorious Scriptural Hymn of Praise is recorded, as are also Magnificat and Nunc dimittis, by the evangelist St. Luke.

As he spake by the mouth of his holy Prophets : which have been since the world began ; Ps. 132. 11.

That we should be saved from our enemies : and from the hands of all that hate us ;

To perform the mercy promised to our forefathers : and to remember his holy Covenant ; Gen. 12. 3.

covenant = agreement.

To perform the oath which he sware to our forefather Abraham : that he would give us ; Gen. 22. 16–18.

That we being delivered out of the hands of our enemies : might serve him without fear ;

In holiness and righteousness before him : all the days of our life.

thou child, = here Zacharias turns to his little son.

And thou, child, shalt be called the Prophet of the Highest : for thou shalt go before the face of the Lord to prepare his ways ; Mal. 3. 1.

To give knowledge of salvation unto his people : for the remission of their sins,

Through the tender mercy of our God : whereby the day-spring from on high hath visited us ; Rev. 22. 16.

day-spring = dawn.

To give light to them that sit in darkness, and in the shadow of death : and to guide our feet into the way of peace. Matt. 4. 16.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ Or this Psalm,

Jubilate Deo. Psalm C.

O BE joyful in the Lord, all ye lands : serve the Lord with gladness, and come before his presence with a song.

Be ye sure that the Lord he is God : it is he that hath made us, and not we ourselves ; we are his people, and the sheep of his pasture.

O go your way into his gates with thanksgiving, and into his courts with praise : be thankful unto him, and speak good of his Name.

For the Lord is gracious, his mercy is everlasting : and his truth endureth from generation to generation.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

“Benedictus” is the Song of Zacharias when God restored to him his voice at the circumcision of his son St. John Baptist. He praises God that He is about to fulfil His promise made to Abraham, and repeated by all the prophets, that He would send His Son to redeem the world from Satan’s bondage, and set us free to give Him a holy service all our life. He declares his own child to be the forerunner and prophet of Him who was coming to shed light on those who had long lain in darkness. It is in fact a Hymn of praise for the Incarnation, for the great love of the Son of God in taking upon Him our nature.

“Jubilate,” which may be sung in place of the Benedictus, is the 100th Psalm.

It has always been the custom of the Church to turn to the East during the repetition of the three Creeds. Light comes to us by the rising of the sun from the east, so turning to the east is a sign of our belief that where the true Faith is taught and confessed darkness and error flee away.

¶ *Then shall be sung or said the Apostles' Creed by the Minister and the people, standing; except only such days as the Creed of* St. Athanasius *is appointed to be read.*

The Creator.

I BELIEVE in God the Father Almighty, Maker of heaven and earth:

The Redeemer.

And in Jesus Christ his only Son our Lord, Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He descended into hell; The third day he rose again from the dead, He ascended into heaven, And sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

The Sanctifier.

I believe in the Holy Ghost; The holy Catholick Church; The Communion of Saints; The Forgiveness of sins; The Resurrection of the body, And the life everlasting. Amen.

The holy Catholick Church. When Christ ascended, He left it a little body, waiting for the Holy Spirit, Who in ten days more came down to give it life, to start it on its heavenly mission, to be its guide for evermore.

¶ *And after that, these Prayers following, all devoutly kneeling; the Minister first pronouncing with a loud voice,*

The Lord be with you.
Answer. And with thy spirit.

Minister. Let us pray.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

clerks = clergymen (any present besides the "Minister") and choir-men.

¶ *Then the Minister, Clerks, and people, shall say the Lord's Prayer with a loud voice.*

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Hallowed be Thy Name. How earnestly should we pray this first petition! God's holy Name is despised by the careless tongues, and dishonoured by the evil lives of so many of His own children, and is still unknown to the heathen.

¶ *Then the Priest standing up shall say,*

O Lord, shew thy mercy upon us.
Answer. And grant us thy salvation.
Priest. O Lord, save the King.
Answer. And mercifully hear us when we call upon thee.
Priest. Endue thy Ministers with righteousness.
Answer. And make thy chosen people joyful.
Priest. O Lord, save thy people.
Answer. And bless thine inheritance.

endue = clothe.

The Creed of St. Athanasius is said thirteen times in the year in the place of the Apostles' Creed.

Here ends the first part of the Service, for here we end our Praise.

After the Creed the Service of Prayer begins, and the rubric bids us go devoutly down on our knees. The Lord's Prayer is here said without the Doxology, as found in S. Luke 11, for we have finished our praise.

The next twelve short sentences are called "Versicles and Responses" = little verses and answers.

fighteth for us = able to keep off all enemies from us.

Priest. Give peace in our time, O Lord.

Answer. Because there is none other that fighteth for us, but only thou, O God.

Priest. O God, make clean our hearts within us.

Answer. And take not thy holy Spirit from us.

¶ *Then shall follow three Collects, the first of the Day, which shall be the same that is appointed at the Communion; the second for Peace; the third for Grace to live well. And the two last Collects shall never alter, but daily be said at Morning Prayer throughout all the year, as followeth; all kneeling.*

The second Collect, for Peace.

concord = agreement.

assaults = attacks.

adversaries = enemies.

O GOD, who art the author of peace and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom; Defend us thy humble servants in all assaults of our enemies; that we, surely trusting in thy defence, may not fear the power of any adversaries, through the might of Jesus Christ our Lord. *Amen.*

John 17. 3.
Prov. 29. 25.
Ps. 118. 6.

The third Collect, for Grace.

the same = the same day.

ordered = ruled, kept in order.

O LORD, our heavenly Father, Almighty and everlasting God, who hast safely brought us to the beginning of this day; Defend us in the same with thy mighty power; and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings may be ordered by thy governance, to do always that is righteous in thy sight; through Jesus Christ our Lord. *Amen.*

quire = chancel.

¶ *In Quires and Places where they sing, here followeth the Anthem.*

¶ *Then these five Prayers following are to be read here, except when the Litany is read; and then only the two last are to be read, as they are there placed.*

A Prayer for the King's Majesty.

replenish = fill

endue = endow.

O LORD our heavenly Father, high and mighty, King of kings, Lord of lords, the only Ruler of princes, who dost from thy throne behold all the dwellers upon earth; Most heartily we beseech thee with thy favour to behold our most gracious Sovereign Lord, King *EDWARD;* and so replenish him with the grace of thy Holy Spirit, that he may alway incline to thy will, and walk in thy way: Endue him plenteously

1 Tim. 2. 1, 2.
Rev. 19. 16.

Three Collects follow. The first is not written here, it is the Collect for the Day, to be found amongst the Collects, Epistles, and Gospels, and of course is different every week.

"In knowledge of whom standeth our eternal life," means that our eternal life (the life begun in us at Baptism) consists in our knowledge of God as our Creator, Saviour, and Sanctifier. (See Collect for St. Philip and St. James.)

In many Churches a Hymn takes the place of the Anthem which the rubric orders.

It is not without reason that the Prayers are here broken by an Anthem or Hymn, for the Prayers that follow are of a different character from those which go before. They are Intercessory Prayers, prayers for special persons.

wealth = prosperity, well being.
vanquish = conquer.
felicity = happiness.

with heavenly gifts; grant him in health and wealth long to live; strengthen him that he may vanquish and overcome all his enemies; and finally, after this life, he may attain everlasting joy and felicity; through Jesus Christ our Lord. *Amen.*

A Prayer for the Royal Family.

ALMIGHTY God, the fountain of all goodness, we humbly beseech thee to bless our gracious Queen *Alexandra, George* Prince of *Wales*, the Princess of *Wales*, and all the Royal Family: Endue them with thy holy Spirit; enrich them with thy heavenly grace; prosper them with all happiness; and bring them to thine everlasting kingdom; through Jesus Christ our Lord. *Amen.*

A Prayer for the Clergy and people.

ALMIGHTY and everlasting God, who alone workest great marvels; Send down upon our Bishops, and Curates, and all Congregations committed to their charge, the healthful Spirit of thy grace; and that they may truly please thee, pour upon them the continual dew of thy blessing. Grant this, O Lord, for the honour of our Advocate and Mediator, Jesus Christ. *Amen.*

1 John 2. 1.
1 Tim. 2. 5.

advocate = one who pleads for another.
mediator = one who comes between in order to reconcile.
expedient = fitting.

A Prayer of St. Chrysostom.

ALMIGHTY God, who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise, that when two or three are gathered together in thy Name thou wilt grant their requests: Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

Matt. 18. 19, 20.
1 Tim. 2. 4.

2 *Cor.* xiii.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

Here endeth the Order of Morning Prayer throughout the Year.

"A Prayer for the Clergy and people." The Bishops and Curates are the "clergy," and all Congregations are "the people." The word "Curate" in the Prayer Book does not mean the Clergyman, whether Priest or Deacon, who is under the Parish Priest and helps him. The "Curate" is the Parish Priest himself, be he Vicar or Rector. It is to him that the Bishop has committed the cure of souls in his parish, and it is he who is therefore "the Curate." As he is a shepherd under the chief Shepherd, so is he a physician under the great Physician, to heal the souls of those in whom "there is no health." Yet in this prayer the word "Curates" includes all the clergy of the parish.

THE ORDER FOR

EVENING PRAYER,

DAILY THROUGHOUT THE YEAR.

¶ *At the beginning of Evening Prayer the Minister shall read with a loud voice some one or more of these Sentences of the Scriptures that follow. And then he shall say that which is written after the said Sentences.*

WHEN the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. *Ezek.* xviii. 27.

transgression = breaking through God's law.

I acknowledge my transgressions, and my sin is ever before me. *Psalm* li. 3.

Hide thy face from my sins, and blot out all mine iniquities. *Psalm* li. 9.

sacrifices = things offered to God.

contrite = worn with sorrow.

rend = tear

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. *Psalm* li. 17.

Rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. *Joel* ii. 13.

To the Lord our God belong mercies and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us. *Dan.* ix. 9, 10.

O Lord, correct me, but with judgement; not in thine anger, lest thou bring me to nothing. *Jer.* x. 24. *Psalm* vi. 1.

the kingdom of heaven = the Church of Christ.

Repent ye; for the Kingdom of heaven is at hand. *St. Matt.* iii. 2.

I will arise, and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son. *St. Luke* xv. 18, 19.

Enter not into judgement with thy servant, O Lord; for in thy sight shall no man living be justified. *Psalm* cxliii. 2.

If we say that we have no sin, we deceive

The title tells us that this Service is to be used every day in the week, not on Sundays only. It is also called Evensong. (See the Tables for Proper Lessons.)

These opening texts are commonly called the Sentences. As Evensong, like Mattins, begins with Confession of sin, that having first humbled ourselves before God, we may be more fitted to stand up and praise Him, so in these verses we hear God's voice calling us to repent, and to acknowledge our sins before Him.

ourselves, and the truth is not in us: but, if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 *St. John* i. 8, 9.

DEARLY beloved brethren, the Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness; and that we should not dissemble nor cloke them before the face of Almighty God our heavenly Father; but confess them with an humble, lowly, penitent, and obedient heart; to the end that we may obtain forgiveness of the same, by his infinite goodness and mercy. And although we ought at all times humbly to acknowledge our sins before God; yet ought we most chiefly so to do, when we assemble and meet together to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy Word, and to ask those things which are requisite and necessary, as well for the body as the soul. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart, and humble voice, unto the throne of the heavenly grace, saying after me;

moveth = stirs.
sundry = various.
acknowledge = own.
confess = tell out.
manifold = multiplied.
dissemble = pretend.
cloke = hide.
infinite = boundless.
requisite = wanted.

Heb. 4. 16.

¶ *A general Confession to be said of the whole Congregation after the Minister, all kneeling.*

ALMIGHTY and most merciful Father; We have erred, and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou them, O God, which confess their faults. Restore thou them that are penitent; According to thy promises declared unto mankind in Christ Jesu our Lord. And grant, O most merciful Father, for his sake; That we may hereafter live a godly, righteous, and sober life, To the glory of thy holy Name. Amen.

erred = gone wrong in thought.
strayed = gone wrong in word and deed.
devices = plans.
offended against = disobeyed and insulted.
godly, righteous, and sober = doing our duty to God, our neighbour and ourselves.

Isa. 53. 6.
Matt. 18. 12.
John 1. 29.
John 3. 14-17.
Titus 2. 12.

Having read the Sentences from Scripture, the Minister "shall say that which is written after" them, viz. the Exhortation.

It is now allowed to omit the Exhortation on week-days, and in other shortened Services.

Observe again, that we are told that we meet together for Confession, Thanksgiving, Praise, Hearing, and Prayer.

The "throne of the heavenly grace" means the place where God our King sits to shew mercy to those who humbly ask for it.

When we "offend," or stumble, against God's laws we break them. To "leave undone" is a sin of omission, to "do what we ought not to do" is a sin of commission. We are apt to think little of sins of omission, therefore our Lord gave more warnings against them than against the others. Matt. 25. 1-12, 14-30, 31-40. Luke 13. 6-9; 16. 19-25. (See also note at Mattins.)

Absolution = loosing.
Remission = putting away.

¶ *The Absolution, or Remission of sins, to be pronounced by the Priest alone, standing; the people still kneeling.*

ALMIGHTY God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness, and live; and hath given power, and commandment, to his Ministers, to declare and pronounce to his people, being penitent, the Absolution and Remission of their sins: He pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy Gospel. Wherefore let us beseech him to grant us true repentance, and his holy Spirit, that those things may please him, which we do at this present; and that the rest of our life hereafter may be pure, and holy; so that at the last we may come to his eternal joy; through Jesus Christ our Lord. *Amen.*

Ezek. 18. 23.
2 Pet. 3. 9.
John 20. 23.
2 Sam. 12. 13.

absolveth = looseth from the chains of sin.
unfeignedly = sincerely.

¶ *Then the Minister shall kneel, and say the Lord's Prayer; the people also kneeling, and repeating it with him.*

hallowed = kept holy.
trespass = go out of the right path.
temptation = danger.

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, The power, and the glory, For ever and ever. Amen.

Thy kingdom come. The youngest child, by earnestly praying this second petition, may help in the coming of Christ's kingdom to the heathen who as yet know Him not, and obtain grace for himself and his fellow-christians to serve God as he ought to do.

¶ *Then likewise he shall say,*

O Lord, open thou our lips.
Answer. And our mouth shall shew forth thy praise.
Priest. O God, make speed to save us.
Answer. O Lord, make haste to help us.

¶ *Here all standing up, the Priest shall say,*

Glory be to the Father, and to the Son : and to the Holy Ghost ;
Answer. As it was in the beginning, is now, and ever shall be : world without end. Amen.
Priest. Praise ye the Lord.
Answer. The Lord's Name be praised.

Absolution and Remission. "He pardoneth and absolveth." We need the chain of our sins, the bonds of bad habits, to be loosed, as well as the guilt washed away. Be careful not to whisper the words of Absolution yourself. Only listen humbly.

The Priest stood to pronounce the message of forgiveness. He kneels with the people to pray with them. He is here called "the Minister," for a Deacon as well as a Priest can say the prayers.

¶ *Then shall be said or sung the Psalms in order as they be appointed. Then a Lesson of the Old Testament, as is appointed. And after that,* Magnificat *(or the Song of the blessed Virgin* Mary) *in English, as followeth.*

Magnificat. St. Luke i.

MY soul doth magnify the Lord : and my spirit hath rejoiced in God my Saviour.

lowliness = low estate. For he hath regarded : the lowliness of his hand-maiden.

For behold, from henceforth : all generations shall call me blessed.

For he that is mighty hath magnified me : and holy is his Name.

And his mercy is on them that fear him : throughout all generations.

He hath shewed strength with his arm : he hath scattered the proud in the imagination of their hearts.

He hath put down the mighty from their seat : and hath exalted the humble and meek.

He hath filled the hungry with good things : and the rich he hath sent empty away.

holpen = helped. He remembering his mercy hath holpen his servant Israel : as he promised to our forefathers, Abraham and his seed, for ever.

Glory be to the Father, *&c.*

As it was in the beginning, *&c.*

¶ *Or else this Psalm; except it be on the Nineteenth Day of the Month, when it is read in the ordinary Course of the Psalms.*

Cantate Domino. Psalm xcviii.

O SING unto the Lord a new song : for he hath done marvellous things.

With his own right hand, and with his holy arm : hath he gotten himself the victory.

The Lord declared his salvation : his righteousness hath he openly shewed in the sight of the heathen.

He hath remembered his mercy and truth toward the house of Israel : and all the ends of the world have seen the salvation of our God.

Shew yourselves joyful unto the Lord, all ye lands : sing, rejoice, and give thanks.

Praise the Lord upon the harp : sing to the harp with a psalm of thanksgiving.

After the Gloria Patri the Psalms for the day begin at once, said by Minister and people alternately, or sung by all together.

As in the morning, the First Lesson is taken from the Old Testament, to be found in the monthly Calendar, except on Sundays and Holy-days.

"The Magnificat" was sung by the Blessed Virgin when she visited her cousin Elizabeth before the birth of her Son, and it has been repeated throughout the Catholic Church for nearly two thousand years as a Hymn of Praise for the Incarnation of the Son of God. It is an inspired outburst of joy, faith, and prophecy. The song of Hannah may in a lesser way be compared to it. She too was thanking God for the promise of a son—of Samuel, who as priest and prophet was a type of our Lord.

shawms = cornets.

With trumpets also and shawms : O shew yourselves joyful before the Lord the King.

Let the sea make a noise, and all that therein is : the round world, and they that dwell therein.

Let the floods clap their hands, and let the hills be joyful together before the Lord : for he cometh to judge the earth.

equity = justice.

With righteousness shall he judge the world : and the people with equity.

Glory be to the Father, *&c.*

As it was in the beginning, *&c.*

¶ *Then a Lesson of the New Testament, as it is appointed. And after that,* Nunc dimittis *(or the Song of* Symeon) *in English, as followeth.*

Nunc dimittis. St. Luke ii. 29.

LORD, now lettest thou thy servant depart in peace : according to thy word.

For mine eyes have seen : thy salvation,

Which thou hast prepared : before the face of all people ;

To be a light to lighten the Gentiles : and to be the glory of thy people Israel.

Glory be to the Father, *&c.*

As it was in the beginning, *&c.*

¶ *Or else this Psalm ; except it be on the Twelfth Day of the Month.*

Deus misereatur. Psalm lxvii.

GOD be merciful unto us, and bless us : and shew us the light of his countenance, and be merciful unto us :

That thy way may be known upon earth : thy saving health among all nations.

Let the people praise thee, O God : yea, let all the people praise thee.

O let the nations rejoice and be glad : for thou shalt judge the folk righteously, and govern the nations upon earth.

Let the people praise thee, O God : yea, let all the people praise thee.

Then shall the earth bring forth her increase : and God, even our own God, shall give us his blessing.

God shall bless us : and all the ends of the world shall fear him.

Glory be to the Father, *&c.*

As it was in the beginning, *&c.*

As in the morning, the Second Lesson is taken from the New Testament, to be found in the Calendar for the month, except on six Sundays and some Holy-days when there are Proper Second Lessons.

"Nunc dimittis" was sung by Simeon as he took the Holy Child in his arms when Presented in the Temple at six weeks old. He expresses his calm assurance of being allowed to depart in peace now that the desire of his life was fulfilled. He declares that the salvation of Christ was prepared for Gentile as well as Jew. The first sat in darkness, and needed "light;" the second had light, and needed more—i.e. "glory."

¶ *Then shall be said or sung the Apostles' Creed by the Minister and the people, standing.*

I BELIEVE in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his only Son our Lord, Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He descended into hell; The third day he rose again from the dead, He ascended into heaven, And sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; The holy Catholick Church; The Communion of Saints; The Forgiveness of sins; The Resurrection of the body, And the life everlasting. Amen.

Jesus = God the Saviour.
Christ = the Anointed One, the Messiah.
hell = hades, the resting place of souls.
quick = living.
catholick = for all nations.
the body = my body.

Between His resurrection and ascension He remained forty days on earth, instructing His apostles how to rule His Church.

¶ *And after that, these Prayers following, all devoutly kneeling; the Minister first pronouncing with a loud voice,*

The Lord be with you.
Answer. And with thy spirit.

Minister. Let us pray.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

¶ *Then the Minister, Clerks, and people, shall say the Lord's Prayer with a loud voice.*

OUR Father, which art in Heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Thy will be done, not only by humbly submitting to it, but by actively doing it, as Christ did it, Who said, "Lo, I come to do thy will, O God." Matt. 7. 21. Eph. 6. 6.

¶ *Then the Priest standing up shall say,*

O Lord, shew thy mercy upon us;
Answer. And grant us thy salvation.
Priest. O Lord, save the King.
Answer. And mercifully hear us when we call upon thee.

The Apostles' Creed is so called because it contains a summary of the Faith which they taught. (Rom. 6. 17; 1 Cor. 15. 1–4; 2 Tim. 1. 13.)

"I believe," not "we believe," because each must confess his own faith. (Rom. 10. 10). Be careful that you do so by saying aloud every word of the Creed.

The eighteenth canon of the Church orders that "due and lowly reverence shall be done by all persons at the Name of Jesus." (Phil. 2. 10.)

Next follows a mutual greeting or salutation between Priest and people; for, having declared their faith in the Apostles' doctrine, they are able to wish each other God speed. (2 John 10.)

Praise is now ended, and Prayer begins with "The Lesser Litany," a supplication to the Three Persons of the Blessed Trinity.

The Lord's Prayer is not directed to be said, as the General Confession is, "after" the Minister, because everybody, whether able to read or not, knows the Lord's Prayer by heart, and so can say it "with" the Minister. Here (as in the same place in Morning Prayer) the Doxology is omitted, because our Praise is finished.

endue = clothe.

Priest. Endue thy Ministers with righteousness.

Answer. And make thy chosen people joyful.

Priest. O Lord, save thy people.

Answer. And bless thine inheritance.

Priest. Give peace in our time, O Lord.

fighteth for us = able to keep all enemies away from us.

Answer. Because there is none other that fighteth for us, but only thou, O God.

Priest. O God, make clean our hearts within us.

Answer. And take not thy holy Spirit from us.

¶ *Then shall follow three Collects; the first of the Day; the second for Peace; the third for Aid against all Perils, as hereafter followeth: which two last Collects shall be daily said at Evening Prayer without alteration.*

The Second Collect at Evening Prayer.

set = fixed.

O GOD, from whom all holy desires, all good counsels, and all just works do proceed; Give unto thy servants that peace which the world cannot give; that both our hearts may be set to obey thy commandments, and also that by thee we being defended from the fear of our enemies may pass our time in rest and quietness; through the merits of Jesus Christ our Saviour. *Amen.*

The Third Collect, for Aid against all Perils.

LIGHTEN our darkness, we beseech thee, O Lord; and by thy great mercy defend us from all perils and dangers of this night; for the love of thy only Son, our Saviour, Jesus Christ. *Amen.*

quire = chancel.

¶ *In Quires and Places where they sing, here followeth the Anthem.*

A Prayer for the King's Majesty.

replenish = fill.

endue = endow.

wealth = prosperity, well-being.

vanquish = conquer.

felicity = happiness.

O LORD our heavenly Father, high and mighty, King of kings, Lord of lords, the only Ruler of princes, who dost from thy throne behold all the dwellers upon earth; Most heartily we beseech thee with thy favour to behold our most gracious Sovereign Lord, King *EDWARD*; and so replenish him with the grace of thy Holy Spirit, that he may alway incline to thy will, and walk in thy way: Endue him plenteously with heavenly gifts; grant him in health and wealth long to live; strengthen him that he may vanquish and overcome all his enemies; and finally, after this life, he may attain everlasting joy and felicity; through Jesus Christ our Lord. *Amen.*

The "Second Collect" both in Mattins and Evensong is "for Peace." The first for outward peace, this for inward peace. We declare that everything good, in thought, word, and deed, comes from God. We ask for the peace which will allow two things ("both"), a heart set on obedience, a time passed in quietness.

"A Prayer for the King's Majesty." To pray for our Sovereign is ordered in the Bible (Ezra 6. 10; 1 Tim. 2. 1, 2), and is befitting all loyal subjects. The many titles given to God in this address remind us how far above all earthly kings is the King of heaven.

A Prayer for the Royal Family.

ALMIGHTY God, the fountain of all goodness, we humbly beseech thee to bless our gracious Queen *Alexandra*, *George* Prince of *Wales*, the Princess of *Wales*, and all the Royal Family: Endue them with thy holy Spirit; enrich them with thy heavenly grace; prosper them with all happiness; and bring them to thine everlasting kingdom; through Jesus Christ our Lord. *Amen.*

A Prayer for the Clergy and people.

Curate = the parish priest. (See note on this prayer at Mattins.)

ALMIGHTY and everlasting God, who alone workest great marvels; Send down upon our Bishops, and Curates, and all Congregations committed to their charge, the healthful Spirit of thy grace; and that they may truly please thee, pour upon them the continual dew of thy blessing. Grant this, O Lord, for the honour of our Advocate and Mediator, Jesus Christ. *Amen.*

A Prayer of St. Chrysostom.

with one accord = having agreed what we shall ask,—showing the necessity of forms of prayer.

expedient = fitting.

ALMIGHTY God, who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise, that when two or three are gathered together in thy Name thou wilt grant their requests: Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

2 *Cor.* xiii.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

Here endeth the Order of Evening Prayer throughout the Year.

"A Prayer for the Royal Family" was not inserted in the Prayer Book until the reign of James I in 1604, for between the time of the arrangement of the First Prayer Book of Edward VI, in 1549, to the accession of James I, in 1603, there was no Royal Family, only the Sovereign.

St. John Chrysostom, or "golden-mouthed" (so called because of his wonderful eloquence), was Bishop of Constantinople A.D. 398. He refers in his prayer not only to the well-known verse, "Where two or three are gathered together in My Name, there am I in the midst of them," but also to the less-known verse which goes before, but without which much of our Lord's meaning is missed: "If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of My Father which is in heaven,—for where two or three, etc." Matt. 18. 19, 20.

AT MORNING PRAYER.

¶ *Upon these feasts;* Christmas-day, *the* Epiphany, *Saint* Matthias, Easter-day, Ascension-day, Whitsunday, *Saint* John Baptist, *Saint* James, *Saint* Bartholomew, *Saint* Matthew, *Saint* Simon *and Saint* Jude, *Saint* Andrew, *and upon* Trinity-Sunday, *shall be sung or said at Morning Prayer, instead of the Apostles' Creed, this Confession of our Christian Faith, commonly called The Creed of Saint* Athanasius, *by the Minister and people standing.*

Quicunque vult.

will be = wishes to be, firmly desires to be.

WHOSOEVER will be saved : before all things it is necessary that he hold the Catholick Faith.

whole = loosing nothing, leaving out no part.

undefiled = adding nothing.

every one do keep; that is every one who has received the Faith, since no one can keep what he has never received.

Which Faith except every one do keep whole and undefiled : without doubt he shall perish everlastingly.

And the Catholick Faith is this : That we worship one God in Trinity, and Trinity in Unity;

Neither confounding the Persons : nor dividing the Substance.

For there is one Person of the Father, another of the Son : and another of the Holy Ghost.

But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one : the Glory equal, the Majesty co-eternal.

Such as the Father is, such is the Son : and such is the Holy Ghost.

The Father uncreate, the Son uncreate : and the Holy Ghost uncreate.

incomprehensible = not confined within any bounds.

The Father incomprehensible, the Son incomprehensible : and the Holy Ghost incomprehensible.

The Father eternal, the Son eternal : and the Holy Ghost eternal.

And yet they are not three eternals : but one eternal.

As also there are not three incomprehensibles, nor three uncreated : but one uncreated, and one incomprehensible.

So likewise the Father is Almighty, the Son Almighty : and the Holy Ghost Almighty.

And yet they are not three Almighties : but one Almighty.

So the Father is God, the Son is God : and the Holy Ghost is God.

And yet they are not three Gods : but one God.

Besides being said on the chief Festivals of the Church this Creed is appointed for certain Saints'-days, so that it may be rehearsed once in every month in the year.

It is called the Creed of St. Athanasius because it sums up the teaching for which he so earnestly contended. He died A.D. 375. The Creed was probably drawn up by the Church half a century later.

"The Catholic Faith" is the faith of the universal Church, held always, everywhere, and by all.

"Before all things it is necessary," for Faith is the foundation-stone of all Christian virtues.

So likewise the Father is Lord, the Son Lord : and the Holy Ghost Lord.

And yet not three Lords : but one Lord.

verity = truth.

For like as we are compelled by the Christian verity : to acknowledge every Person by himself to be God and Lord ;

So are we forbidden by the Catholick Religion : to say, There be three Gods, or three Lords.

The Father is made of none : neither created, nor begotten.

The Son is of the Father alone : not made, nor created, but begotten.

The Holy Ghost is of the Father and of the Son : neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers ; one Son, not three Sons : one Holy Ghost, not three Holy Ghosts.

And in this Trinity none is afore, or after other : none is greater, or less than another ;

co-eternal = eternal with each other.

But the whole three Persons are co-eternal together : and co-equal.

co-equal = equal with each other

So that in all things, as is aforesaid : the Unity in Trinity, and the Trinity in Unity is to be worshipped.

He therefore that will be saved : must thus think of the Trinity.

Incarnation = taking our flesh.

Furthermore, it is necessary to everlasting salvation : that he also believe rightly the Incarnation of our Lord Jesus Christ.

For the right Faith is, that we believe and confess : that our Lord Jesus Christ, the Son of God, is God and Man ;

before the worlds = from everlasting.

God, of the Substance of the Father, begotten before the worlds : and Man, of the Substance of his Mother, born in the world ;

subsisting = consisting, made up of.

Perfect God, and perfect Man : of a reasonable soul and human flesh subsisting ;

Equal to the Father, as touching his Godhead : and inferior to the Father, as touching his Manhood.

Who although he be God and Man : yet he is not two, but one Christ ;

The first great doctrine of the Catholic Faith is summed up in the two short verses, "That we worship One God in Trinity, and the Trinity in Unity ; neither confounding the Persons, nor dividing the Substance." All that follows in the first half of this Creed "is illustration and proof" (says Wheatley). "These two short verses set forth the Catholic Faith of the Trinity" (says Archbishop Secker). The condemnation expressed in this Creed is for those who deny the Trinity in Unity, or the Incarnation of our Lord, and His Death, Resurrection and Ascension, not for those who cannot understand or approve of every word of this Creed.

Heretics, on the one side (the Arians), "divided the Substance," by saying that every Person by Himself was not God, that the Son was only a creature. Heretics on the other side (the Sabellians), said that Father, Son, and Holy Ghost were not separate Persons, and thus they "confounded the Persons." Therefore this Creed declares that "Like as we are compelled by the Christian verity to acknowledge every Person by Himself to be God and Lord ; so are we forbidden by the Catholic Religion to say, There be three Gods or three Lords."

The second great doctrine of our Christian Faith, "the Incarnation of our Lord Jesus Christ,' is next set forth.

conversion change.

altogether = in all respects.

confusion = mingling.

so = just as really.

One; not by conversion of the Godhead into flesh: but by taking of the Manhood into God;

One altogether; not by confusion of Substance: but by unity of Person.

by unity of Person = one Divine Person, yet with two natures, both God's and man's.

For as the reasonable soul and flesh is one man: so God and Man is one Christ;

Who suffered for our salvation: descended into hell, rose again the third day from the dead.

He ascended into heaven, he sitteth on the right hand of the Father, God Almighty: from whence he shall come to judge the quick and the dead.

At whose coming all men shall rise again with their bodies: and shall give account for their own works.

And they that have done good shall go into life everlasting: and they that have done evil into everlasting fire.

This = viz. Faith in the Trinity in Unity; and Faith in the Incarnation.

This is the Catholick Faith: which except a man believe faithfully, he cannot be saved.

Mark 16. 16.
2 Thes. 2. 12.

Glory be to the Father, *&c.*

As it was in the beginning, *&c.*

THE LITANY.

Litany = a supplication.

Ordinary = Bishop.

miserable = deserving of pity.

¶ *Here followeth the LITANY, or General Supplication, to be sung or said after Morning Prayer upon* Sundays, Wednesdays, *and* Fridays, *and at other times when it shall be commanded by the Ordinary.*

O GOD the Father, of heaven: have mercy upon us miserable sinners.

O God the Father, of heaven: have mercy upon us miserable sinners.

O God the Son, Redeemer of the world: have mercy upon us miserable sinners.

O God the Son, Redeemer of the world: have mercy upon us miserable sinners.

proceeding from = coming forth from.

O God the Holy Ghost, proceeding from the Father and the Son: have mercy upon us miserable sinners.

John 15. 26.

O God the Holy Ghost, proceeding from the Father and the Son: have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three Persons and one God: have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three Persons and one God: have mercy upon us miserable sinners.

The Litany was the first Service in the Prayer Book translated from the Latin. It was ordered to be sung or said in Churches in English A. D. 1544. It is the only Service in which the part to be taken by the congregation is printed in italics.

The first part is named "The Invocations." We call upon each of the Three Persons of the Godhead separately, and then upon the Blessed Trinity, to have mercy upon us. (*Note.*—Mind the comma after the words "O God the Father.")

Remember not, Lord, our offences, nor the offences of our forefathers; neither take thou vengeance of our sins: spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Ex. 20. 5.
Ezek. 18. 20.
Deut. 32. 35.
Jer. 5. 29.
Heb. 8. 12.

Spare us, good Lord.

From all evil and mischief; from sin, from the crafts and assaults of the devil; from thy wrath, and from everlasting damnation,

Good Lord, deliver us.

From all blindness of heart; from pride, vain-glory, and hypocrisy; from envy, hatred, and malice, and all uncharitableness,

Good Lord, deliver us.

From fornication, and all other deadly sin; and from all the deceits of the world, the flesh, and the devil,

Good Lord, deliver us.

From lightning and tempest; from plague, pestilence, and famine; from battle and murder, and from sudden death,

Good Lord, deliver us.

From all sedition, privy conspiracy, and rebellion; from all false doctrine, heresy, and schism; from hardness of heart, and contempt of thy Word and Commandment,

2 Tim. 4. 4.
1 Cor. 1. 10.
John 17. 21.

Good Lord, deliver us.

By the mystery of thy holy Incarnation; by thy holy Nativity and Circumcision; by thy Baptism, Fasting, and Temptation,

Good Lord, deliver us.

By thine Agony and bloody Sweat; by thy Cross and Passion; by thy precious Death and Burial; by thy glorious Resurrection and Ascension; and by the coming of the Holy Ghost,

Good Lord, deliver us.

In all time of our tribulation; in all time of our wealth; in the hour of death, and in the day of judgement,

Good Lord, deliver us.

We sinners do beseech thee to hear us, O Lord God; and that it may please thee to rule and govern thy holy Church universal in the right way;

We beseech thee to hear us, good Lord.

crafts = cunning ways.
assaults = attacks.
vain-glory = boastfulness.
hypocrisy = acting a part.
fornication = impurity.
deadly = because killing the life of the soul.
sudden = unprepared.
sedition = unlawful words against the government.
privy conspiracy = secret plots.
rebellion = open war.
false doctrine = teaching contrary to that of the Church.
heresy = choosing and persevering in false doctrine.
schism = separation from the Church.
Nativity = Birth.
Passion = suffering.
wealth = weal, prosperity, or well-being.
universal = for all nations, catholic.
beseech = ask very earnestly.

The next part of the Litany is called "The Deprecations," because we ask God to avert, or to turn away, from us things that are hurtful and evil, and we beg Him to do so by pleading all the great things He has done for us. This part of the Litany is especially addressed to God the Son; it begins with "Remember not, Lord, our offences," and ends with "in the day of judgement, Good Lord, deliver us."

"The mystery of Thy holy Incarnation," like other mysteries of our religion, is beyond our understanding, but not beyond our faith.

The third part of the Litany begins with the words, "We sinners do beseech Thee to hear us," and ends with the Lesser Litany before the Lord's Prayer. This part is called "The Intercessions," because here we pray for all sorts and conditions of men,—for the King, for the Royal Family, for the Rulers of the Church, for the Rulers of the nation, for those who make and those who administer the laws.

That it may please thee to keep and strengthen in the true worshipping of thee, in righteousness and holiness of life, thy Servant *EDWARD*, our most gracious King and Governor;

We beseech thee to hear us, good Lord.

That it may please thee to rule his heart in thy faith, fear, and love, and that he may evermore have affiance in thee, and ever seek thy honour and glory;

affiance = trust.

We beseech thee to hear us, good Lord.

That it may please thee to be his defender and keeper, giving him the victory over all his enemies;

We beseech thee to hear us, good Lord.

That it may please thee to bless and preserve our gracious Queen *Alexandra*, *George* Prince of *Wales*, the Princess of *Wales*, and all the Royal Family;

We beseech thee to hear us, good Lord.

That it may please thee to illuminate all Bishops, Priests, and Deacons, with true knowledge and understanding of thy Word; and that both by their preaching and living they may set it forth, and shew it accordingly;

illuminate = shed light upon.

set it forth = arrange it clearly in their teaching.

shew it accordingly = make their lives an example of obedience to it.

We beseech thee to hear us, good Lord.

That it may please thee to endue the Lords of the Council, and all the Nobility, with grace, wisdom, and understanding;

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep the Magistrates, giving them grace to execute justice, and to maintain truth;

execute = perform.

maintain = uphold.

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep all thy people;

We beseech thee to hear us, good Lord.

That it may please thee to give to all nations unity, peace, and concord;

We beseech thee to hear us, good Lord.

That it may please thee to give us an heart to love and dread thee, and diligently to live after thy commandments;

dread = feel a holy and reverent fear.

after = according to

We beseech thee to hear us, good Lord.

That it may please thee to give to all thy people increase of grace to hear meekly thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit; Gal. 5. 22, 23.

We beseech thee to hear us, good Lord.

That it may please thee to bring into the way

Having interceded for all those set in authority in Church and State, and for peace for all nations, four clauses follow for spiritual graces for all God's people, whether at present standing firm in His ways and needing an increase of strength ever to bring forth more and more fruit—or whether weak and wandering and needing help and support—or whether fallen for the time into sin and needing restoration. In the four next clauses we pray to the Father of all to pity and save those who are in any temporal want, danger, sickness, weakness, or necessity.

of truth all such as have erred, and are deceived;

We beseech thee to hear us, good Lord.

That it may please thee to strengthen such as do stand; and to comfort and help the weak-hearted; and to raise up them that fall; and finally to beat down Satan under our feet;

We beseech thee to hear us, good Lord.

That it may please thee to succour, help, and comfort, all that are in danger, necessity, and tribulation;

We beseech thee to hear us, good Lord.

That it may please thee to preserve all that travel by land or by water, all women labouring of child, all sick persons, and young children; and to shew thy pity upon all prisoners and captives;

prisoners = those imprisoned for crime.

captives = those taken in war.

We beseech thee to hear us, good Lord.

That it may please thee to defend, and provide for, the fatherless children, and widows, and all that are desolate and oppressed;

We beseech thee to hear us, good Lord.

That it may please thee to have mercy upon all men;

We beseech thee to hear us, good Lord.

That it may please thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts;

We beseech thee to hear us, good Lord.

That it may please thee to give and preserve to our use the kindly fruits of the earth, so as in due time we may enjoy them;

kindly = each after its kind, or sort.

in due time = in their proper season.

We beseech thee to hear us, good Lord.

That it may please thee to give us true repentance; to forgive us all our sins, negligences, and ignorances; and to endue us with the grace of thy Holy Spirit to amend our lives according to thy holy Word;

We beseech thee to hear us, good Lord.

Son of God: we beseech thee to hear us.
Son of God: we beseech thee to hear us.

O Lamb of God: that takest away the sins of the world;

takest away = He is still continuing this work for sinners.

John 1. 29.
Heb. 8. 1-3.

Grant us thy peace.

O Lamb of God: that takest away the sins of the world;

Have mercy upon us.

O Christ, hear us.
O Christ, hear us.

In the three last clauses we pray for our enemies, for a blessing on the fruits of the earth, and for true repentance for ourselves. True repentance is always followed by confession, and confession by amendment of life. "Sins" here mean sins of commission; "negligences," sins of omission; "ignorances," sins of blindness. "According to thy holy Word," means to make our lives "agree with" the precepts of God's Word.

Lord, have mercy upon us.
Lord, have mercy upon us.
Christ, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.
Lord, have mercy upon us.

¶ *Then shall the Priest, and the people with him, say the Lord's Prayer.*

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Give us this day our daily bread. We do not want to-morrow's bread now, so no need to be anxious for it. Sufficient to know that God gives all that is needful for soul and body to the children who trust their Father.

Priest. O Lord, deal not with us after our sins.
Answer. Neither reward us after our iniquities.

after = according to.
reward = give what we deserve.

Let us pray.

O GOD, merciful Father, that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowful; Mercifully assist our prayers that we make before thee in all our troubles and adversities, whensoever they oppress us; and graciously hear us, that those evils, which the craft and subtilty of the devil or man worketh against us, be brought to nought; and by the providence of thy goodness they may be dispersed; that we thy servants, being hurt by no persecutions, may evermore give thanks unto thee in thy holy Church; through Jesus Christ our Lord.

craft = cunning.
subtilty = slyness.

O Lord, arise, help us, and deliver us for thy Name's sake.

for Thy Name's sake.—for Thine honour. By His promise to hear our prayers, and never to forsake His people, He has pledged the honour of His Name.

O GOD, we have heard with our ears, and our fathers have declared unto us, the noble works that thou didst in their days, and in the old time before them.

O Lord, arise, help us, and deliver us for thine honour.

The fourth part of the Litany is called the "Supplications," and extends from the Lord's Prayer to the end.

The words "Let us pray," if they occur in the middle of the prayers, are always said by the Priest after the congregation have been taking part in the Service with their responses, and before he begins to say a longer prayer by himself. They are meant to bid us give our attention, and to remind us to join with our hearts although we are not to do so now with our lips, while the Priest thus gathers up the meaning of the prayers and responses which have gone before.

"O God, we have heard with our ears," etc. Many a noble work has been "declared" to us, such as the planting of the Gospel in our land in very early days; the re-conversion of England, after the heathen Saxons had put out its first light, by the preaching of St. Aidan and St. Columba in the North, and of St. Augustine in the South; the gradual settlement of the Church all over the country; and many other "noble works" which God has done in old time, in the days of our fathers, and in our own time. We know therefore that in the time of need He will "arise, and help us."

Glory be to the Father, and to the Son : and to the Holy Ghost ;

Answer. As it was in the beginning, is now, and ever shall be : world without end. Amen.

From our enemies defend us, O Christ.

look upon = pay attention to.

Graciously look upon our afflictions.

Pitifully behold the sorrows of our hearts.

Mercifully forgive the sins of thy people.

Favourably with mercy hear our prayers.

O Son of David, have mercy upon us.

Both now and ever vouchsafe to hear us, O Christ.

Graciously hear us, O Christ ; graciously hear us, O Lord Christ.

Priest. O Lord, let thy mercy be shewed upon us ;

Answer. As we do put our trust in thee.

Let us pray.

WE humbly beseech thee, O Father, mercifully to look upon our infirmities; and for the glory of thy Name turn from us all those evils that we most righteously have deserved; and grant, that in all our troubles we may put our whole trust and confidence in thy mercy, and evermore serve thee in holiness and pureness of living, to thy honour and glory; through our only Mediator and Advocate, Jesus Christ our Lord. *Amen.*

1 John 2. 1.
1 Tim. 2. 5.

Mediator = one who comes between in order to reconcile.
Advocate = one who pleads for another.

A Prayer of St. Chrysostom.

ALMIGHTY God, who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise, that when two or three are gathered together in thy Name thou wilt grant their requests; Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

Matt. 18. 19, 20.

expedient = fitting.

2 *Cor.* xiii.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

Here endeth the LITANY.

The last words are taken from the last verse of the second epistle to the Corinthians. They are given by St. Paul as a blessing, "be with you all, Amen." But here (as at the end of Mattins and Evensong) they are changed into a prayer, "be with us all." The Minister therefore says them still kneeling. Had they been words of blessing, a Priest alone could use them, and he must use them standing.

PRAYERS AND THANKSGIVINGS,

UPON SEVERAL OCCASIONS,

¶ *To be used before the two final Prayers of the Litany, or of Morning and Evening Prayer.*

PRAYERS.

For Rain.

Matt. 6. 31-33.

sustenance = support.

O GOD, heavenly Father, who by thy Son Jesus Christ hast promised to all them that seek thy kingdom, and the righteousness thereof, all things necessary to their bodily sustenance; Send us, we beseech thee, in this our necessity, such moderate rain and showers, that we may receive the fruits of the earth to our comfort, and to thy honour; through Jesus Christ our Lord. *Amen.*

For fair Weather.

Gen. 7. 23.

Gen. 9. 11-16.

clemency = mercy.

O ALMIGHTY Lord God, who for the sin of man didst once drown all the world, except eight persons, and afterward of thy great mercy didst promise never to destroy it so again; We humbly beseech thee, that although we for our iniquities have worthily deserved a plague of rain and waters, yet upon our true repentance thou wilt send us such weather, as that we may receive the fruits of the earth in due season; and learn both by thy punishment to amend our lives, and for thy clemency to give thee praise and glory; through Jesus Christ our Lord. *Amen.*

dearth = dearness of food.

famine = hunger.

In the time of Dearth and Famine.

dearth = dearness.

O GOD, heavenly Father, whose gift it is, that the rain doth fall, the earth is fruitful, beasts increase, and fishes do multiply; Behold, we beseech thee, the afflictions of thy people; and grant that the scarcity and dearth, which we do now most justly suffer for our iniquity, may through thy goodness be mercifully turned into

"Call upon Me in the time of trouble, so will I hear thee, and thou shalt praise Me," is the Word of God to us by the mouth of David (Ps. 50. 15). David proved the truth of this promise himself many a time, and so has the Church throughout all ages. "Whatsoever ye shall ask the Father in My Name, He will give it you" (John 16. 23) is only one of the many assurances which our Lord Himself gives us of the readiness of our Heavenly Father to listen to us, and to grant our prayers, if we will only go to Him in faith, and with the confidence of children. Therefore in trouble and in want the Church bids us pray.

cheapness and plenty; for the love of Jesus Christ our Lord, to whom with thee and the Holy Ghost be all honour and glory, now and for ever. *Amen.*

Or this.

O GOD, merciful Father, who, in the time of Elisha the prophet, didst suddenly in Samaria turn great scarcity and dearth into plenty and cheapness; Have mercy upon us, that we, who are now for our sins punished with like adversity, may likewise find a seasonable relief: Increase the fruits of the earth by thy heavenly benediction; and grant that we, receiving thy bountiful liberality, may use the same to thy glory, the relief of those that are needy, and our own comfort; through Jesus Christ our Lord. *Amen.* 2 Kings 7. 1-18.

In the time of War and Tumults.

O ALMIGHTY God, King of all kings, and Governor of all things, whose power no creature is able to resist, to whom it belongeth justly to punish sinners, and to be merciful to them that truly repent; Save and deliver us, we humbly beseech thee, from the hands of our enemies; abate their pride, aswage their malice, and confound their devices; that we, being armed with thy defence, may be preserved evermore from all perils, to glorify thee, who art the only giver of all victory; through the merits of thy only Son, Jesus Christ our Lord. *Amen.*

abate = lower.
aswage = soften.
confound = disturb.
devices = plans.

In the time of any common Plague or Sickness.

O ALMIGHTY God, who in thy wrath didst send a plague upon thine own people in the wilderness, for their obstinate rebellion against Moses and Aaron; and also, in the time of king David, didst slay with the plague of Pestilence threescore and ten thousand, and yet remembering thy mercy didst save the rest; Have pity upon us miserable sinners, who now are visited with great sickness and mortality; that like as thou didst then accept of an atonement, and didst command the destroying Angel to cease from punishing, so it may now please thee to withdraw from us this plague and grievous sickness; through Jesus Christ our Lord. *Amen.*

Num. 16. 41-49.
2 Sam. 24. 15-25.

mortality = death.

It is quite certain that God sends us no trouble that we do not deserve. Be it scarcity of rain, or scarcity of sunshine, or scarcity of food; be it the dreadful scourge of war, or of pestilence, we may be sure that it is because of our sins that the trouble has come upon us. If we wish God to withdraw the punishment, let us, while we pray for its removal, not fail to humble ourselves before Him, confess that we have deserved it all, and repent us of the sins which are the cause of His anger. If we do this we may have good hope that He will hear us for His sake who is the Saviour of sinners.

¶ *In the Ember Weeks, to be said every day, for those that are to be admitted into Holy Orders.*

Bishops = overseers.
Pastors = shepherds.
function = office.

ALMIGHTY God, our heavenly Father, who hast purchased to thyself an universal Church by the precious blood of thy dear Son; Mercifully look upon the same, and at this time so guide and govern the minds of thy servants the Bishops and Pastors of thy flock, that they may lay hands suddenly on no man, but faithfully and wisely make choice of fit persons to serve in the sacred Ministry of thy Church. And to those which shall be ordained to any holy function give thy grace and heavenly benediction; that both by their life and doctrine they may set forth thy glory, and set forward the salvation of all men; through Jesus Christ our Lord. *Amen.*

Acts 20. 28.
1 Tim. 5. 22.

Or this.

divers = different.
replenish = fill.

ALMIGHTY God, the giver of all good gifts, who of thy divine providence hast appointed divers Orders in thy Church; Give thy grace, we humbly beseech thee, to all those who are to be called to any office and administration in the same; and so replenish them with the truth of thy doctrine, and endue them with innocency of life, that they may faithfully serve before thee, to the glory of thy great Name, and the benefit of thy holy Church; through Jesus Christ our Lord. *Amen.*

¶ *A Prayer that may be said after any of the former.*

property = quality belonging to Himself.

O GOD, whose nature and property is ever to have mercy and to forgive, receive our humble petitions; and though we be tied and bound with the chain of our sins, yet let the pitifulness of thy great mercy loose us; for the honour of Jesus Christ, our Mediator and Advocate. *Amen.*

¶ *A Prayer for the High Court of Parliament, to be read during their Session.*

session = sitting, i.e. when Parliament is assembled.

MOST gracious God, we humbly beseech thee, as for this Kingdom in general, so especially for the High Court of Parliament, under our most

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The "Ember Weeks" begin on the Third Sunday in Advent, on the First Sunday in Lent, on Whitsun Day, and in the middle of September. They go before the Sundays appointed for the Ordination of Priests and Deacons. One of these two Ember prayers is to be said every day in the week. We pray first for the Bishops who ordain, that they may make a careful choice of fit men for the "sacred ministry of the Church;" and we pray also for those who are about to be ordained, that God will give them His grace and blessing, that they may be pure in doctrine, and pure in life, and serve Him faithfully in their holy office.

"The High Court of Parliament" consists of two houses, the House of Lords, and the House of Commons. It meets to make the laws of the country, or to alter the present laws, to settle the amount of our taxes, to decide upon the behaviour of England towards foreign countries, whether we shall keep peace with them, or be forced to go to war. Many of the matters on which Parliament consults concern the good of the Church as well as the welfare of our ordinary life. Greatly does it need the direction and guidance of God in all its consultations, and for this the Church offers daily a prayer during the time that Parliament is sitting.

assembled = met together.

religious and gracious King at this time assembled: That thou wouldest be pleased to direct and prosper all their consultations to the advancement of thy glory, the good of thy Church, the safety, honour, and welfare of our Sovereign, and his Dominions; that all things may be so ordered and settled by their endeavours, upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety, may be established among us for all generations. These and all other necessaries, for them, for us, and thy whole Church, we humbly beg in the Name and Mediation of Jesus Christ our most blessed Lord and Saviour. *Amen.*

¶ *A Collect or Prayer for all Conditions of men, to be used at such times when the Litany is not appointed to be said.*

saving health = salvation.
estate = condition.
estate = circumstances.
several = individual.
issue = outcome, ending to.

O GOD, the Creator and Preserver of all mankind, we humbly beseech thee for all sorts and conditions of men; that thou wouldest be pleased to make thy ways known unto them, thy saving health unto all nations. Ps. 67. 2. More especially, we pray for the good estate of the Catholick Church; that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Finally, we commend to thy fatherly goodness all those, who are any ways afflicted, or distressed, in mind, body, or estate; [* *especially those for whom our prayers are desired,*] that it may please thee to comfort and relieve them, according to their several necessities, giving them patience under their sufferings, and a happy issue out of all their afflictions. And this we beg for Jesus Christ his sake. *Amen.*

* This to be said when any desire the Prayers of the Congregation.

"A Prayer for all Conditions of men." This prayer is not used when the Litany is said, because in the Litany we pray for all conditions of men, and in a fuller manner than here. In this prayer we pray for "all sorts" of men in three classes. First for the heathen, for God is their Creator and Preserver, as He is ours. We pray that His salvation may be made known to them. Secondly, for the Catholic Church, that all its members may be Christians in heart as well as in name, and may hold the Christian Faith in truth, and in peace with one another, shewing forth their faith by their righteous lives. Thirdly, we pray for all the afflicted, whether in body, or in mind, or in their business affairs; that God will relieve and comfort them, grant them patience, and bring them at last out of all their troubles, either in this life or in the next.

Any member of the congregation may ask for the prayers of the Church for himself or an afflicted friend.

THANKSGIVINGS.

¶ *A General Thanksgiving.*

ALMIGHTY God, Father of all mercies, we thine unworthy servants do give thee most humble and hearty thanks for all thy goodness and loving-kindness to us, and to all men; [* *particularly to those who desire now to offer up their praises and thanksgivings for thy late mercies vouchsafed unto them.*] We bless thee for our creation, preservation, and all the blessings of this life; but above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And, we beseech thee, give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful, and that we shew forth thy praise, not only with our lips, but in our lives; by giving up ourselves to thy service, and by walking before thee in holiness and righteousness all our days; through Jesus Christ our Lord, to whom with thee and the Holy Ghost be all honour and glory, world without end. *Amen.*

* This to be said when any that have been prayed for desire to return praise.

inestimable = beyond all price.

means of grace = the channels by which God sends us His grace.

unfeignedly = really.

For Rain.

O GOD our heavenly Father, who by thy gracious providence dost cause the former and the latter rain to descend upon the earth, that it may bring forth fruit for the use of man; We give thee humble thanks that it hath pleased thee, in our great necessity, to send us at the last a joyful rain upon thine inheritance, and to refresh it when it was dry, to the great comfort of us thy unworthy servants, and to the glory of thy holy Name; through thy mercies in Jesus Christ our Lord. *Amen.*

For fair Weather.

O LORD God, who hast justly humbled us by thy late plague of immoderate rain and waters, and in thy mercy hast relieved and comforted our souls by this seasonable and blessed

"A General Thanksgiving," or a thanksgiving for general mercies, not for any particular mercy, but for the mercies received from God every day of our lives. We bless each Person of the Blessed Trinity; God the Father, for creating us, preserving us, and giving us daily blessings; God the Son, for His great love in redeeming us; God the Holy Ghost, who comes to us in all the "means of grace," especially in the two Sacraments. We pray that we may feel all these mercies as we ought, and not only give praise with our lips, but shew by our lives that our gratitude is real.

Any member of the congregation, who has received a special mercy from God, may ask that his special thanksgiving may be offered, in the midst of this Thanksgiving. Above all should he do so, if the congregation have before prayed for him, and their prayer has been answered.

change of weather; We praise and glorify thy holy Name for this thy mercy, and will always declare thy loving-kindness from generation to generation; through Jesus Christ our Lord. *Amen.*

For Plenty.

O MOST merciful Father, who of thy gracious goodness hast heard the devout prayers of thy Church, and turned our dearth and scarcity into cheapness and plenty; We give thee humble thanks for this thy special bounty; beseeching thee to continue thy loving-kindness unto us, that our land may yield us her fruits of increase, to thy glory and our comfort; through Jesus Christ our Lord. *Amen.*

For Peace and Deliverance from our Enemies.

O ALMIGHTY God, who art a strong tower of defence unto thy servants against the face of their enemies; We yield thee praise and thanksgiving for our deliverance from those great and apparent dangers wherewith we were compassed: We acknowledge it thy goodness that we were not delivered over as a prey unto them; beseeching thee still to continue such thy mercies towards us, that all the world may know that thou art our Saviour and mighty Deliverer; through Jesus Christ our Lord. *Amen.*

For restoring Publick Peace at Home.

outrage = open violence.

O ETERNAL God, our heavenly Father, who alone makest men to be of one mind in a house, and stillest the outrage of a violent and unruly people; We bless thy holy Name, that it hath pleased thee to appease the seditious tumults which have been lately raised up amongst us; most humbly beseeching thee to grant to all of us grace, that we may henceforth obediently walk in thy holy commandments; and, leading a quiet and peaceable life in all godliness and honesty, may continually offer unto thee our sacrifice of praise and thanksgiving for these thy mercies towards us; through Jesus Christ our Lord. *Amen.*

If the Church has asked for any special mercy from God, such as that He will remove from us His punishments in sending us a scarcity of rain, or sunshine, or food, or the terrible afflictions of war and pestilence, and God has had pity, and heard the prayers of His Church, and taken away His punishment, and restored to us plenty, and peace, and health; then we should not omit to return thanks to our Heavenly Father for His loving-kindness towards us. The Church is not unmindful of this duty, and has therefore placed in the Prayer Book Thanksgivings "for several occasions," according with the Prayers "for several occasions" which go before.

For Deliverance from the Plague, or other common Sickness.

O LORD God, who hast wounded us for our sins, and consumed us for our transgressions, by thy late heavy and dreadful visitation; and now, in the midst of judgement remembering mercy, hast redeemed our souls from the jaws of death; We offer unto thy fatherly goodness ourselves, our souls and bodies which thou hast delivered, to be a living sacrifice unto thee, always praising and magnifying thy mercies in the midst of thy Church; through Jesus Christ our Lord. *Amen.*

Or this.

aswage = lessen.

contagious = catching.

lauding = praising.

WE humbly acknowledge before thee, O most merciful Father, that all the punishments which are threatened in thy law might justly have fallen upon us, by reason of our manifold transgressions and hardness of heart: Yet seeing it hath pleased thee of thy tender mercy, upon our weak and unworthy humiliation, to asswage the contagious sickness wherewith we lately have been sore afflicted, and to restore the voice of joy and health into our dwellings; We offer unto thy Divine Majesty the sacrifice of praise and thanksgiving, lauding and magnifying thy glorious Name for such thy preservation and providence over us; through Jesus Christ our Lord. *Amen.*

We are always more ready to pray than we are to return thanks when our prayers are heard. The Church here reminds us not to forget (as the nine lepers did) to "return to give glory to God." "Giving thanks always for all things," says the Word of God (Eph. 5. 20). And again, "In everything give thanks" (1 Thess. 5. 18). The best way to give thanks is to go to the Service of the Altar, "the Eucharist" (or Thanksgiving), and there to offer our praises. The Prayer Book reminds us of this in the rubric at the end of the "Churching of Women." Again, in the rubric at the end of the "Marriage Service," the newly-married persons are bid to receive the Holy Communion,—not only to cement their union with each other and with Christ, but also as an Act of Thanksgiving for their happiness.

THE
COLLECTS, EPISTLES, AND GOSPELS,
TO BE USED THROUGHOUT THE YEAR.

¶ *Note, that the Collect appointed for every Sunday, or for any Holy-day that hath a Vigil or Eve, shall be said at the Evening Service next before.*

The First Sunday in Advent.

Advent = coming.

The Collect.

ALMIGHTY God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life, in which thy Son Jesus Christ came to visit us in great humility; that in the last day, when he shall come again in his glorious Majesty to judge both the quick and the dead, we may rise to the life immortal, through him who liveth and reigneth with thee and the Holy Ghost, now and ever. *Amen.*

mortal = subject to death.
quick = the living.
immortal = not subject to death.

Rom. 13. 12.
Luke 2. 7.
Matt. 25. 31.
2 Cor. 5. 10.
1 Thess. 4. 16
1 Cor. 15. 25.

¶ *This Collect is to be repeated every day, with the other Collects in Advent, until Christmas Eve.*

The Epistle. Rom. xiii. 8.

OWE no man any thing, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour; therefore love is the fulfilling of the law. And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation

briefly = shortly.
comprehended = included.

The Collects, Epistles, and Gospels are part of the Service of the Holy Communion. Here we find the teaching for each week, according to the season of the Christian Year.

The Christian Year is divided into two parts. From Advent to Trinity our Faith is set before us; from Trinity to Advent our Duty. In the first half of the year we follow the life of Christ from His Birth to His Ascension, with the sending of the Spirit, and the founding of the Church; and in the second half we are reminded Sunday by Sunday of the service we owe to Him, and the means given to us for doing that service. First, Christ our Sacrifice; second, Christ our pattern. (The Epistles teach us principles, the Gospels give example. In the Collects the chief points are "collected" into a prayer.)

nearer than when we believed. The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

chambering = loose behaviour.

wantonness = want of self restraint.

The Gospel. St. Matt. xxi. 1.

WHEN they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them. All this was done, that it might be fulfilled which was spoken by the Prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. And the disciples went, and did as Jesus commanded them; and brought the ass, and the colt, and put on them their clothes, and they set him thereon. And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David; Blessed is he that cometh in the Name of the Lord; Hosanna in the highest. And when he was come into Jerusalem all the city was moved, saying, Who is this? And the multitude said, This is Jesus the Prophet of Nazareth of Galilee. And Jesus went into the temple of God, and cast out all them that sold and bought in the temple; and overthrew the tables of the money-changers, and the seats of them that sold doves; and said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.

ought = any thing.

Zech. 9. 9.

and a colt = even a colt. Mark 11. 2.

Hosanna = save we pray Thee.

Isa. 56. 7.

The Christian Year begins with the celebration of Christ's Birth. But as the dawn prepares for the rising sun, so the year begins with four weeks of Advent as a preparation for Christmas. As the Sun of righteousness (Mal. 4. 2) brought light into a world of darkness (John 1. 9), so being joined to Him we must walk as children of light (Eph. 5. 8) and renounce the works of darkness.—The Epistle explains what are the works of darkness, and what is the armour of light, viz. Christ's habit.—The Gospel shews our Lord's two Advents in a picture—coming in humility, sitting upon an ass; coming in majesty to cleanse His Church (Eph. 5. 27) as He cleansed His Father's house on earth.

To-day prayer is set forth as the means of doing our Advent work, "Give us grace," "the house of prayer."

The Second Sunday in Advent.

The Collect.

BLESSED Lord, who hast caused all holy Scrip- 2 Pet. 1. 21.
tures to be written for our learning; Grant Ezek. 18. 1.
mark = give heed to. that we may in such wise hear them, read, mark, 2 Tim. 3. 16.
learn, and inwardly digest them, that by patience, Luke 8. 18.
digest = turn into food for the soul. and comfort of thy holy Word, we may embrace, Ps. 119. 97.
and ever hold fast the blessed hope of everlasting Eph. 6. 17.
life, which thou hast given us in our Saviour 1 Pet. 1. 3.
Jesus Christ. *Amen.*

The Epistle. Rom. xv. 4.

WHATSOEVER things were written aforetime, were written for our learning; that we through patience, and comfort of the Scriptures, might have hope. Now the God of patience and consolation grant you to be like-minded one towards another, according to Christ Jesus: that ye may with one mind, and one mouth, glorify God, even the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ also received us, to the glory of God. Now I say, that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises
made unto the fathers: And that the Gentiles Rom. 9. 5, 15.
might glorify God for his mercy; as it is written,
For this cause I will confess to thee among the Ps. 18. 49.
Gentiles, and sing unto thy Name. And again
he saith, Rejoice, ye Gentiles, with his people. Deut. 32. 43.
And again, Praise the Lord, all ye Gentiles, and Ps. 117. 1.
laud him, all ye people. And again, Esaias saith,
There shall be a root of Jesse, and he that shall Isa. 11. 10.
rise to reign over the Gentiles, in him shall the Gentiles trust. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

The Gospel. St. Luke xxi. 25.

AND there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity, the sea and

The work of Advent is "to cast off the works of darkness and put on the armour of light." Thus we prepare to meet Christ at Christmas, and thus we get ready for His second coming. We cannot do this without God's grace. Four means of grace are set before us in these four weeks. First, prayer (and as prayer goes along with all other means of grace, we continue every day in Advent to pray, "Almighty God, give us grace that we may cast off . . . . ."). Second, reading the Scriptures. God caused them to be written, and for our learning. We are taught the Faith by the Creed, and then we are to search the Scriptures and find the proof of what we have been taught. Luke 1. 4; Acts 17. 11.

In the Epistle St. Paul shews how the Old Testament is "written for our learning," how it is full of prophecies of the Advent of Christ, who was to come to be the Saviour of all the world, fulfilling the promises to the Jews and receiving the Gentiles also by His mercy.

The Gospel contains a prophecy still unfulfilled, written for our learning, to teach us so to "embrace and hold fast" our "hope of everlasting life" that we may not be afraid at Christ's second Advent. "The Kingdom of God" spoken of here is His kingdom of glory, not His kingdom on earth, the Catholic Church.

the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of Man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. And he spake to them a parable, Behold the fig-tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, This generation shall not pass away, till all be fulfilled: heaven and earth shall pass away; but my words shall not pass away.

generation = race.

heaven = the sky.

This generation shall not pass away.
(1) The race of faithful people who shall continue till Christ come.
(2) The then existing Jewish people who would see the destruction of Jerusalem.

The Third Sunday in Advent.

The Collect.

O LORD Jesu Christ, who at thy first coming didst send thy messenger to prepare thy way before thee; Grant that the ministers and stewards of thy mysteries may likewise so prepare and make ready thy way, by turning the hearts of the disobedient to the wisdom of the just, that at thy second coming to judge the world we may be found an acceptable people in thy sight, who livest and reignest with the Father and the Holy Spirit, ever one God, world without end. *Amen.*

thy messenger = John Baptist.

The Epistle. 1 Cor. iv. 1.

LET a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover, it is required in stewards, that a man be found faithful. But with me it is a very small thing that I should be judged of you, or of man's judgement: yea, I judge not mine own self. For I know nothing by myself, yet am I not hereby justified; but he that judgeth me is the Lord. Therefore judge nothing before the time,

steward = a caretaker and dispenser.

mysteries = the Word and the Sacraments.

by = against.

We should always remember that the good heart will understand the Scriptures better than the good head. John 7. 17; Luke 8. 15.

The third means of grace (or channels by which God sends us grace) is the ministry of the Church. Last week the Word read, this week the Word preached. By the command of God the Word is preached. Mark 16. 15; Rom. 10. 14-16; Tit. 1. 3. The Collect is addressed to our Lord (as First in Lent, and St. Stephen's Collects). It was He who sent St. John Baptist, it is He who sends our ministers now. We pray that they may be as bold and as truthful in preaching as John Baptist was, and as he prepared men for Christ's first coming, so they may prepare men for His second coming.

The Epistle bids us not to judge our clergyman by his outward appearance, his manner, voice, or worldly position, but to look only to his office. He is Christ's minister, Christ's steward. Our clergyman is a "steward of the mysteries of God." He is appointed to preach to us all the mysteries of religion, such as the Incarnation, the Atonement, the doctrine of the Trinity. He is a steward too of the mysteries of the Two Sacraments, and is faithfully to administer them to us.

until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God.

The Gospel. St. Matt. xi. 2.

NOW when John had heard in the prison the works of Christ, he sent two of his disciples, and said unto him, Art thou he that should come, or do we look for another? Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them: And blessed is he whosoever shall not be offended in me. And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? a reed shaken with the wind? But what went ye out for to see? a man clothed in soft raiment? behold, they that wear soft clothing are in kings' houses. But what went ye out for to see? a prophet? yea, I say unto you, and more than a prophet. For this is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

Isa. 35. 5, 6.

Mal. 3. 1.

The Fourth Sunday in Advent.

The Collect.

O LORD, raise up (we pray thee) thy power, and come among us, and with great might succour us; that whereas, through our sins and wickedness, we are sore let and hindered in running the race that is set before us, thy bountiful grace and mercy may speedily help and deliver us; through the satisfaction of thy Son our Lord, to whom with thee and the Holy Ghost be honour and glory, world without end. *Amen.*

let = kept back.

1 Cor. 9. 24.
Heb. 12. 1.

satisfaction = the work of Christ in satisfying God's justice.

The Epistle. Phil. iv. 4.

REJOICE in the Lord alway, and again I say, Rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for

moderation = gentleness.

The Gospel describes St. John Baptist's personal character as an example for Christ's messengers now. No weak reed, but doing his duty like Elijah did, unshaken by fear of man. No self-indulgent man, but living a life of self-denial. More than a prophet, for he was prophesied of himself, his birth was a miracle, he was allowed to see and baptize the Lord of the prophets, he was His herald and fore-runner.

This is an important lesson for Ember Week. The fourth means of grace is set before us on the Fourth Sunday. It is the Presence of Christ Himself, now. Where does He come most closely to us? In the Blessed Sacrament. 1 Cor. 10. 16. Here He strengthens and refreshes us when wearied in the race, here we receive grace to cast off the works of darkness, and put on the armour of light.

The Epistle bids those who know He is at hand, close to them, in the Prayers and the Eucharist, to rejoice, not in a worldly Christmas feast, but "in the Lord." And the consequence will be the peace with which the Church blesses us after every Communion.

nothing: but in every thing, by prayer and supplication with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

thanks-giving = the Eucharist.

The Gospel. St. John i. 19.

THIS is the record of John, when the Jews sent Priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that Prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. And they which were sent were of the Pharisees. And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that Prophet? John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not: He it is who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose. These things were done in Bethabara beyond Jordan, where John was baptizing.

Elias = Elijah.
thatProphet = the prophet Moses spoke of. Deut. 18. 15.
Esaias = Isaiah.
Bethabara = the house of passage.
Isa. 40. 3.

THE NATIVITY OF OUR LORD, OR THE BIRTH-DAY OF CHRIST, COMMONLY CALLED

Christmas-Day.

The Collect.

ALMIGHTY God, who hast given us thy only-begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit; through the same our Lord Jesus Christ, who liveth and reigneth with thee and the same Spirit, ever one God, world without end. *Amen.*

regenerate = born again.
adoption = making a son of a stranger.
grace = favour.
renewed = made fresh.

John 1. 14.
Isa. 7. 14.
Luke 1. 35.
John 3. 5.
Tit. 3. 5.
Gal. 3. 26, 27. & 4. 6, 7.

In the Gospel John Baptist warns us to take heed lest we fail to perceive His Presence (1 Cor. 11. 29), which we are sure to do if we go carelessly into it. Then He will stand among us, and we shall not know Him. The humble heart who knows himself unworthy to kneel at His feet will be best fitted for His Presence.

Christmas is the true beginning of the Christian Year, the Advent season being a preparation for it. It is the beginning, because (firstly) Christ's Birth was the beginning of His work for our salvation, and because (secondly) the beginning of our spiritual life springs from His Birth. In each event of our Lord's life we are to be made like unto Him. As He was born into the world by the operation of the Holy Ghost, so we (because He was born) are privileged to be born again in Baptism by water and the Holy Ghost. There we were regenerate, and made God's children by adoption and grace. We pray in the Collect to be renewed day by day, that our new-born souls may not die again, but, being fed and nourished by the Holy Spirit, may grow up to serve God. Eph. 4. 13, 15.

The Epistle. Heb. i. 1.

GOD, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son he saith, Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom: Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: they shall perish, but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail.

purged = cleansed.

Ps. 2. 7.

Ps. 89. 26, 27.

Ps. 103. 20.

Ps. 104. 4.

Ps. 45. 6, 7.

Ps. 102. 25-27.

wax = grow.

The Gospel. St. John i. 1.

IN the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life, and the life was the light of men. And the light shineth in darkness, and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the light, that all men through him might believe. He was not that light, but

The Word = the special Name given in St. John's writings to the Son of God.

comprehended it not = did not overtake it, or conquer it.

John = John Baptist.

The Epistle for Christmas-Day sets forth the Divine nature of Him who took upon Him our flesh and was made man for us. It declares the oneness and equality of the Son with the Father, and quotes prophecies in which He is acknowledged as God and King, and the Creator of all things with the Father.

The Gospel declares the eternity of the Son with the Father before all worlds were created, and next His Incarnation, coming into the world to take upon Him our flesh, bringing light to all who would receive Him, and believe in Him, and by the power of His Incarnation making them also sons of God, His children by adoption and grace.

was sent to bear witness of that light. That was the true light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his Name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only-begotten of the Father) full of grace and truth.

Saint Stephen's Day.

The Collect.

testimony = witness.

GRANT, O Lord, that, in all our sufferings here upon earth for the testimony of thy truth, we may stedfastly look up to heaven, and by faith behold the glory that shall be revealed; and, being filled with the holy Ghost, may learn to love and bless our persecutors by the example of thy first Martyr Saint Stephen, who prayed for his murderers to thee, O blessed Jesus, who standest at the right hand of God to succour all those that suffer for thee, our only Mediator and Advocate. *Amen.*

¶ *Then shall follow the Collect of the Nativity, which shall be said continually unto New-year's Eve.*

For the Epistle. Acts vii. 55.

Saul = afterwards St. Paul.

STEPHEN, being full of the holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of Man standing on the right hand of God. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul. And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

St. Stephen was one of the first seven Deacons, the account of whose ordination we find in **Acts 6.** He is there described as "a man full of faith and of the Holy Ghost." His wisdom and his miracles soon stirred up enemies against him, who brought false witnesses to accuse him before the Jewish council of blasphemy. There they "saw his face as it had been the face of an angel." Nevertheless, his sermon, in which he accused his hearers of resisting the Holy Ghost, as their fathers in the wilderness had resisted His messenger Moses, only made them the more fierce against him, and they dragged him out of the city, and stoned him to death. Thus St. Stephen obtained the glory of being the First Martyr of the Holy Catholic Church.

The Gospel. St. Matt. xxiii. 34.

synagogues = the buildings in which Jews met together for prayer, and for reading and explaining the Scriptures.

BEHOLD, I send unto you prophets, and wise men, and scribes; and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city; that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee; how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the Name of the Lord.

Saint John the Evangelist's Day.

The Collect.

Evangelist = a messenger of good news.

MERCIFUL Lord, we beseech thee to cast thy bright beams of light upon thy Church, that it being enlightened by the doctrine of thy blessed Apostle and Evangelist Saint John may so walk in the light of thy truth, that it may at length attain to the light of everlasting life; through Jesus Christ our Lord. *Amen.*

The Epistle. 1 St. John i. 1.

THAT which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life; (for the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full. This then is the message which we have heard of him, and declare unto you, That

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St. John the Evangelist is also called St. John the Apostle, St. John the Divine, and "the disciple whom Jesus loved." He was son of Zebedee and Salome, and brother of St. James the Great. He is distinguished as the nearest and dearest friend of our Lord, to whose care He committed His mother from the Cross. Some time after her death, during the persecution of the Church by the Emperor Domitian, he was taken to Rome, and there cast into a cauldron of boiling oil, outside the Latin gate (May 6), but he escaped unhurt. He was then banished to the isle of Patmos, but on the emperor's death was set free. At the death of Bishop Timothy he took charge of the Church at Ephesus, and is said to have died there at the age of 100.

God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us.

The Gospel. St. John xxi. 19.

JESUS said unto Peter, Follow me. Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? Peter seeing him saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me. Then went this saying abroad among the brethren, That that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee? This is the disciple which testifieth of these things, and wrote these things, and we know that his testimony is true. And there are also many other things which Jesus did, the which if they should be written every one, I suppose, that even the world itself could not contain the books that should be written.

The Innocents' Day.

The Collect.

O ALMIGHTY God, who out of the mouths of babes and sucklings hast ordained strength, and madest infants to glorify thee by their deaths; Mortify and kill all vices in us, and so strengthen us by thy grace, that by the innocency of our lives, and constancy of our faith even unto death, we may glorify thy holy Name; through Jesus Christ our Lord. *Amen.*

Ps. 8. 2.
Matt. 21. 16.

constancy = unchanging, firmness.

St. John wrote the fourth Gospel, three Epistles, and the Book of the Revelation. He is called the Eagle (Rev. 4. 7), because as the eagle can gaze at the noonday sun, so "the bright beams of light cast upon the Church" by the Sun of Righteousness were received by him, and transmitted to us through his doctrine. (See Collect.)

These three holy-days attend on the day of our Lord's Birth as examples of the three sorts of martyrs. St. Stephen was a martyr both in will and deed. St. John was a martyr in will, though not in deed. The Holy Innocents were martyrs in deed, but not in will.

The Holy Innocents were the children of Bethlehem to whom was given the high honour of dying not only *for* their Lord, but in His place. So they unconsciously gained their martyrs' crown, and are the firstfruits of the many little children who have since been taken to their rest after bearing their cross of pain. Thus, though these have not been bidden to follow their Lord's example in His daily life, they have been made like unto the Captain of their salvation in becoming "perfect through suffering" (Heb. 2. 10).

For the Epistle. Rev. xiv. 1.

I LOOKED, and lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's Name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: and they sung as it were a new song before the throne, and before the four beasts, and the elders; and no man could learn that song, but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women, for they are virgins: these are they which follow the Lamb whithersoever he goeth: these were redeemed from among men, being the first-fruits unto God, and to the Lamb. And in their mouth was found no guile; for they are without fault before the throne of God.

beasts = living creatures, or cherubim.

The Gospel. St. Matt. ii. 13.

THE Angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child, and his mother, and flee into Egypt, and be thou there until I bring thee word; for Herod will seek the young child to destroy him. When he arose, he took the young child and his mother by night, and departed into Egypt, and was there until the death of Herod; that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my Son. Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth; and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men. Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

Hosea 11. 1.

Jer. 31. 15.

Rachel = the type of all Jewish mothers.

The Sunday after Christmas-Day.

The Collect.

ALMIGHTY God, who hast given us thy only-begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin;

We are still in the octave of Christmas. (Read the rubric after the Collect for St. Stephen). We are still to meditate on the "mystery of His holy Incarnation" (1 Tim. 3. 16), and on the mystery of our union with Him by Baptism (Eph. 5. 30, 32). As He took our human nature, so we are allowed to share His Divine nature.

Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit; through the same our Lord Jesus Christ, who liveth and reigneth with thee and the same Spirit, ever one God, world without end. *Amen.*

The Epistle. Gal. iv. 1.

NOW I say, that the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors, until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world: but when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

Abba = Father (in the Hebrew language).

The Gospel. St. Matt. i. 18.

espoused = betrothed.

THE birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Jóseph thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost: And she shall bring forth a Son, and thou shalt call his name JESUS; for he shall save his people from their sins. (Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a Virgin shall be with child, and shall bring forth a Son, and they shall call his name Emmanuel, which being interpreted is, God with

Jesus = God the Saviour.

Isa. 7. 14.

The Epistle teaches us the privileges of our new birth. Set free from the bondage of slaves, and the strict rules of minors, we received the adoption of sons as soon as God sent His Son to be born for us. We are sons, so we are allowed to call God "Our Father." We are sons, and are therefore "inheritors of the kingdom," put in possession of all the Church's blessings, and also heirs of the kingdom of glory which is to come.

The Gospel gives St. Matthew's account of our Lord's Birth, how "He was conceived by the Holy Ghost, and born of the Virgin Mary," and tells how the prophecies read in the Lessons for Christmas-Day were fulfilled. Joseph, His foster father, is bidden to give Him His Name, "Jesus," the Saviour, who will save us not only from the punishment, but from the power of our sins. He is "Emmanuel, God with us," both God and man, with His Church "alway, even unto the end of the world."

us.) Then Joseph, being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife; and knew her not till she had brought forth her first-born son: and he called his name JESUS.

The Circumcision of Christ.

The Collect.

ALMIGHTY God, who madest thy blessed Son to be circumcised, and obedient to the law for man; Grant us the true Circumcision of the Spirit; that, our hearts, and all our members, being mortified from all worldly and carnal lusts, we may in all things obey thy blessed will; through the same thy Son Jesus Christ our Lord. *Amen.*

Gen. 17. 10.

mortified = made to die.
carnal = fleshly.
lusts = strong desires.

The Epistle. Rom. iv. 8.

Ps. 32. 2.

BLESSED is the man to whom the Lord will not impute sin. Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? For we say, that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: And the father of circumcision to them who are not of the circumcision only, but also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect.

The Church's feast of the Circumcision falls on the same day as the world's feast of New Year's Day.

We remember on this day how the infant Saviour obeyed the law of the Jewish Church by being circumcised at eight days old. In the Christian Church Holy Baptism has taken the place of circumcision. Like circumcision it is ordained by God for all, it is the door of entrance into the Church, it is the time of giving a name. But it is far higher than circumcision, for it is not only an outward sign, it gives through the Holy Ghost the inward and spiritual grace of the soul's new birth. Circumcision gave no grace. Although our bodies need not be circumcised, yet we pray for "the true circumcision of the Spirit," the cutting away of "all worldly and carnal lusts," the love of the world, and the self-indulgence of the body, which hinder us from obeying God's will. It is hard and painful to cut them off, but as Christ began thus early to suffer, so must we also learn to deny ourselves, and take up our cross if we would follow Him.

The Gospel. St. Luke ii. 15.

AND it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them. And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

¶ *The same Collect, Epistle, and Gospel shall serve for every day after unto the Epiphany.*

The Epiphany,

OR THE MANIFESTATION OF CHRIST TO THE GENTILES.

manifestation = shewing forth.

The Collect.

fruition = enjoyment.

O GOD, who by the leading of a star didst manifest thy only-begotten Son to the Gentiles; Mercifully grant, that we, which know thee now by faith, may after this life have the fruition of thy glorious Godhead; through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. iii. 1.

dispensation of the Grace of God = power and authority to give the Grace of God to others.

FOR this cause, I Paul, the prisoner of Jesus Christ for you Gentiles; if ye have heard of the dispensation of the grace of God, which is given me to you-ward: How that by revelation he made known unto me the mystery (as I wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ) which in other ages was not made known unto the sons of men, as it is now revealed unto

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The shepherds are a pattern to us, in that they went to see for themselves the great things they had been told of; they imparted the good news to others, they gave praise and glory to God.

St. Paul speaks of the admission of the Gentiles into the fold of Christ as "a mystery," because it was hidden from the Jews in general. To Abraham God had promised, "in thy seed shall all nations of the earth be blessed," and many prophecies of the Old Testament declared the coming salvation of the Gentiles, yet only a few (such as the aged Simeon) seem to have understood it. Even St. Peter needed a vision from heaven to teach him that Christ's Church was to be Catholic, for all nations, and that none are to be called common, or unclean, or unfit to enter it (Acts 10).

This is an especial Feast-day for us, for *we* are Gentiles.

his holy Apostles and Prophets by the Spirit; That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ, by the Gospel: whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent, that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord: In whom we have boldness and access with confidence by the faith of him.

The Gospel. St. Matt. ii. 1.

WHEN Jesus was born in Bethlehem of Judæa, in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him. Num. 24. 17. When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them, where Christ should be born. And they said unto him, In Bethlehem of Judæa: for thus it is written by the prophet, And thou, Bethlehem, in the land of Juda, art Micah 5. 2. not the least among the princes of Juda: for out of thee shall come a Governor that shall rule my people Israel. Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go, and search diligently for the young child, and when ye have found him, bring me word again, that I may come and worship him also. When they had heard the king, they departed; and lo, the star which they saw in the east went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they

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The wise men are a pattern to us in their desire and longing to worship the Saviour. No distance nor difficulty was able to hinder them. When they reached His presence they "fell down and worshipped;" so should we worship with our bodies as well as with our souls. Then they offered to Him the best they had, for their idea of worship was to give something to God, not to get good for themselves. As they offered gold, so should we offer our alms; as they offered incense, so should we offer our prayers (Psalm 141. 2; Rev. 5. 8); as they offered myrrh, (a bitter substance used for embalming the dead), so should we offer our self-denial.

saw the young child with Mary his mother, and fell down and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

The First Sunday after the Epiphany.

The Collect.

O LORD, we beseech thee mercifully to receive the prayers of thy people which call upon thee; and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil the same; through Jesus Christ our Lord. *Amen.*

fulfil the same = act up to what they know.

The Epistle. Rom. xii. 1.

I BESEECH you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think, but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another.

conformed = of like manner and shape.

transformed = changed into a better shape.

The Gospel. St. Luke ii. 41.

NOW his parents went to Jerusalem every year at the feast of the passover. And when he was twelve years old, they went up to Jerusalem, after the custom of the feast. And when they had fulfilled the days, as they returned, the child

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We Gentiles are now God's people (Hosea 2. 23), and must learn not to act like His Jewish people did (Matt. 13. 14, 15; 2 Cor. 3. 14), but try to "perceive and know" our duty, and then "faithfully to fulfil" it, as Christ our pattern did.

As He was presented by His parents at six weeks old to God, as He presented Himself at twelve years old, and all His life through, as a living sacrifice, so must we do. Our bodies are members of Christ, and therefore must be presented to God "living," ready to work, "holy," pure from sin. Those who are "conformed to this world," follow its fashions, and those who "think highly" of themselves, cannot offer an acceptable service.

All the men in the Jewish Church were required to go to Jerusalem for the three great Feasts (Deut. 16. 16). The women went if able. The boys began to go at twelve years old. Our Lord did not desire to put off fulfilling His religious duties as many children do when of age for Confirmation. Nor did He despise instruction as many do after they have been confirmed, for after His first Passover He presented Himself to be catechised. He "asked questions" in order to learn. He sets an example to all children of submission to spiritual pastors, and of obedience to parents. That He had in every point man's nature is proved by His soul growing in wisdom, and His body in stature.

Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it. But they, supposing him to have been in the company, went a day's journey, and they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him. And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers. And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business? And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart. And Jesus increased in wisdom, and stature, and in favour with God and man.

doctors = teachers of the Law.
wist ye = knew ye.
stature = height.

The Second Sunday after the Epiphany.

The Collect.

ALMIGHTY and everlasting God, who dost govern all things in heaven and earth; Mercifully hear the supplications of thy people, and grant us thy peace all the days of our life; through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. xii. 6.

HAVING then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. Let love be without dissimulation. Abhor that which is evil, cleave to that which is good. Be kindly affectioned one to another with brotherly love, in honour preferring one another: not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribula-

prophecy = teach.
proportion = in due order, each article of the Faith in its turn.
dissimulation = pretence.
abhor = hate.
cleave to = stick to.
preferring = putting first.

This Epistle gives us a list of the duties to be done by means of the "gifts" we receive from God. Gifts "differ," therefore we have not all the same duties. If to the Clergy especially are given the duties of prophesying (preaching), teaching and exhorting, yet we can all "give," "shew mercy," "serve," "be patient," "pray," sympathize with others. All these duties are to be done thoroughly, and with a simple, willing, cheerful mind, with the love to each other which is naturally to be expected from the children of one Father.

instant = earnest.

tion; continuing instant in prayer; distributing to the necessity of saints; given to hospitality. Bless them which persecute you; bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one towards another. Mind not high things, but condescend to men of low estate.

The Gospel. St. John ii. 1.

AND the third day there was a marriage in Cana of Galilee, and the mother of Jesus was there. And both Jesus was called, and his disciples, to the marriage. And when they wanted wine, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother saith unto the servants, Whatsoever he saith unto you, do it. And there were set there six water-pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was, (but the servants which drew the water knew,) the governor of the feast called the bridegroom, and saith unto him, Every man at the beginning doth set forth good wine, and when men have well drunk, then that which is worse: but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory, and his disciples believed on him.

governor of the feast = the bridegroom's friend.

The Third Sunday after the Epiphany.

The Collect.

ALMIGHTY and everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities stretch forth thy right hand to help and defend us; through Jesus Christ our Lord. *Amen.*

The Gospel sets forth another manifestation of our Lord. He shews Himself now as God, who "governs all things in heaven and earth." At Cana Christ sanctified by His Presence the holy estate of marriage. His mother was present as a friend to help in getting ready the feast; our Lord and His disciples as invited guests. Let us see that our marriages are so pure and holy that we may invite Him to be present at them.

Our Lord, "who giveth to all men liberally," gave these poor people enough wine to last for the many guests who, according to custom, would come in their turn; and for a store for future years. As "the good wine" came last, so do God's best gifts. Satan gives pleasure first, and misery the wages of sin afterwards. God gives the hard path of duty first, and peace and pleasantness afterwards.

The Epistle. Rom. xii. 16.

conceits = ideas.

recompense = repay.

BE not wise in your own conceits. Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore, if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.

heap coals of fire = to melt his hard heart.

The Gospel. St. Matt. viii. 1.

WHEN he was come down from the mountain, great multitudes followed him. And behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed. And Jesus saith unto him, See thou tell no man, but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them. And when Jesus was entered into Capernaum, there came unto him a centurion beseeching him, and saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus saith unto him, I will come and heal him. The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof; but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me: and I say unto this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no not in Israel. And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth. And Jesus said unto the

Lev. 14. 2, 21, 22.

centurion = a Roman, captain over a hundred soldiers.

Last Sunday we read of our Lord manifesting Himself as God to His friends; to-day to sinners, both Jew and Gentile.

Leprosy is a likeness of sin for it is inherited, it is hateful, it is incurable by man, it continues to spread, it ends in death. As Christ's touch could heal the leper who worshipped Him and asked in faith, so does the touch of Christ in the Sacraments heal the penitent sinner now.

The paralysed man had no power to rise up and do his work till the Word of Christ gave him back life and strength. The Gentile captain's faith won the gift for his servant. If his soldiers obeyed his word, though he was under authority himself, much more he believed the bidding of the Lord of all would be done. So does Christ's Word heal now; by the Word we are convinced of sin, by the Word of Absolution we are loosed from our sin.

centurion, Go thy way, and as thou hast believed, so be it done unto thee. And his servant was healed in the self-same hour.

The Fourth Sunday after the Epiphany.

The Collect.

frailty = weakness.

O GOD, who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright; Grant to us such strength and protection, as may support us in all dangers, and carry us through all temptations; through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. xiii. 1.

damnation = punishment.

LET every soul be subject unto the higher powers; for there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For for this cause pay ye tribute also; for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour.

The Gospel. St. Matt. viii. 23.

AND when he was entered into a ship, his disciples followed him. And behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep. And his disciples came to him, and awoke him, saying, Lord, save us, we perish. And he

We have to go through "many and great dangers" in this world, which, like the tempest in the Gospel, threaten to overpower us. But God "knows" it all, and knows our weakness also. If we cry to Him to save us, He will give us enough protection for all dangers, enough strength for all temptations. Heb. 2. 18 & 5. 2; 1 Cor. 10. 13.

The Epistle teaches us that Christians must obey their earthly rulers, even if they are heathens, because God has appointed them for the good of society, and the punishment of evil-doers. Therefore, instead of fancying that God has made all men equal, we are to obey our Queen, pay our taxes, and give respect and honour to all to whom they are due.

This ship is like the Ark of Christ's Church tossed on the waves of this troublesome world, often in danger of perishing. But she never can be lost, for her Lord is in her. It is like a human soul often nearly sinking under temptation, but Christ is near, if he cries to Him he is saved.

saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea, and there was a great calm. But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him! And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. And behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time? And there was a good way off from them an herd of many swine, feeding. So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine. And he said unto them, Go. And when they were come out, they went into the herd of swine: and behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters. And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils. And behold, the whole city came out to meet Jesus: and when they saw him, they besought him, that he would depart out of their coasts.

tombs = caves cut out in the sides of rocks.

James 2. 19.

swine = pigs.

The Fifth Sunday after the Epiphany.

The Collect.

O LORD, we beseech thee to keep thy Church and household continually in thy true religion; that they who do lean only upon the hope of thy heavenly grace may evermore be defended by thy mighty power; through Jesus Christ our Lord. *Amen.*

The Epistle. Col. iii. 12.

PUT on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if

elect = chosen.

In the second miracle the Lord manifests His power over raging devils fiercer than the raging sea. They knew Him and trembled, they owned the power of the Son of God. The two poor men were comforted by seeing the utter destruction of their tormentors. The covetous Jews who kept swine contrary to the law were punished by the loss of their property.

The Church, which is compared with many things in the Bible, is in this Collect likened to a household, a family (Eph. 2. 19 & 3. 15). We pray that God will "keep it in true religion;" —a religious household, none of whose members shall wander from the true Faith.

The Epistle sets forth what the character of the members should be. They are chosen by God into His family, therefore as children of a loving Father they are to live in love. No quarrelling in the household, each bearing with the other, each thinking himself least. As all religious households have Family Prayers together, so the members of the Church are to join together in worship, in reading the Word, in listening to exhortation, in singing praise with grace in their hearts, in giving thanks at the Eucharist. And all their daily work is to be done in the Name of the Lord Jesus.

charity = love.
one body = the Church.
admonishing = warning.

any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do, in word or deed, do all in the Name of the Lord Jesus, giving thanks to God and the Father by him.

The Gospel. St. Matt. xiii. 24.

the kingdom of heaven = the Church.
tares = a weed which is outwardly much like wheat.

THE kingdom of heaven is likened unto a man which sowed good seed in his field. But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came, and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest; and in the time of harvest, I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

The Sixth Sunday after the Epiphany.

The Collect.

O GOD, whose blessed Son was manifested that he might destroy the works of the devil, and make us the sons of God, and heirs of eternal life; Grant us, we beseech thee, that, having this hope, we may purify ourselves, even as he is pure; that, when he shall appear again with power and great glory, we may be made like unto him in his eternal and glorious king-

Gen. 3. 15.
Gal. 4. 4-6.
Titus 3. 6, 7.
2 Cor. 7. 1.
1 Pet. 1. 15, 16.

The Church in the Gospel is likened to a wheat field. Here Christ sows good seed, but His watchful enemy sows tares amongst it. Tares are a bad corrupt sort of wheat, that cannot be distinguished from wheat till the time of fruit. Baptized children, brought up in God's household, with the same teaching and privileges seem much alike when young. But when they are old enough to begin their work in the world, then it is seen whether they have allowed Satan to corrupt them, or whether they have faithfully given their hearts to Christ. Nevertheless, the bad are not to be turned out of the Church on earth. None could do it without making some mistakes, and even the worst may repent and reform. But the Church triumphant is to be a glorious Church (Eph. 5. 27), so at the great harvest the angels will gather out the tares, and cast them away for ever.

dom; where with thee, O Father, and thee, O Holy Ghost, he liveth and reigneth, ever one God, world without end. *Amen.*

The Epistle. 1 St. John iii. 1.

BEHOLD, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know, that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure. Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him. Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil: for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

The Gospel. St. Matt. xxiv. 23.

THEN if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that (if it were possible) they shall deceive the very elect. Behold, I have told you before. Wherefore, if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of Man be. For wheresoever the carcase is, there will the eagles be gathered together. Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the

The Collect, Epistle, and Gospel for the Sixth Sunday after the Epiphany are often used before Advent, so are suitable for that season also. Christ was manifested at His first coming to make us children of God as He is the Son of God. If we hope to be made like to Him at His second glorious coming, we must try to be made like to Him here by becoming pure as He is pure. He has given us the power to purify ourselves, for He was manifested to destroy the works of the devil, and to take away our sins. If we abide in Him we shall not commit wilful sin. Wilful sinners go back to the bondage from which Christ set them free; they transgress the law of God, they separate themselves from Christ, they hinder His work.

The Gospel gives a description in our Lord's own words of the awfulness of the last great day.

Son of Man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven, with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

Septuagesima = about seventy days before Easter.

The Sunday called Septuagesima,

OR THE THIRD SUNDAY BEFORE LENT.

The Collect.

O LORD, we beseech thee favourably to hear the prayers of thy people; that we, who are justly punished for our offences, may be mercifully delivered by thy goodness, for the glory of thy Name; through Jesus Christ our Saviour, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

The Epistle. 1 Cor. ix. 24.

KNOW ye not, that they which run in a race run all, but one receiveth the prize? So run that ye may obtain. And every man that striveth for the mastery is temperate in all things: now they do it to obtain a corruptible crown, but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a cast-away.

The Gospel. St. Matt. xx. 1.

penny = the usual wage, buying as much as our half-crown will buy.

THE kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard.

The teaching of the Church now makes a decided change. From considering the blessings of Christmas and Epiphany, we turn to the thought of the sufferings of Christ, and of our sins which were their cause. The First Lessons teach us how man was made "very good," and how he fell. The second title of the Collect reminds us that Lent is drawing near, the yearly forty days' fast, in which we are to learn how great and many are our sins, how to repent of them, how to get the mastery over our sinful flesh by self-denial. These three weeks are a preparation for Lent. We are now to make up our minds what extra almsdoing, prayer, and fasting (Matt. 6. 2-18) we intend by God's help to undertake in Lent, in order that having practised them well we may at all times of our life be ready to do them at the call of God.

In to-day's Collect we acknowledge the justice of God's punishments, while we ask to be set free from them when they have done their work in us.

In the Epistle we are taught that we cannot run the race set before us, nor gain the mastery over sin, without keeping our bodies in subjection. This can only be done by fasting. Fasting is denying at times (saying "No" to) the lawful wishes of the body, in order that we may learn how to be always ready to say "No" to its unlawful wishes. Even St. Paul feared lest he might be after all a cast-away, and found it necessary to fast,—much more do we need to do so.

The Gospel sets forth the hard day's work required of the servants of God. There must be no idlers in His vineyard. Note, that *we* are amongst those who were called early, in our childhood.

And he went out about the third hour, and saw others standing idle in the market-place, and said unto them, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard, and whatsoever is right, that shall ye receive. So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the good-man of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong; didst not thou agree with me for a penny? Take that thine is, and go thy way; I will give unto this last even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last: for many be called, but few chosen.

sixth hour = noon.
ninth = 3 p.m.
eleventh = 5 p.m.
wrought = worked.
an evil eye = an eye of envy.

The Sunday called Sexagesima,

OR THE SECOND SUNDAY BEFORE LENT.

The Collect.

Sexagesima = about sixty days before Easter.

O LORD God, who seest that we put not our trust in any thing that we do; Mercifully grant that by thy power we may be defended against all adversity; through Jesus Christ our Lord. *Amen.*

The Epistle. 2 Cor. xi. 19.

YE suffer fools gladly, seeing ye yourselves are wise. For ye suffer if a man bring you into bondage, if a man devour you, if a man take

ye suffer fools gladly = ye put up with the foolish teachers.

The Collect reminds us not to put any trust in our Lent works. We should not have to do them at all if it were not for our sins. They cannot make us holy without God's grace, and God does not accept us because of them.

The Corinthian Church was disturbed by false and foolish teachers, therefore St. Paul was forced to speak of his own claim to be a true teacher, though he did not wish to appear to be a boaster. In this list of works and sufferings for Christ we see a picture of what a true servant of Christ may do, and we learn that the great mark of a Christian is *work* and self-denying patient endurance. Note, that notwithstanding all St. Paul's hardships, sufferings, and labours, he still did not omit the "fastings often." How then can *we* do without fasting?

of you, if a man exalt himself, if a man smite you on the face. I speak as concerning reproach, as though we had been weak: howbeit, whereinsoever any is bold, (I speak foolishly,) I am bold also. Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I. Are they ministers of Christ? (I speak as a fool,) I am more: in labours more abundant; in stripes above measure; in prisons more frequent; in deaths oft. Of the Jews five times received I forty stripes save one; thrice was I beaten with rods; once was I stoned; thrice I suffered shipwreck; a night and a day I have been in the deep; in journeying often; in perils of waters; in perils of robbers; in perils by mine own countrymen; in perils by the heathen; in perils in the city; in perils in the wilderness; in perils in the sea; in perils among false brethren; in weariness and painfulness; in watchings often; in hunger and thirst; in fastings often; in cold and nakedness; besides those things that are without, that which cometh upon me daily, the care of all the churches. Who is weak, and I am not weak? who is offended, and I burn not? If I must needs glory, I will glory of the things which concern mine infirmities. The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

The Gospel. St. Luke viii. 4.

WHEN much people were gathered together, and were come to him out of every city, he spake by a parable: A sower went out to sow his seed; and as he sowed, some fell by the way-side, and it was trodden down, and the fowls of the air devoured it. And some fell upon a rock, and as soon as it was sprung up, it withered away, because it lacked moisture. And some fell among thorns, and the thorns sprang up with it, and choked it. And other fell on good ground, and sprang up, and bare fruit an hundred-fold. And when he had said these things, he cried, He that hath ears to hear, let him hear. And his disciples asked him, saying, What might this parable be?

Having learnt the discipline of the body last Sunday, in to-day's Gospel we learn the preparation of the heart.

Here are four sorts of hearts, all of which may be bettered by Lent's work. The hard heart, into which the Word cannot sink at all, may be broken up by the penitential tears of Lent. The shallow heart, which in its excitement thinks it can be saved at once, and puts happy feelings in the place of fixed principles, may be deepened and steadied by the quiet meditation and the extra prayers of Lent, till it learns that joy is for harvest not for sowing-time (Ps. 126. 5, 6). The heart choked with the world may learn to lay aside its cares by giving more time to God, its riches by doing alms, its pleasures by retirement for forty days. The honest and good heart, knowing that fruit can only come with patience, will learn every Lent to bring forth more, content with thirty-fold at first, then sixty, then a hundred.

And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand. Now the parable is this: The seed is the Word of God. Those by the way-side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe, and be saved. They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. And that which fell among thorns, are they, which, when they have heard, go forth, and are choked with cares, and riches, and pleasures of this life, and bring no fruit to perfection. But that on the good ground, are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

Quinquagesima = fifty days before Easter exactly.

The Sunday called Quinquagesima,

OR THE NEXT SUNDAY BEFORE LENT.

The Collect.

O LORD, who hast taught us that all our doings without charity are nothing worth; Send thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before thee: Grant this for thine only Son Jesus Christ's sake. *Amen.*

The Epistle. 1 Cor. xiii. 1.

charity = love.

THOUGH I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. Matt. 17. 20. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly,

vaunteth = boasts.

unseemly = unbecomingly.

God has "taught us," as in to-day's Epistle, that all our works, especially the works we mean to undertake in Lent, are "nothing worth" unless done out of love to Him. Love is a gift "excelling" all others, and without it our souls in God's sight are dead.

Languages, eloquence, preaching, understanding, education, even the faith which overcomes all obstacles, and almsgiving and martyrdom, are nothing worth except love gives them life. St. Paul next gives a description of love, and how it shews itself, and proves how it will still live on when other gifts have vanished and gone. Even the good graces of faith and hope, which were left in the Church when its miraculous gifts were taken away, are not so great as love, for in heaven faith and hope will no longer be needed, but love lives for ever.

seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. For now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity.

Now we see through a glass darkly = In the means which God uses to teach us we see imperfect reflections of those great realities which in the next world the redeemed will see face to face in their eternal loveliness.

The Gospel. St. Luke xviii. 31.

THEN Jesus took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of Man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: and they shall scourge him, and put him to death; and the third day he shall rise again. And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken. And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the wayside begging: and hearing the multitude pass by, he asked what it meant. And they told him, that Jesus of Nazareth passeth by. And he cried, saying, Jesus, thou Son of David, have mercy on me. And they which went before rebuked him, that he should hold his peace: but he cried so much the more, Thou Son of David, have mercy on me. And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him, saying, What wilt thou that I should do unto thee? And he said, Lord, that I may receive my sight. And Jesus said unto him, Receive thy sight; thy faith hath saved thee.

"Then," just after St. Peter had enquired about his place in Christ's kingdom. The Apostles were looking for an earthly, not a heavenly, kingdom, so their Lord prepares them for His coming death upon the Cross. But as yet they could not understand, nor see the love of God in this. The miracle that follows is a type of the eyes of the soul being opened to understand the love of God. Here, too, Christ sets us an example of love, for with the weight of the knowledge of the future on His soul He yet stands still to listen to a beggar's cry. Bartimæus himself, too, is a pattern of "faith, hope, and charity." Of hope, in his cry to the passing Jesus of Nazareth; of faith, in his answer, "Lord, that I may receive my sight;" of charity, in the love awakened in him which made him "follow Jesus, glorifying God."

And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.

THE FIRST DAY OF LENT, COMMONLY CALLED

Ash-Wednesday.

The Collect.

ALMIGHTY and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all them that are penitent; Create and make in us new and contrite hearts, that we worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord. *Amen.*

¶ *This Collect is to be read every day in Lent after the Collect appointed for the Day.*

For the Epistle. Joel ii. 12.

TURN ye even to me, saith the Lord, with all your heart, and with fasting, and with weeping, and with mourning. And rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will return, and repent, and leave a blessing behind him, even a meat-offering and a drink-offering unto the Lord your God? Blow the trumpet in Zion, sanctify a fast, call a solemn assembly, gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts; let the bridegroom go forth of his chamber, and the bride out of her closet; let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?

The word "Lent" means "Spring." The Church has ordered forty days to be kept every year as a Spring fast. The number of days is settled by our Lord's fast. Lent is intended as a time of penitence during which we are to humble ourselves for our sins, the sins which brought our dear Lord to death upon the Cross on Good Friday, the great Day of Atonement which we keep at the end of Lent. The first day of Lent is "commonly called Ash-Wednesday." The name calls to mind the thought of sorrow and repentance, as to sprinkle ashes on the head, or to sit in ashes, was in olden times used as an outward sign of such an inward feeling (Esth. 4. 1; Matt. 11. 21).

To fast as a punishment for sin, and as a help to get the mastery over our evil inclinations, is commanded both in Old and New Testaments. We see in this passage from the prophet Joel that none are excused from attending for confession of sin on a solemn fast-day. The oldest and the youngest are to be present, even the bride and bridegroom are to lay aside their rejoicing for the time.

The Gospel. St. Matt. vi. 16.

WHEN ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. But thou, when thou fastest, anoint thine head, and wash thy face, that thou appear not unto men to fast, but unto thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly. Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also.

The First Sunday in Lent.

The Collect.

O LORD, who for our sake didst fast forty days and forty nights; Give us grace to use such abstinence, that, our flesh being subdued to the Spirit, we may ever obey thy godly motions in righteousness, and true holiness, to thy honour and glory, who livest and reignest with the Father and the Holy Ghost, one God, world without end. *Amen.*

abstinence = self-denial.
motions = movements.

The Epistle. 2 Cor. vi. 1.

WE then, as workers together with him, beseech you also, that ye receive not the grace of God in vain; (for he saith, I have heard thee Is. 49. 8. in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation:) giving no offence in any thing, that the ministry be not blamed; but in all things approving our-

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As the Epistle speaks of the public fast, so does the Gospel of the private fast, neither of which are to be neglected. Here we are warned by our Lord to do our private fasts (as our private almsgiving, and our private prayers) really in private. We are not to shew them to men, but to our heavenly Father only.

Sundays are *in* Lent, not *of* Lent. The forty days are made up without them. Every Sunday in the year is a feast.

The Collect is addressed to our Lord Jesus Christ. He fasted not for His own sake, for He was without sin, but for our sakes to shew us how to conquer sin. If we cannot fast altogether, at least we can "use abstinence," abstain from (keep from) "such" things as our bodies have too much inclination for. If we keep from some lawful indulgence for forty days, we shall find it easier to keep afterwards from some unlawful indulgence. Our bodies will be disciplined by self-denial, and be ready to obey the call of the Spirit. The Epistle shews what the disciplined army of Christ may and can do.

selves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by the holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, by honour and dishonour, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and behold, we live; as chastened, and not killed; as sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

The Gospel. St. Matt. iv. 1.

THEN was Jesus led up of the Spirit into the wilderness, to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward an-hungred. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every Deut. 8. 3.
proceedeth = cometh forth. word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city,
pinnacle = a little turret or spire. and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down; for it is written, He shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord Deut. 6. 16.
thy God. Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy Deut. 10. 20.
God, and him only shalt thou serve. Then the devil leaveth him, and behold, angels came and ministered unto him.

Our Lord was tempted, to suffer what we suffer, and to shew us how to resist:—

1. A temptation to satisfy the body's wants at once, without remembering that the soul's wants come first. A temptation to forget our heavenly Father's care.
2. A temptation to run into the danger to which God has not called us, to tempt Him by supposing He will guard us when we are out of our way. Satan quoted the verse from the 91st Psalm wrongly, and also most impudently, for the next verse foretells Christ's triumph over him and his evil hosts.
3. A temptation to wish for things which God has not given us, and to follow Satan in order to obtain them.

Our Lord resisted each temptation by using "the sword of the Spirit, which is the word of God," and we must do the same.

The Second Sunday in Lent.

The Collect.

ALMIGHTY God, who seest that we have no power of ourselves to help ourselves; Keep us both outwardly in our bodies, and inwardly in our souls; that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Jesus Christ our Lord. *Amen.*

assault = attack.

The Epistle. 1 Thess. iv. 1.

WE beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk, and to please God, so ye would abound more and more. For ye know what commandments we gave you by the Lord Jesus. For this is the will of God, even your sanctification, that ye should abstain from fornication; that every one of you should know how to possess his vessel in sanctification and honour; not in the lust of concupiscence, even as the Gentiles which know not God; that no man go beyond and defraud his brother in any matter; because that the Lord is the avenger of all such, as we also have forewarned you, and testified. For God hath not called us unto uncleanness, but unto holiness. He therefore that despiseth despiseth not man, but God, who hath also given unto us his Holy Spirit.

vessel = body.

concupiscence = evil desires.

defraud = cheat.

1 Pet. 1. 15, 16.

The Gospel. St. Matt. xv. 21.

JESUS went thence, and departed into the coasts of Tyre and Sidon. And behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. But he answered and said, I am not sent, but

a woman of Canaan therefore a Gentile.

Last Sunday we were warned against the three enemies of our salvation, to-day against one chiefly, viz. the flesh. The worst "adversity which can happen to the body" is to use it for sinful purposes. We pray too against "evil thoughts which assault and hurt the soul," because we are called to be holy in heart as well as in body (Matt. 5. 8). The Epistle tells us that God's will is that we should learn the holiness to which He has called us, and keep from the deadly sins of the flesh. The evil lusts of the heathens are not fit for Christians. St. Paul adds that holiness is a law not of man but of God, and those who despise it are despising God, who gives each of us His Holy Spirit to enable us to be holy.

In the Gospel for the Second Sunday in Lent we learn how we may be cured from an evil spirit of uncleanness, such as "grievously vexed" this poor woman's daughter (Mark 7. 25). If we ourselves, or any whom we love need to be healed, we must do as this woman did, fall at the feet of Jesus, feeling that we are not worthy to receive even the crumbs of His mercy, and keep on praying in persevering faith, although we may not be heard at once. Without doubt we shall be answered at last, and the evil spirit driven from us.

unto the lost sheep of the house of Israel. Then came she and worshipped him, saying, Lord, help me. But he answered and said, It is not meet to take the children's bread, and to cast it to dogs. And she said, Truth, Lord; yet the dogs eat of the crumbs which fall from their master's table. Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

meet = fitting.

the children's = the Jews'.

dogs, so proud Jews called the Gentiles. Our Lord used the word to try her faith.

The Third Sunday in Lent.

The Collect.

WE beseech thee, Almighty God, look upon the hearty desires of thy humble servants, and stretch forth the right hand of thy Majesty, to be our defence against all our enemies; through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. v. 1.

BE ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet-smelling savour. But fornication, and all uncleanness, or covetousness, let it not be once named amongst you, as becometh saints, neither filthiness, nor foolish-talking, nor jesting, which are not convenient; but rather giving of thanks: for this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ, and of God. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them: for ye were sometimes darkness, but now are ye light in the Lord: walk as children of light; (for the fruit of the Spirit is in all goodness, and righteousness, and truth;) proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them: for it is a shame even to speak of those things which are done of them in secret. But all things that are

jesting = unseemly joking.

Again, on the Third Sunday in Lent, our three enemies are set before us, and we ask Almighty God to stretch out His powerful hand to defend us from them.

In the Epistle we are bidden to renounce the world and the flesh, especially by not encouraging them with our tongues. Unclean talk and worldly talk are both to be avoided, they do not become those who are called to be saints. We are not to believe those who say there is no harm in such talk; and not only must we refuse to join it, but we must speak out and reprove it. We are children of light, and we must "walk *as* children of light."

reproved are made manifest by the light: for whatsoever doth make manifest is light. Wherefore he saith, Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light.

The Gospel. St. Luke xi. 14.

JESUS was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered. But some of them said, He casteth out devils through Beelzebub, the chief of the devils. And others, tempting him, sought of him a sign from heaven. But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth. If Satan also be divided against himself, how shall his kingdom stand? because ye say, that I cast out devils through Beelzebub. And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges. But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. When a strong man armed keepeth his palace, his goods are in peace; but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils. He that is not with me is against me: and he that gathereth not with me scattereth. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he and taketh to him seven other spirits more wicked than himself, and they enter in, and dwell there; and the last state of that man is worse than the first. And it came to pass, as he spake these things, a certain woman of the company lift up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked. But he said, Yea rather, blessed are they that hear the Word of God, and keep it.

a house = a family.

garnished = ornamented.

The "strong man armed" is the devil. His "palace" is a man's heart. His "goods are in peace," for the man has no power to conquer him. The "stronger than he" is Christ, who can drive him out, and "divide his spoils,"—give back to the man the righteousness and peace that Satan had taken away.

But there is danger of a relapse. The unclean spirit tries to return to his former palace: he looks in, and if he finds it "empty" (Matt. 12. 44), Christ not having been invited to dwell there, "swept and garnished" ready for him, he returns again, and not alone, with "seven other spirits more wicked than himself." They "dwell" there now; perhaps the Deliverer will not come a second time (2 Pet. 2. 20, 21). Let us never say we are safe, but watch and pray always.

The Fourth Sunday in Lent.

The Collect.

GRANT, we beseech thee, Almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of thy grace may mercifully be relieved; through our Lord and Saviour Jesus Christ. *Amen.*

The Epistle. Gal. iv. 21.

bondmaid = a slave.

allegory = a figure, or parable.

TELL me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, the one by a bond-maid, the other by a free-woman. But he who was of the bond-woman was born after the flesh; but he of the free-woman was by promise. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free; which is the mother of us all. For it is written, Rejoice, thou barren that bearest not; break forth Is. 54. 1. and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit; even so it is now. Nevertheless, what saith the Scripture? Cast out the bond- Gen. 21. 10. woman and her son; for the son of the bond-woman shall not be heir with the son of the free-woman. So then, brethren, we are not children of the bond-woman, but of the free.

The Gospel. St. John vi. 1.

JESUS went over the sea of Galilee, which is the sea of Tiberias. And a great multitude followed him, because they saw his miracles which he did on them that were diseased. And Jesus went up into a mountain, and there he sat with his disciples. And the Passover, a feast of the Jews, was nigh. When Jesus then lift up his eyes, and saw a great company come unto him, he saith

The Fourth Sunday in Lent is Mid-Lent Sunday, also called "Refreshment Sunday;" for to-day the Church begins to teach of relief from punishment, of pardon, of comfort, of strength and refreshment.

The Epistle in an allegory shews the freedom and happiness which God's children enjoy. Abraham is a type of God; Ishmael of the Jewish Church, springing from a law of bondage, from Mount Sinai. Isaac is a type of the children of the Christian Church, born of a free-woman, that is, by promise. Sarah is a type of the spiritual Jerusalem, the Church "the mother of us all." (Hence another name for to-day, "Mothering Sunday.") As Ishmael mocked at Isaac, so the Church suffers persecution from the world. As Ishmael was cast out, so was the Jewish Church rejected. The Christian Church is free, for it has received a son's adoption.

unto Philip, Whence shall we buy bread, that these may eat? (And this he said to prove him; for he himself knew what he would do.) Philip answered him, Two hundred penny-worth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, which hath five barley-loaves, and two small fishes: but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves, and when he had given thanks he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world.

The Fifth Sunday in Lent.

The Collect.

WE beseech thee, Almighty God, mercifully to look upon thy people; that by thy great goodness they may be governed and preserved evermore, both in body and soul; through Jesus Christ our Lord. *Amen.*

The Epistle. Heb. ix. 11

CHRIST being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands; that is to say, Mark 14. 58.
not of this building; neither by the blood of goats and calves; but by his own blood he entered in

This miracle of feeding (recorded by all four Evangelists, so how important it must be !) teaches, as in a parable, the means by which our souls are strengthened and refreshed. "The Passover was nigh," and so is our Easter Feast. If we have followed Christ through Lent, however imperfectly, He will not send us away empty. If we feel a want, we shall willingly "sit down," and Christ by His Ministers will break and sanctify the Bread, and He will bid them "distribute" to us, and we shall be "filled" with His grace and heavenly benediction. That this miracle was intended as a type of the Christian Passover is shewn by our Lord's wonderful discourse on the Holy Communion which immediately followed it.

The Fifth Sunday is called "Passion Sunday," because we are now bid to look upon our Lord's Cross and Passion, from whence alone come our hopes of pardon. The Jewish High Priest every year, on the great Day of Atonement, offered the yearly sacrifice in the outer court of the Tabernacle, and carrying the blood through the Holy Place, entered through the veil into the Holy of Holies, and sprinkled it before the Mercy-Seat. So Christ, not a man like Aaron, but both God and man, a perfect High Priest, shed not the blood of bulls and goats, but His own most precious Blood in the outer court of this world, and passing "by a greater," that is, *through* a greater tabernacle, the temple of His own Body (John 2. 21), entered into the Holy of Holies, heaven itself, to plead ever before the Mercy-Seat, the throne of God, the perfect and sufficient sacrifice He made once for all on earth.

once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who, through the eternal Spirit, offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the Mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

Lev. 16.

purge = cleanse.

testament = covenant.

The Gospel. St. John viii. 46.

JESUS said, Which of you convinceth me of sin? and if I say the truth, why do ye not believe me? He that is of God heareth God's words; ye therefore hear them not, because ye are not of God. Then answered the Jews, and said unto him, Say we not well, that thou art a Samaritan, and hast a devil? Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me. And I seek not mine own glory; there is one that seeketh and judgeth. Verily, verily, I say unto you, If a man keep my saying, he shall never see death. Then said the Jews unto him, Now we know that thou hast a devil: Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death. Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself? Jesus answered, If I honour myself, my honour is nothing; it is my Father that honoureth me, of whom ye say, that he is your God: yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you; but I know him, and keep his saying. Your father Abraham rejoiced to see my day, and he saw it, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, before Abraham was, I am. Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple.

To be a perfect offering the Sacrifice must be without blemish. "Which of you," asks our Lord in the Gospel, "convinceth Me of sin?" None could do so. He was also a perfect Priest. "I say the truth, why do ye not believe Me?" The death of which those who keep God's words shall never taste is not temporal, but spiritual and eternal death. Abraham rejoiced in looking forward by faith to the coming Saviour; he saw Him by faith when he offered up Isaac, and rejoiced in being allowed to see Him from Paradise. "Before Abraham was I am," I Am from all eternity, equal with God, declaring Myself by that Name in the burning bush to Moses. (First Lesson for to-day.) He could not die by stoning, He must be lifted up upon the Cross.

The Sunday next before Easter.

The Collect.

ALMIGHTY and everlasting God, who, of thy tender love towards mankind, hast sent thy Son, our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility; Mercifully grant, that we may both follow the example of his patience, and also be made partakers of his resurrection; through the same Jesus Christ our Lord. *Amen.*

The Epistle. Phil. ii. 5.

robbery = something to be tightly grasped.

LET this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a Name which is above every name; that at the Name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

The Gospel. St. Matt. xxvii. 1.

WHEN the morning was come, all the chief priests and elders of the people took counsel against Jesus, to put him to death. And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor. Then Judas who had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned, in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said, It is not lawful for to put them

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On Sunday in Holy Week St. Matthew's account of our Lord's sufferings and death is given us in the Second Lesson and in the Gospel for the day.

Judas "repented himself," yet his was no true repentance. It was not the "godly sorrow which worketh repentance to salvation;" had it been so, and had he confessed his sin, even he might have obtained forgiveness. The repentance of Judas was only remorse, horror at the consequences of sin, not horror at sin itself. His partners in guilt gave him no comfort; they only told him it was his affair, not theirs; and in despair he rushed into the awful hopeless sin of suicide.

into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called, The field of blood, unto this day. (Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value, and gave them for the potter's field, as the Lord appointed me.) And Jesus stood before the governor; and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest. And when he was accused of the chief priests and elders, he answered nothing. Then saith Pilate unto him, Hearest thou not how many things they witness against thee? And he answered him to never a word, insomuch that the governor marvelled greatly. Now at that feast the governor was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? For he knew that for envy they had delivered him. When he was set down on the judgement-seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him. But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas. Pilate saith unto them, What shall I do then with Jesus, which is called Christ? They all say unto him, Let him be crucified. And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said,

Zech. 11. 12, 13.

whether = which.

twain = two.

It was the custom at every Passover that the people should demand and obtain the release of a prisoner. Pilate, not having the courage to pronounce the perfect innocence of Jesus, hoped that the people would choose Him, and that thus He might be set free. But he hoped in vain.

The dream of Pilate's wife is recorded by St. Matthew only. Here is another warning hand held out to Pilate, another caution about the terrible nature of the sin he is on the point of committing. But we are not told that he took any heed of his wife's message; he is gradually hardening his heart.

What use for Pilate to wash his hands? he could not wash the guilt from his soul. What use to say, "I am innocent of the blood of this just person," when he had only to say the word to set Him free? We often say that others have compelled us to do wrong, but it is not so. If we had moral courage we should stand firm.

His blood be on us, and on our children. Then released he Barabbas unto them: and when he had scourged Jesus he delivered him to be crucified. Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews. And they spit upon him, and took the reed, and smote him on the head. And after that they had mocked him they took the robe off from him, and put his own raiment on him, and led him away to crucify him. And as they came out they found a man of Cyrene, Simon by name; him they compelled to bear his cross. And when they were come unto a place called Golgotha, that is to say, a place of a skull, they gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink. And they crucified him, and parted his garments, casting lots: that it might be fulfilled, which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. (Ps. 22. 17, 18.) And sitting down they watched him there; and set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS. Then were there two thieves crucified with him; one on the right hand, and another on the left. And they that passed by reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thyself: if thou be the Son of God, come down from the cross. Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others, himself he cannot save: if he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let (Ps. 22. 7, 8.) him deliver him now, if he will have him: for he said, I am the Son of God. The thieves also, which were crucified with him, cast the same in his teeth. Now from the sixth hour there was darkness over all the land unto the ninth hour. (the sixth hour = noon. ninth hour = 3 p. m.) And about the ninth hour Jesus cried with a loud voice, saying, *Eli, Eli, lama sabachthani?* that is to say, My God, my God, why hast thou forsaken me? Some of them that stood there, when they heard that, said, This man calleth for Elias.

Our Lord carried His Cross Himself at first (John 19. 17); but the weight being too heavy for Him, "they compelled" Simon the Cyrenian to bear it for Him. If Simon, as is supposed, afterwards became a Christian, how must he have rejoiced in the thought that he had been allowed to help his suffering Lord!

And straightway one of them ran, and took a spunge, and filled it with vinegar, and put it on a reed, and gave him to drink. The rest said, Let be, let us see whether Elias will come to save him. Jesus, when he had cried again with a loud voice, yielded up the ghost. And behold, the vail of the temple was rent in twain from the top to the bottom, and the earth did quake, and the rocks rent, and the graves were opened, and many bodies of saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

Monday before Easter.

For the Epistle. Isai. lxiii. 1.

WHO is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat? I have trodden the wine-press alone, and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury, and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me, and my fury it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth. I will mention the loving-kindnesses of the Lord, and

Ps. 69. 20.

"One of them ran and gave Him to drink." The one act of kindness shewn to Him in His sufferings, probably by a Roman soldier; for the "vinegar" was the sour wine, their common drink.

St. Matthew records the mysterious events which happened at the moment of Christ's death. "The vail of the temple was rent," for the Jewish sacrifices are over for ever, and the way into heaven is open to all believers (Heb. 10. 19, 20); "from the top to the bottom," therefore rent by no human hand. The earthquake testifies to the horror of all Creation at the death of the Lord of glory, while the sun had hidden his face from the shameful sight. The bodies of many risen saints appearing after Christ's resurrection shew the wonderful power of that resurrection to raise us also.

The beautiful Collect for Palm Sunday goes before this, as before all the Epistles of Holy Week. We learn by it that the tender love of God, and the incarnation and sufferings of Christ, had a far higher purpose than to save us from punishment; they were to teach all mankind to follow His example.

"Who is this that cometh from Edom?" His garments are stained with blood, for He has come to fight a battle for His people, to rescue them from their enemies. It is the promised Saviour, the Lord of righteousness, mighty to save. There was none other to help them, so He came alone, His arm brought salvation. He looked with loving-kindness on His people, "so He was their Saviour."

the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness towards the house of Israel, which he hath bestowed on them, according to his mercies, and according to the multitude of his loving-kindnesses. For he said, Surely they are my people, children that will not lie: so he was their Saviour. In all their affliction he was afflicted, and the angel of his presence saved them: in his love, and in his pity, he redeemed them, and he bare them, and carried them all the days of old. But they rebelled, and vexed his Holy Spirit; therefore he was turned to be their enemy, and he fought against them. Then he remembered the days of old, Moses and his people, saying, Where is he that brought them up out of the sea with the shepherd of his flock? where is he that put his Holy Spirit within him? that led them by the right hand of Moses, with his glorious arm, dividing the water before them, to make himself an everlasting Name? that led them through the deep as an horse in the wilderness, that they should not stumble? As a beast goeth down into the valley, the Spirit of the Lord caused him to rest: so didst thou lead thy people, to make thyself a glorious Name. Look down from heaven, and behold from the habitation of thy holiness, and of thy glory: where is thy zeal, and thy strength, the sounding of thy bowels, and of thy mercies towards me? Are they restrained? Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not: Thou, O Lord, art our Father, our Redeemer, thy Name is from everlasting. O Lord, why hast thou made us to err from thy ways? and hardened our hearts from thy fear? Return for thy servants' sake, the tribes of thine inheritance. The people of thy holiness have possessed it but a little while: our adversaries have trodden down thy sanctuary. We are thine: thou never barest rule over them; they were not called by thy Name.

The Gospel. St. Mark xiv. 1.

AFTER two days was the feast of the Passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death. But they said,

Yet, although our Saviour has pitied and redeemed us, how often do we rebel against Him, and vex His Holy Spirit, and tempt Him to turn away His face from us! We must call upon Him to remember His old loving-kindnesses, and as He many times forgave the Israelites, and succoured them again in their times of danger, so must we ask Him to forgive us and help us again. Though we do not belong to the Israelites, to the Church of His first covenant, yet is He doubtless our Father and our Redeemer. We are His own people; He has made us His heirs; we pray that we may never lose our inheritance because of our disobedience to Him.

On Monday and Tuesday in Holy Week St. Mark's account of our Lord's sufferings and death is given us in the Gospels for the day.

Not on the feast-day, lest there be an uproar of the people. And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard, very precious; and she brake the box, and poured it on his head. And there were some that had indignation within themselves, and said, Why was this waste of the ointment made? for it might have been sold for more than three hundred pence, and have been given to the poor: and they murmured against her. And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me: for ye have the poor with you always, and whensoever ye will ye may do them good; but me ye have not always. She hath done what she could; she is come aforehand to anoint my body to the burying. Verily I say unto you, Wheresoever this Gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her. And Judas Iscariot, one of the twelve, went unto the chief priests to betray him unto them. And when they heard it they were glad, and promised to give him money. And he sought how he might conveniently betray him. And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare, that thou mayest eat the passover? And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water; follow him: And wheresoever he shall go in, say ye to the good-man of the house, The Master saith, Where is the guest-chamber, where I shall eat the passover with my disciples? And he will shew you a large upper-room furnished, and prepared: there make ready for us. And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover. And in the evening he cometh with the twelve. And as they sat, and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me. And they began to be sorrowful, and to say unto him one by one, Is it I? and another said, Is it I? And he answered and said unto them, It is one of the twelve that dippeth with me in the dish. The Son of Man indeed goeth, as it is written of him:

This woman who did this act of love and reverence to Christ was (we are told by St. John) Mary, the sister of Lazarus, who before had sat at His feet to hear His word. She thought nothing was too good and costly to offer to Him, and our Lord commended her, and thus assured us for all time that it is no waste to give what is beautiful and costly to adorn His house and worship, but that He will accept our offerings if made in the loving spirit in which Mary made hers. "Wheresoever this Gospel shall be preached," and this promise has for eighteen hundred years continually been performed.

but woe to that man by whom the Son of Man is betrayed: good were it for that man if he had never been born. And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body. And he took the cup, and when he had given thanks he gave it to them: and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the Kingdom of God. And when they had sung an hymn they went out into the mount of Olives. And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered. But, after that I am risen, I will go before you into Galilee. But Peter said unto him, Although all shall be offended, yet will not I. And Jesus saith unto him, Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny me thrice. But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all. And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray. And he taketh with him Peter, and James, and John, and began to be sore amazed, and to be very heavy, and saith unto them, My soul is exceeding sorrowful unto death; tarry ye here, and watch. And he went forward a little, and fell on the ground, and prayed, that, if it were possible, the hour might pass from him. And he said, Abba, Father, all things are possible unto thee; take away this cup from me; nevertheless, not what I will, but what thou wilt. And he cometh and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour? Watch ye and pray, lest ye enter into temptation:

St. Matthew, St. Mark, and St. Luke record in nearly the same words the institution of the Holy Communion, the great Christian feast which was henceforth to take the place of the Jewish Feast of the Passover. In this feast we ever keep in memory our deliverance by Christ's death from the bondage of Satan, as the Jews in the Passover kept in memory their deliverance from the bondage of Pharaoh. As our Lord blessed the Bread and the Wine, and declared them to be His Body and His Blood, so do His Priests bless the "Bread and Wine which the Lord hath commanded to be received," and deliver them to the faithful Communicant with the words, "The Body and Blood of our Lord, which was given for thee," and thus are "His Body and Blood taken and received by the faithful in the Lord's Supper."

"The place named Gethsemane" is the garden of olive trees outside Jerusalem, beyond the little brook Cedron, to which our Lord and His disciples ofttimes resorted. Here our Lord went through that terrible agony of soul which caused Him to say, "My soul is exceeding sorrowful even unto death." We can never know the depth of that trouble, we can only dimly perceive how greatly the weight of the sins of the world must have bowed down His pure and spotless soul. If possible He would wish the cup of suffering to be taken away. But if we were to be redeemed it was not possible, and the loving Saviour would therefore drink it to the dregs.

the spirit truly is ready, but the flesh is weak. And again he went away, and prayed, and spake the same words. And when he returned he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him. And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of Man is betrayed into the hands of sinners. Rise up, let us go; lo, he that betrayeth me is at hand. And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests, and the scribes, and the elders. And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely. And as soon as he was come he goeth straightway to him, and saith, Master, master; and kissed him. And they laid their hands on him, and took him. And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear. And Jesus answered, and said unto them, Are ye come out as against a thief, with swords and with staves, to take me? I was daily with you in the temple teaching, and ye took me not: but the Scriptures must be fulfilled. And they all forsook him, and fled. And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him: and he left the linen cloth, and fled from them naked. And they led Jesus away to the high priest: and with him were assembled all the chief priests, and the elders, and the scribes. And Peter followed him afar off, even into the palace of the high priest; and he sat with the servants, and warmed himself at the fire. And the chief priests and all the council sought for witness against Jesus to put him to death; and found none. For many bare false witness against him, but their witness agreed not together. And there arose certain, and bare false witness against him, saying, We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. But neither so did their witness agree together. And the high priest

"It is not an open enemy that hath done me this dishonour, for then I could have borne it; but it was even thou my companion, my guide, and mine own familiar friend," saith the Book of Psalms. And again, "even mine own familiar friend, whom I trusted, who did also eat of my bread, hath laid great wait for me." That the traitor who was guide to those that took Him should be one of His disciples, yea even one of His twelve Apostles, must have greatly increased the sufferings of mind which our Lord had to bear in addition to the sufferings of His body. Yet Jesus knew the disloyalty of Judas long before (John 6. 70), and yet He did not degrade him from his office. Here consider the assurance given us in Article XXVI. that "the unworthiness of Ministers hinders not the effect of the Sacraments."

stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee? But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am; and ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, and saith, What need we any further witnesses? ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesy: and the servants did strike him with the palms of their hands. And as Peter was beneath in the palace there cometh one of the maids of the high priest; and when she saw Peter warming himself she looked upon him, and said, And thou also wast with Jesus of Nazareth. But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew. And a maid saw him again, and began to say to them that stood by, This is one of them. And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them; for thou art a Galilean, and thy speech agreeth thereto. But he began to curse and to swear, saying, I know not this man of whom ye speak. And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

Tuesday before Easter.

For the Epistle. Isai. L. 5.

THE Lord God hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. For the Lord God will help me, therefore shall I not be

Once for all Jesus answers the High Priest, and in all the majesty of His Divine nature declares Himself to be God, the great "I Am," the Son of the Blessed, the Christ, the Anointed One, the expected Messiah, the future Judge of all men. But in vain; the High Priest and Council, in their hardness and blindness of heart, add fearfully to their own condemnation. From words they go on to deeds; the watching angels must have turned their eyes away with shuddering horror, when the Incarnate God was beaten, spitted on, buffeted by the hands of the men He had made, and whom He had come to save.

Here is one of the many prophecies which we find in the Book of the Prophet Isaiah, concerning the Cross and Passion of the coming Messiah; His readiness to do the work for which He was sent into the world; the shame, and the scourging, and the spitting which He was to endure. If we should have to bear a little of what He bore, we may find strength and comfort where He found it. The Lord God will help us as He helped Him, He will make our face bold against shame, He will justify us before our enemies, He will give us light in the darkness. Only let us "trust in the Name of the Lord, and stay upon our God."

confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed. He is near that justifieth me; who will contend with me? Let us stand together; who is mine adversary? let him come near to me. Behold, the Lord God will help me; who is he that shall condemn me? Lo, they all shall wax old as a garment: the moth shall eat them up. Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the Name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand, ye shall lie down in sorrow.

The Gospel. St. Mark xv. 1.

AND straightway in the morning the chief priests held a consultation with the elders, and scribes, and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate. And Pilate asked him, Art thou the King of the Jews? And he answering said unto him, Thou sayest it. And the chief priests accused him of many things: but he answered nothing. And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee. But Jesus yet answered nothing: so that Pilate marvelled. Now at that feast he released unto them one prisoner, whomsoever they desired. And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection. And the multitude, crying aloud, began to desire him to do as he had ever done unto them. But Pilate answered them, saying, Will ye that I release unto you the King of the Jews? For he knew that the chief priests had delivered him for envy. But the chief priests moved the people, that he should rather release Barabbas unto them. And Pilate answered, and said again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews? And they cried out again, Crucify him. Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him. And so

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How easily are multitudes moved to evil! But five days earlier these people had cried, "Hosanna to the Son of David," as they saw Jesus riding into Jerusalem. Now at the bidding of the chief priests they are clamouring, "Crucify Him, crucify Him." They "denied the Holy One and the Just," as St. Peter afterwards told them (Acts 3. 14, 15), "and desired a murderer to be granted unto them, and killed the Prince of Life." There is no evil into which we may not rush if we allow others to judge for us, and to lead us. Let us pray for grace always to see the right, and for moral courage to do it, even though we should stand alone, and a thousand call us the other way.

Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified. And the soldiers led him away into the hall, called Prætorium; and they call together the whole band. And they clothed him with purple, and platted a crown of thorns, and put it about his head: and began to salute him, Hail, King of the Jews. And they smote him on the head with a reed, and did spit upon him, and bowing their knees worshipped him. And when they had mocked him they took off the purple from him, and put his own clothes on him, and led him out to crucify him. And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross. And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull. And they gave him to drink wine mingled with myrrh; but he received it not. And when they had crucified him they parted his garments, casting lots upon them, what every man should take. And it was the third hour, and they crucified him. And the superscription of his accusation was written over, THE KING OF THE JEWS. And with him they crucify two thieves, the one on his right hand, and the other on his left. And the scripture was fulfilled, Is. 53. 12. which saith, And he was numbered with the transgressors. And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days, save thyself, and come down from the cross. Likewise also the chief priests mocking said among themselves, with the scribes, He saved others; himself he cannot save. Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him. And when the sixth hour was come, there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried with a loud voice, saying, *Eloi, Eloi, lama sabachthani?* which is, being interpreted, My God, my God, why hast thou forsaken me? And some of them that stood by,

He would not drink the "wine mingled with myrrh," because it would have dulled His senses. The Romans often offered the draught in pity, because to drink it would soften some of the suffering. But our Lord would bear it all; He would not have any portion of His Cross lifted off Him.

Jesus was crucified, St. Mark tells us here, at "the third hour" (nine o'clock in the morning according to our time), and He hung on the Cross for six hours, "until the ninth hour," the three last hours being passed in utter darkness. How terrible must have been that unnatural darkness to the enemies who had been mocking Him! How must they have trembled and been afraid!

When the darkness was dispersed, the Lord spoke the four last words before He gave up His spirit to God. St. Matthew and St. Mark both record the fourth word of the seven, the cry of desolation, the mystery of which we cannot penetrate, "My God, My God, why hast thou forsaken Me?" Sufficient for us to take comfort in the thought that "in all points He was when they heard it, said, Behold, he calleth Elias. And one ran and filled a spunge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down. And Jesus cried with a loud voice, and gave up the ghost. And the vail of the temple was rent in twain from the top to the bottom. And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

Wednesday before Easter.

The Epistle. Hebrews ix. 16.

a testament = a will.

WHERE a testament is, there must also of necessity be the death of the testator: for a testament is of force after men are dead; otherwise it is of no strength at all whilst the testator liveth. Whereupon, neither the first testament was dedicated without blood: for when Moses had spoken every precept to all the people, according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, saying, This is the blood of the testament, which God hath enjoined unto you. Moreover, he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us; nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others: for then must he often have suffered since the foundation of the world; but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgement: so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

Ex. 24. 8.

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made like unto us;" that our souls cannot descend into deeper desolation than did His soul descend; and that as He was *not* forsaken of His Father, so does God assure us, "I will never leave thee, nor forsake thee." Heb. 13. 5.

The Gospel. St. Luke xxii. 1.

NOW the feast of unleavened bread drew nigh, which is called the Passover. And the chief priests and scribes sought how they might kill him; for they feared the people. Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve. And he went his way, and communed with the chief priests and captains, how he might betray him unto them. And they were glad, and covenanted to give him money. And he promised, and sought opportunity to betray him unto them in the absence of the multitude. Then came the day of unleavened bread, when the passover must be killed. And he sent Peter and John, saying, Go and prepare us the passover, that we may eat. And they said unto him, Where wilt thou that we prepare? And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples? And he shall shew you a large upper room furnished; there make ready. And they went, and found as he had said unto them: and they made ready the passover. And when the hour was come he sat down, and the twelve Apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the Kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves. For I say unto you, I will not drink of the fruit of the vine, until the Kingdom of God shall come. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body, which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. But behold, the hand of him that betrayeth me is

On Wednesday and Thursday in Holy Week St. Luke's account of our Lord's sufferings and death is given us in the Gospels for the day.

There are very particular directions in the Book of Exodus about this great Passover Feast, instituted on the day when the Israelites were delivered from Egypt, and kept every year by God's command. Our Lord, who obeyed the Law in all things, began at twelve years old to keep the Feast, and continued to do so until this His last Passover. But the Lamb killed for the Passover was a type of Himself, for "He is the very Paschal Lamb which was offered for us."

In St. Luke's account of the institution of the Holy Communion, he adds our Lord's words, "Do this in remembrance of Me." Here is a plain command which all who love the Lord who died for them must wish to obey and delight in obeying. How strange and sad that so many who call themselves Christians should through all their lives disobey their Saviour's last command! How can they have any love for Him, or any thankfulness for the great things He has done for them?

with me on the table. And truly the Son of Man goeth as it was determined; but woe unto that man by whom he is betrayed. And they began to enquire among themselves, which of them it was that should do this thing. And there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them, and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel. And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren. And he said unto him, Lord, I am ready to go with thee both into prison and to death. And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me. And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing. Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one. For I say unto you, That this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end. And they said, Lord, behold, here are two swords. And he said unto them, It is enough. And he came out, and went, as he was wont, to the mount of Olives, and his disciples also followed him. And when he was at the place, he said unto them, Pray, that ye enter not into temptation. And he was withdrawn from them about a stone's cast, and kneeled down and prayed, saying, Father, if thou be willing, remove this cup from me: nevertheless, not

scrip = bag.

The greatest in Christ's Kingdom here, and who will also be great in the Kingdom above, is he who is the humblest in mind, the most ready to serve, who "in honour prefers others," who never thinks of himself. Because the more lowly he is, the more is he like his Master, who was meek and lowly of heart, who during all His life on earth was "among us as He that serveth," who emptied Himself of all His glory "and took upon Him the form of a servant," and "humbled Himself and became obedient to death, even the death of the Cross." "Wherefore God also highly exalted Him;" and so it is the humble and meek who will be exalted in His Kingdom which is to come!

my will, but thine be done. And there appeared an angel unto him from heaven, strengthening him. And being in an agony, he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, and said unto them, Why sleep ye? rise and pray, lest ye enter into temptation. And while he yet spake, behold, a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him. But Jesus said unto him, Judas, betrayest thou the Son of Man with a kiss? When they who were about him saw what would follow, they said unto him, Lord, shall we smite with the sword? And one of them smote the servant of the high priest, and cut off his right ear. And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him. Then Jesus said unto the chief priests, and captains of the temple, and the elders who were come to him, Be ye come out as against a thief, with swords and staves? When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness. Then took they him, and led him, and brought him into the high priest's house: and Peter followed afar off. And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them. But a certain maid beheld him, as he sat by the fire, and earnestly looked upon him, and said, This man was also with him. And he denied him, saying, Woman, I know him not. And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not. And about the space of one hour after, another confidently affirmed, saying, Of a truth this fellow also was with him; for he is a Galilean. And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew. And the Lord turned, and looked upon Peter; and Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. And Peter

St. Luke alone records "the bloody sweat," which shewed what terrible agony the Lord was enduring in this His hour of exceeding sorrow. We can never know what it was, for when we find the "burden of our sins to be intolerable," we know we can lay it upon Him. But what must it have been to that pure and sinless soul to bear the sins of the world! At least let us "watch with Him" on this Holy Week, not hide our eyes in careless sleep or worldly business, but pray "lest we enter into temptation," and do despite to His love, and grieve the Holy Spirit, and "crucify the Son of God afresh" (Heb. 6. 6).

It needed but that loving look of remembrance when "the Lord turned and looked upon Peter" to call the erring disciple back. That look must have smitten St. Peter's heart with a bitter pang. How had he self-confidently boasted that *he* could never deny his Lord! How, notwithstanding His Master's warning, he had persisted in trusting in his own strength and had thrice denied Him!

went out, and wept bitterly. And the men that held Jesus mocked him, and smote him. And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophesy, who is it that smote thee? And many other things blasphemously spake they against him. And as soon as it was day, the elders of the people, and the chief priests, and the scribes, came together, and led him into their council, saying, Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe: and if I also ask you, ye will not answer me, nor let me go. Hereafter shall the Son of Man sit on the right hand of the power of God. Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am. And they said, What need we any further witness? for we ourselves have heard of his own mouth.

Thursday before Easter.

The Epistle. 1 Cor. xi. 17.

IN this that I declare unto you, I praise you not; that ye come together not for the better, but for the worse. For first of all, when ye come together in the church, I hear that there be divisions among you, and I partly believe it. For there must be also heresies among you, that they who are approved may be made manifest among you. When ye come together therefore into one place, this is not to eat the Lord's supper: for in eating every one taketh before other his own supper; and one is hungry, and another is drunken. What, have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not. For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread; and when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this

Do not *we* deny our Lord when we are afraid to stand up for the right, when we dare not come forward and speak for the truth, when we are afraid to kneel upon our knees in public worship, when we turn away from the Holy Table? If we have ever sinned thus, may our repentance be as swift and as deep as was St. Peter's, and may we learn humility, and "take heed lest we fall" again.

On Maundy Thursday (the Day of the Command) the Church instructs us on our preparation for going to the Holy Communion. We must not do as did some of the members of the Church at Corinth. They went to that holy feast with no reverence, looking upon that Food as if it was common food, "not discerning the Lord's Body." Therefore they ate and drank "unworthily," "they ate and drank their own damnation," which word means *condemnation.* They drew down on themselves a punishment from God.

do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Wherefore, whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

The Gospel. St. Luke xxiii. 1.

THE whole multitude of them arose, and led him unto Pilate. And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying, That he himself is Christ a King. And Pilate asked him, saying, Art thou the King of the Jews? And he answered him, and said, Thou sayest it. Then said Pilate to the chief priests, and to the people, I find no fault in this man. And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. When Pilate heard of Galilee, he asked whether the man were a Galilean. And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself was also at Jerusalem at that time. And when Herod saw Jesus he was exceeding glad; for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him. Then he questioned

We are to "examine ourselves," and see that we do not go while living in wilful sin, but truly repent of our sins. We must see that we go in faith, believing that we shall verily receive the Body and Blood of Christ. Then we shall not sin as these Corinthians did, and we shall get a blessing, and not condemnation.

All Thursday night Jesus had been standing before the judgment-seat of the Jewish Council with the High Priest at its head. Although He had there been condemned as guilty of death, yet His enemies had no power to put Him to death, for the Romans were now masters of the country. Only the Roman governor could give the sentence. So when Good Friday morning dawned they "led Him to Pilate." The accusation of blasphemy would be useless before a heathen governor, so now they accuse Him of disloyalty to the Roman Emperor. When we remember what Jesus *had* said about giving tribute to Cæsar (Matt. 22. 21), we see that His enemies would stop at no lie in order to gain their purpose.

Our Lord, who had answered many of Pilate's questions, would not answer a word to Herod, for he had no honest desire of learning the truth. It was only curiosity that had made him "desirous to see Him of a long season." To try to teach a mocker is only to "cast pearls before swine." With patient dignity our Lord bore the mocking, and opened not His lips.

with him in many words; but he answered him nothing. And the chief priests and scribes stood and vehemently accused him. And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. And the same day Pilate and Herod were made friends together; for before they were at enmity between themselves. And Pilate, when he had called together the chief priests, and the rulers, and the people, said unto them, Ye have brought this man unto me, as one that perverteth the people: and behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him: No, nor yet Herod: for I sent you to him; and lo, nothing worthy of death is done unto him. I will therefore chastise him, and release him. For of necessity he must release one unto them at the feast. And they cried out all at once, saying, Away with this man, and release unto us Barabbas: (who for a certain sedition made in the city, and for murder, was cast into prison.) Pilate therefore, willing to release Jesus, spake again to them. But they cried, saying, Crucify him, crucify him. And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go. And they were instant with loud voices, requiring that he might be crucified: and the voices of them and of the chief priests prevailed. And Pilate gave sentence that it should be as they required. And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will. And as they led him away, they laid hold upon one Simon a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus. And there followed him a great company of people, and of women, which also bewailed and lamented him. But Jesus, turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry? And there were also two other, male-

Pilate and Herod, who before were enemies, now made friends. So do many now. Two persons of quite opposite opinions will join together to attack the truth; two who never were friends before will make friends in order to work some harm together to a servant of God whom they hate.

factors, led with him to be put to death. And when they were come to the place which is called Calvary, there they crucified him; and the malefactors, one on the right hand, and the other on the left. Then said Jesus, Father, forgive them, for they know not what they do. And they parted his raiment, and cast lots. And the people stood beholding; and the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God. And the soldiers also mocked him, coming to him, and offering him vinegar, and saying, If thou be the King of the Jews, save thyself. And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS. And one of the malefactors, which were hanged, railed on him, saying, If thou be Christ, save thyself, and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds, but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise. And it was about the sixth hour: and there was a darkness over all the earth until the ninth hour. And the sun was darkened, and the vail of the temple was rent in the midst. And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost. Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man. And all the people that came together to that sight, beholding the things that were done, smote their breasts, and returned. And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

superscription = a writing at the top.

Ex. 26. 33.

St. Luke alone records this first word from the Cross, "Father, forgive them, for they know not what they do." The Cross has been laid on the ground, and He has been roughly seized and stretched upon it, and the cruel nails are hammered into His hands and feet. But ere they lift the Cross to fix it into its place, He looks up to His Father and prays that those who torture Him may be forgiven. Oh wondrous love! And have not my sins had their share in crucifying Him? It was for me He suffered, and yet He asks that I may be forgiven. Indeed we know not what we do when we persevere in wilful sin, for we have blinded our eyes. Lord, open our eyes to our own sins, open our eyes to Thy love for us, and make us flee the sins which nailed Thee to the Cross!

St. Luke also records the second word from the Cross, "Verily I say unto thee, To-day shalt thou be with Me in Paradise." The thief in humble penitence owned his sins, acknowledged the justness of his punishment, confessed Christ before men as Lord and King; and he received a far greater reward than he looked for, to go with the Lord into the land of rest where sin shall be no more.

The seventh and last word from the Cross is also told us by St. Luke, "Father, into Thy hands I commend My spirit;" and as did the Son, and as did David (Ps. 31. 6), so may every child of God commit himself, both in life and death, in perfect confidence to the Father who loves him.

Good Friday.

The Collects.

ALMIGHTY God, we beseech thee graciously to behold this thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross, who now liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

Eph. 3. 15. & 2. 19.

ALMIGHTY and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified; Receive our supplications and prayers, which we offer before thee for all estates of men in thy holy Church, that every member of the same, in his vocation and ministry, may truly and godly serve thee; through our Lord and Saviour Jesus Christ. *Amen.*

vocation = calling.
ministry = service.

O MERCIFUL God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should be converted and live; Have mercy upon all Jews, Turks, Infidels, and Hereticks, and take from them all ignorance, hardness of heart, and contempt of thy Word; and so fetch them home, blessed Lord, to thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one shepherd, Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

Ezek. 33. 11. 2 Pet. 3. 9.
John 10. 16.

Turks = Mahometans.
Infidels = heathen.
Hereticks = holders of false doctrine.

The Epistle. Heb. x. 1.

THE law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices, which they offered year by year continually, make the comers thereunto perfect: for then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of

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GOOD FRIDAY.—In the first Collect we pray for God's "family," in which are included all who by Baptism have been made His adopted sons, and we acknowledge the great love of our Lord in being contented to suffer betrayal and death for it.

In the second we pray for each separate member of the Body of Christ, that by the power of the Holy Ghost given to him he may faithfully serve God in that state of life to which God has called him.

The third is a missionary prayer. Our Lord gave up His life to save all mankind, therefore we pray for all those who are wandering in darkness and error, that they may share in His great redemption, and come into the one true Fold.

In this Epistle the meaning of the daily sacrifices of a lamb, which we read of in the Old Testament, and especially of the yearly sacrifices of "bulls and goats" made on the great Day of Atonement, is clearly explained to us. They were shadows of the true sacrifice of Him who was to come into the world. "Lo, I come," He saith, "to do Thy will, O God." The blood of animals offered for sin could not take away sin, nor wash away its guilt. But when offered in faith in the coming Saviour, they were accepted by God. But when the Lamb of God offered Himself on the Cross, He offered "one sacrifice for sins for ever," sufficient for the sins of the whole world, and the sacrifices of the Law "ceased to be offered."

sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins. Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: In burnt-offerings and sacrifices for sin thou hast had no pleasure: Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. Above, when he said, Sacrifice and offering, and burnt-offerings, and offering for sin thou wouldest not, neither hadst pleasure therein, which are offered by the Law: then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified, through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering, and offering oftentimes the same sacrifices, which can never take away sins. But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting till his enemies be made his foot-stool. For by one offering he hath perfected for ever them that are sanctified: Whereof the Holy Ghost also is a witness to us: for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the vail, that is to say, his flesh; and having an high Priest over the house of God; let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) and let us consider one another to provoke unto love, and to good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.

Ps. 40. 7.

Jer. 31. 33.

The Epistle goes on to tell us that Christ, having once for all offered Himself as a sacrifice for sin, has opened the way for us to the throne of God. We may now come boldly to the mercy-seat in full assurance of faith, if we come in repentance, "our hearts sprinkled from an evil conscience;" because we are His baptized children, "our bodies washed with pure water." And because we should strive to live as we pray, we are exhorted to mind three things: (1) To hold fast the Faith. (2) To do good works. (3) To meet together continually for public worship.

The Gospel. St. John xix. 1.

PILATE therefore took Jesus, and scourged him. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, and said, Hail, King of the Jews: and they smote him with their hands. Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man! When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. When Pilate therefore heard that saying, he was the more afraid; and went again into the judgement-hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king speaketh against Cæsar. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgement-seat, in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King! But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar. Then delivered he him therefore unto them to be crucified: and they took Jesus, and led him away. And he, bearing his cross, went forth into a place called the place of a skull,

Caesar = the Roman emperor.

Never was our Lord so openly proclaimed to be a King as in this His hour of death. Pilate had asked Him, "Art thou a King?" and His answer, "Thou sayest that I am a King," seems to have convinced Pilate against his will, for he proclaims Him to the Jews, "Behold your King;" and in spite of all remonstrance writes a title over the Cross, in languages which all may read, "Jesus of Nazareth, the King of the Jews." Whether this really was done in conviction or only in mockery we know not. Nevertheless the truth was there announced to all, and those who refused to believe it will be forced one day to acknowledge it, when they see Him whom they rejected sitting on His throne, the King of kings.

which is called in the Hebrew, Golgotha: where they crucified him, and two other with him, on either side one, and Jesus in the midst. And Pilate wrote a title, and put it on the cross; and the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am the King of the Jews. Pilate answered, What I have written, I have written. Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the Scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. Ps. 22. 18. These things therefore the soldiers did. Now there stood by the cross of Jesus, his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son. Then saith he to the disciple, Behold thy mother. And from that hour that disciple took her unto his own home. After this, Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar: and they filled a spunge with vinegar, and put it upon hyssop, and put it to his mouth. Ps. 69. 22. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost. The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath-day, (for that sabbath-day was an high-day,) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs. But one of the soldiers with a spear pierced his

The third word from the Cross is recorded only by St. John, the beloved disciple to whom Jesus confided His mother. "Woman, behold thy son... Behold thy mother." His last earthly care is to provide for the future of His mother, and thus does He set an example to all sons and daughters for ever. The fifth and sixth words are also told by St. John alone—"I thirst;" and how terrible are the sufferings of thirst in those who are wounded and dying under the hot sun of the East we little know.

"It is finished." None but Christ could say this so fully, for none but He have ever completely done their work, and fulfilled the will of God.

side, and forthwith came thereout blood and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done that the Scripture should be fulfilled, A bone of him shall not be broken. And again, another Scripture saith, They shall look on him whom they pierced.

Ex. 12. 46.

Zech. 12. 10.

Easter Even.

The Collect.

GRANT, O Lord, that as we are baptized into the death of thy blessed Son our Saviour Jesus Christ, so by continual mortifying our corrupt affections we may be buried with him; and that through the grave, and gate of death, we may pass to our joyful resurrection; for his merits, who died, and was buried, and rose again for us, thy Son Jesus Christ our Lord. *Amen.*

The Epistle. 1 St. Peter iii. 17.

IT is better, if the will of God be so, that ye suffer for well-doing, than for evil-doing. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit. By which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing; wherein few, that is, eight souls, were saved by water. The like figure whereunto, even baptism, doth also now save us, (not the putting away the filth of the flesh, but the answer of a good conscience towards God,) by the resurrection of Jesus Christ: who is gone into heaven, and is on the right hand of God, angels and authorities and powers being made subject unto him.

The Gospel. St. Matt. xxvii. 57.

WHEN the even was come, there came a rich man of Arimathæa, named Joseph, who also himself was Jesus' disciple. He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in

This outpouring of blood and water made a deep impression upon St. John, for he makes a most solemn assertion, that he saw them flow from Christ's pierced side. He refers to it again in his First Epistle (v. 6). This Water and Blood are tokens of the two Sacraments, which derive all their benefit to us from the fact that He ordained them both, and that they flow from Him. "Not by water only," says St. John, "but by water and blood," teaching us that though Baptism washes us from original sin, and gives our souls new life, yet that this life will die again, unless it is continually strengthened and nourished by the other Sacrament, by the Body and Blood of Christ, which are given to preserve our bodies and souls to everlasting life.

a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock; and he rolled a great stone to the door of the sepulchre, and departed. And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre. Now the next day that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, Ye have a watch; go your way, make it as sure as you can. So they went and made the sepulchre sure, sealing the stone, and setting a watch.

Easter-Day.

¶ *At Morning Prayer, instead of the Psalm,* O come, let us sing, *&c. these Anthems shall be sung or said.*

CHRIST our passover is sacrificed for us: therefore let us keep the feast;

Not with the old leaven, nor with the leaven of malice and wickedness: but with the unleavened bread of sincerity and truth. 1 *Cor.* v. 7.

CHRIST being raised from the dead dieth no more: death hath no more dominion over him.

For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

Likewise reckon ye also yourselves to be dead indeed unto sin: but alive unto God through Jesus Christ our Lord. *Rom.* vi. 9.

CHRIST is risen from the dead: and become the first-fruits of them that slept.

For since by man came death: by man came also the resurrection of the dead.

EASTER EVE.—On this Sabbath of peace the Lord Jesus rests, His sufferings over at last. His body is in the tomb, His soul has "descended into hell," and He is preaching there to the spirits of those who were drowned in the Flood (1 Pet. 3. 18-20). His faithful followers quietly "rest on the Sabbath day according to the commandment." His enemies cannot rest, they fear they know not what. Three days He said He should remain in the grave. The Jews reckon any part of a day as a day. Friday evening from three to six p.m. is one day; Saturday to six p.m. another day; Sunday from six p.m. to the hour He rose the third. (Jewish days begin at six p.m. the evening before.)

Christians need not henceforth fear the grave, for like their Master they know they only pass through the gate of death to their joyful resurrection.

EASTER DAY.—Easter is the greatest of all Festivals, the great Sunday of the year, which makes every Sunday a festival, as a weekly memorial of the Resurrection.

Anthem I. Easter Day is the feast-day, following Good Friday the day of sacrifice. If we would benefit by the sacrifice we must partake of the feast. We must go to the Altar with sincerity and truth, putting away malice and wickedness, for it is a feast of love and of holiness.

II. As death has no power any more over Christ, so must we not return to the dominion of sin from which He freed us; our souls must rise with Him.

III. As Christ rose from the dead, so shall our bodies also rise at the Resurrection of the Last Day. Adam brought death into the world, and Christ brought life.

For as in Adam all die : even so in Christ shall all be made alive. 1 *Cor.* xv. 20.

Glory be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

The Collect.

ALMIGHTY God, who through thine only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that, as by thy special grace preventing us thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

preventing = going before.

The Epistle. Coloss. iii. 1.

IF ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth: For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: For which things' sake the wrath of God cometh on the children of disobedience. In the which ye also walked some time, when ye lived in them.

inordinate = disorderly.

concupiscence = lust.

The Gospel. St. John xx. 1.

THE first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together;

None saw our Lord rise from the dead. We only know that after He had gone the angel of the Lord rolled back the stone from the door that the disciples might go in and see. (Matt. 28. 1-8). St. John and St. Peter both did so, but only saw the empty tomb, and the linen clothes laid tidily each in its place. To Mary Magdalen, as well as to the other women who came at the dawn of Sunday morning to visit the sepulchre, was granted a vision of angels who told them that the Lord had risen, and then to her was given the great privilege of being the first to hear her Master's voice, and to see Him in His glorious body. (John 20. 11-18.)

The Epistle bids us seek our risen Lord, by raising our thoughts from the things of this world, and by living a life fit for those who have been raised from the death of sin.

and the other disciple did outrun Peter, and came first to the sepulchre; and he, stooping down and looking in, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie; and the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple which came first to the sepulchre, and he saw, and believed. For as yet they knew not the Scripture, that he must rise again from the dead. Then the disciples went away again unto their own home.

Monday in Easter-Week.

The Collect.

ALMIGHTY God, who through thy only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that, as by thy special grace preventing us thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

preventing = going before.

For the Epistle. Acts x. 34.

PETER opened his mouth, and said, Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ; (he is Lord of all;) that word (I say) ye know, which was published throughout all Judæa, and began from Galilee, after the baptism which John preached: how God anointed Jesus of Nazareth with the Holy Ghost, and with power; who went about doing good, and healing all that were oppressed of the devil: for God was with him. And we are witnesses of all things which he did, both in the land of the Jews, and in Jerusalem; whom they slew, and hanged on a tree: Him God

EASTER MONDAY.—We have now entered on "The Great Forty Days," the days between the Resurrection and the Ascension. St. Luke tells us that during that time our Lord gave "commandments unto the Apostles whom He had chosen," and spake "of the things pertaining to the Kingdom of God" (Acts 1.2,3); that is, He gave directions to the Apostles about His Kingdom the Church, and how they were to rule it after He was gone. The actions of the Apostles which we read of in the Book of the Acts, and the directions they gave to the Church in their Epistles, were doubtless in accordance with their Lord's commands during those forty days. Amongst other things, the two great Church ordinances of Confirmation and Ordination must have been spoken of as "things pertaining to the Kingdom of God."

raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he who was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his Name whosoever believeth in him shall receive remission of sins.

The Gospel. St. Luke xxiv. 13.

BEHOLD, two of his disciples went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. And they talked together of all these things which had happened. And it came to pass, that while they communed together, and reasoned, Jesus himself drew near, and went with them. But their eyes were holden, that they should not know him. And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad? And the one of them, whose name was Cleopas, answering, said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, who was a prophet mighty in deed and word, before God and all the people: And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel: and besides all this, to-day is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulchre; and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them which were with us went to the sepulchre, and found it even so as the women had said; but him they saw not. Then he said unto them, O fools, and slow of heart to believe all that the

communned = talked.

One of the most frequent doctrines set forth by the Apostles in their preaching was the reality of Christ's Resurrection. Without the Resurrection the Sacrifice of the Saviour on the Cross would not have been sufficient for our redemption. If Christ had not risen, we should be yet in our sins (1 Cor. 15. 17), our guilt not washed away, with no power to conquer sin for the future. Satan was allowed to bruise the Saviour's heel (Gen. 3. 15); but He, when He rose again, bruised the devil's head, and gained the victory over Him for ever. Therefore the Apostles continually spoke of themselves as witnesses to the fact of the Resurrection, having seen, and heard, and touched Him after He had risen from the dead. During the Great Forty Days the Lord did not dwell among His disciples as He had done before. He only appeared to them at intervals, and then disappeared again. But He shewed Himself to them often enough to convince them of the reality of His Resurrection, which they were at first slow to believe. St. Luke tells us that to His apostles He "shewed Himself alive after His prophets have spoken: ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses, and all the prophets, he expounded unto them in all the Scriptures the things concerning himself. And they drew nigh unto the village whither they went; and he made as though he would have gone further: but they constrained him, saying, Abide with us, for it is towards evening, and the day is far spent. And he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him, and he vanished out of their sight. And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread.

Tuesday in Easter-Week.

The Collect.

ALMIGHTY God, who through thy only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that, as by thy special grace preventing us thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

For the Epistle. Acts xiii. 26.

MEN and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.

Passion by many infallible proofs, being seen of them forty days." Ten only of these interviews are recorded in the New Testament. One of these we read of in to-day's Gospel, wher the two disciples (Cleophas, and possibly St. Luke), who did not know Him at first, recognize Him at once by "the breaking of bread."

The Festival of Easter is so great a festival that (like the Whitsun feast also) it is not onl continued for the octave, or eight days, (see the Proper Prefaces in the Service for the Hol Communion), but also a special Epistle and Gospel are appointed for Monday and Tuesday; b which we learn that it is the mind of the Church that we continue to keep the feast beyon Easter-Day itself.

The Easter Collect recalls the verse in the Te Deum, "When Thou hadst overcome th sharpness of death, Thou didst open the kingdom of heaven to all believers." We entered th gate of everlasting life at Holy Baptism, when we became inheritors of the kingdom of heaven Let us see that we use the special grace which "prevents" or goes before us, and will lead u along the narrow way stretching out beyond the gate.

For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath-day, they have fulfilled them in condemning him. And though they found no cause of death in him, yet desired they Pilate that he should be slain. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. But God raised him from the dead: and he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second Psalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. Wherefore he saith also in another Psalm, Thou shalt not suffer thine Holy One to see corruption. For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption: But he whom God raised again saw no corruption. Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. Beware therefore, lest that come upon you which is spoken of in the prophets; Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.

Ps. 2. 7.
Isa. 55. 3.
Ps. 16. 11.
Hab. 1. 5.

The Gospel. St. Luke xxiv. 36.

JESUS himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled, and why do thoughts arise in your hearts? Behold my hands and my

EASTER TUESDAY.—The Epistle for Easter Monday gave us one of St. Peter's first sermons, and the Epistle for to-day gives us one of St. Paul's. Both the Apostles preach the reality of Christ's resurrection, proved by the fact that "He was seen many days" of His disciples. St. Paul also quotes prophecies from the Psalms that the true Son of David would rise again after His death, especially the verse in the Sixteenth Psalm, "Thou wilt not suffer Thy Holy One to see corruption," which could not apply to David himself, for his body like the bodies of other men saw corruption. "Therefore," St. Paul continues, "through this Man is preached unto you the forgiveness of sins," for the death of no mortal man could bring us forgiveness, only the death of Him who by rising from death proved that He was God as well as Man.

feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honeycomb. And he took it, and did eat before them. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the Prophets, and in the Psalms concerning me. Then opened he their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his Name among all nations, beginning at Jerusalem. And ye are witnesses of these things.

behoved = befitted.

The First Sunday after Easter.

The Collect.

ALMIGHTY Father, who hast given thine only Son to die for our sins, and to rise again for our justification; Grant us so to put away the leaven of malice and wickedness, that we may alway serve thee in pureness of living and truth; through the merits of the same thy Son Jesus Christ our Lord. *Amen.*

1 Cor. 5. 8.

The Epistle. 1 St. John v. 4.

WHATSOEVER is born of God overcometh the world; and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood: and it is the Spirit

Our Lord's Body, after His Resurrection, was the same Body He had before, for the marks were still in His hands, and feet, and side. It was a real Body, for He bid the disciples handle Him and see, and to prove it He ate before them. But this same Body was changed and glorified (as before for a few hours at His transfiguration). It had become a spiritual Body, and could pass through closed doors, and appear and disappear at will. So do we believe concerning our own resurrection, we shall be the same, yet changed. (Phil. 3. 21; 1 Cor. 15. 42-54.)

As to the two disciples at Emmaus, so here to the eleven Apostles, our Lord expounds the meaning of those types and prophecies concerning Himself, of which the books of Moses and the Psalms and Prophets are so full. Thus does He set His seal to the truth of the writings of the Old Testament, and declare with the authority of the Son of God, that they are the Word of God, written by the inspiration of God the Holy Ghost.

On the five Sundays after Easter the Church brings before us some of the important directions which Christ gave His Apostles about the Church which was to spring into life soon after His Ascension.

that beareth witness, because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one. If we receive the witness of men, the witness of God is greater: for this is the witness of God, which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar, because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life; and this life is in his Son. He that hath the Son hath life; and he that hath not the Son hath not life.

The Gospel. St. John xx. 19.

THE same day at evening, being the first day of the week, when the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad when they saw the Lord. Then said Jesus to them again, Peace be unto you: As my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost. Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained.

remit = put away.

retain = keep.

The Second Sunday after Easter.

The Collect.

ALMIGHTY God, who hast given thine only Son to be unto us both a sacrifice for sin, and also an ensample of godly life; Give us grace that we may always most thankfully receive that

FIRST SUNDAY.—In to-day's Gospel we read of His Commission to the Apostles. On the evening of Easter-Day He appeared to them, and after convincing them that it was really Himself, He gave them their commission in the words, "As My Father hath sent Me, even so send I you." I send you into all the world to preach in My Name, to bring gifts of light and healing to all mankind, to represent Me, to take My place, to do the same work for which My Father sent Me into the world. (The punishment of Korah in to-day's First Lesson shews the danger of doing such work without being sent.) By breathing upon the Apostles, our Lord gave them the inspiration of the Holy Ghost, that they might have authority to remit and to retain sins. This same authority has been passed down from the Apostles through all the Bishops of the Church, and is given to every Priest at his Ordination (see the Ordination of Priests). To "remit" sin is to put it away or forgive it. A Priest exercises this power when he declares and pronounces to the people who are penitent the absolution and remission of their sins, and when he admits to Baptism and to Holy Communion. To "retain" sin is to keep it, or not to forgive it. A Priest exercises this power when he forbids the notorious sinner, or those living in hatred and malice, to approach the Altar.

SECOND SUNDAY.—On the Second Sunday after Easter the unity which Christ desired for His Church is put before us, for we are told of the "one fold" into which the Good Shepherd collects all His sheep.

inestimable = beyond all price.
endeavour ourselves = do our best.

his inestimable benefit, and also daily endeavour ourselves to follow the blessed steps of his most holy life; through the same Jesus Christ our Lord. *Amen.*

The Epistle. 1 St. Pet. ii. 19.

guile = deceit.

THIS is thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? But if, when ye do well, and suffer for it, ye take it patiently; this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

The Gospel. St. John x. 11.

a hireling = a man who works for pay and for nothing else.

JESUS said, I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

Isa. 40. 11.
Compare 1 Sam. 17. 34, 35. & Ezek. 34.
Eph. 4. 4-6.

The Third Sunday after Easter.

The Collect.

intent = purpose.

ALMIGHTY God, who shewest to them that be in error the light of thy truth, to the intent that they may return into the way of righteousness; Grant unto all them that are admitted into

The Good Shepherd was "a sacrifice for sin," in that He "laid down His life for the sheep." He is "also an ensample of godly life," in that He "goeth before" for His sheep to follow. That sacrifice we must "most thankfully receive," that example we must "endeavour ourselves" every day to follow, step by step. There can be no real faith in the sacrifice unless we try to follow the Example, for our faith must be shewn by our life. On the other hand, no good works are accepted by God unless they are done from love to Him who gave Himself for us.

the fellowship of Christ's Religion, that they may eschew those things that are contrary to their profession, and follow all such things as are agreeable to the same ; through our Lord Jesus Christ. *Amen.* Acts 2. 42.

eschew = avoid.

agreeable to = agree with.

The Epistle. 1 St. Pet. ii. 11.

DEARLY beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul ; having your conversation honest among the Gentiles ; that, whereas they speak against you as evil doers, they may, by your good works which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man for the Lord's sake ; whether it be to the King, as supreme ; or unto governors, as unto them that are sent by him, for the punishment of evil doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men : as free, and not using your liberty for a cloke of maliciousness ; but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the King.

abstain = keep from.

conversation = manner of life.

supreme = highest.

The Gospel. St. John xvi. 16.

JESUS said to his disciples, A little while and ye shall not see me ; and again, a little while and ye shall see me ; because I go to the Father. Then said some of his disciples among themselves, What is this that he saith unto us, A little while and ye shall not see me ; and again, a little while and ye shall see me ; and, Because I go to the Father? They said therefore, What is this that he saith, A little while? we cannot tell what he saith. Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while and ye shall not see me ; and again, a little while and ye shall see me? Verily, verily I say unto you, That ye shall weep and lament, but the world shall rejoice : and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman, when she is in travail, hath sorrow, because her hour is come : but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a

THIRD SUNDAY.—In to-day's Gospel Christ promises that His spiritual Presence shall always be with His Church, though His bodily Presence be taken away. The Head of the Church is not visible to us now, yet by faith we see Him in those ordinances which His Bishops and Priests administer to us in His Name.

In the Collect the Church is called a "fellowship," because it continues "in the Apostles' fellowship," or society. (Acts 2. 42.)

In the Epistle we are reminded that this Kingdom of God is a heavenly kingdom, that we are but "strangers and pilgrims" upon earth. Yet this thought is not to make us disobedient to our earthly rulers. We are to obey our King and our country's laws "for the Lord's sake," even though we are only passing through that country, and it is not our real home.

man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

The Fourth Sunday after Easter.

The Collect.

O ALMIGHTY God, who alone canst order the unruly wills and affections of sinful men; Grant unto thy people, that they may love the thing which thou commandest, and desire that which thou dost promise; that so, among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found; through Jesus Christ our Lord. *Amen.*

sundry = different.
manifold = multiplied.

The Epistle. St. James i. 17.

EVERY good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us with the Word of truth, that we should be a kind of first-fruits of his creatures. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath; for the wrath of man worketh not the righteousness of God. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted Word, which is able to save your souls.

variableness = changeableness.
Heb. 13. 8.
superfluity = overflowing.

The Gospel. St. John xvi. 5.

JESUS said unto his disciples, Now I go my way to him that sent me, and none of you asketh me, Whither goest thou? But, because I have said these things unto you, sorrow hath filled your heart. Nevertheless, I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgement: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgement, because the prince of this world is

reprove = convince.

FOURTH SUNDAY.—To-day we are taught a further lesson about the Kingdom which our Lord was about to give to His Apostles to rule for Him, that it would not be left to itself, nor its rulers to their own wisdom. The Holy Spirit was coming to give life to the Church first, and then ever to remain with it. The Spirit would teach it, shew it its sins, direct it, guide it into all truth.

In this most beautiful Collect the only real source of happiness is pointed out to us. As long as our "unruly wills and affections" are set upon this world, we shall not find peace; but as soon as we submit to God's ruling, we shall find One to set our affections upon "in whom is no variableness nor shadow of turning," who will never change nor fail us, "Jesus Christ the same yesterday, and to-day, and for ever."

judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.

The Fifth Sunday after Easter.

The Collect.

O LORD, from whom all good things do come; Grant to us thy humble servants, that by thy holy inspiration we may think those things that be good, and by thy merciful guiding may perform the same; through our Lord Jesus Christ. *Amen.*

The Epistle. St. James i. 22.

BE ye doers of the Word, and not hearers only, deceiving your own selves. For if any be a hearer of the Word, and not a doer, he is like unto a man beholding his natural face in a glass. For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion, and undefiled before God and the Father, is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

The Gospel. St. John xvi. 23.

VERILY, verily I say unto you, Whatsoever ye shall ask the Father in my Name, he will

FIFTH SUNDAY.—The Fifth Sunday after Easter is called in the beginning of the Prayer Book "Rogation Sunday," which means the Sunday of Prayer. The three following days are "Rogation Days," which are set apart as "Days of Fasting or Abstinence." They were appointed for two purposes: 1st, as a preparation for the Festival of the Ascension; 2nd, as days of prayer to God for His blessing upon the fruits of the earth. As long as we do not keep the Rogation Days we must not complain if it should please God to send us a blight upon our fruit, or a bad harvest, since if we do not ask how can we expect to receive?

In spiritual matters also we must pray if we hope to receive. What can we ask better than, as in the Collect, for the Spirit's help to think rightly, and do rightly.

This is called Rogation Sunday, the Sunday of Prayer, because of our Lord's most strong assurance, "Verily, verily," that whatsoever we ask the Father in His Name He will do it. The power of that Name was quickly proved by the Apostles when He had gone (Acts 3. 6, 7 & 4. 30, 31), and is daily proved by every child of God who believes. Until He ascended to His Father they "had asked nothing in His Name," but as soon as He returned to heaven a new way for prayer was opened, for "our great High Priest has passed into the heavens," so we "may come boldly to the throne of grace, to obtain mercy and find grace," for "He is able to give it you. Hitherto have ye asked nothing in my Name: ask, and ye shall receive, that your joy may be full. These things have I spoken unto you in proverbs: the time cometh when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. At that day ye shall ask in my Name: and I say not unto you, that I will pray the Father for you; for the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father. His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God. Jesus answered them, Do ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer, I have overcome the world.

The Ascension-Day.

The Collect.

GRANT, we beseech thee, Almighty God, that like as we do believe thy only-begotten Son our Lord Jesus Christ to have ascended into the heavens; so we may also in heart and mind thither ascend, and with him continually dwell, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

For the Epistle. Acts i. 1.

The former treatise = the Gospel of St. Luke.

THE former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the Apostles whom he had chosen: to whom also he shewed himself alive after his passion, by many infallible proofs;

infallible = unmistakeable.

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save them to the uttermost who come unto God by Him, seeing He ever liveth to make intercession for them" (Heb. 4. 14-16 & 7. 25).

ASCENSION DAY.—The Third Great Festival of the Christian Year. The Church appoints for Ascension-Day (as for the other Great Feasts) a Proper Preface in the Communion Service, to be continued during the octave, or eight days, and Proper Psalms for Mattins and Evensong, thus marking it as one of the Five Great Feasts. But the world will not keep it; it always falls on a week-day, and so they pass it by.

As on Easter-Day we celebrated our Lord's victory, so to-day we celebrate His triumph. The forty days of His stay on earth are over, and now He returns to His Father, taking with Him into heaven the human body which He will never put off again, to "sit down on the right hand of the Majesty on high."

pertaining = belonging.

being seen of them forty days, and speaking of the things pertaining to the Kingdom of God: and, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me, both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight. And while they looked stedfastly toward heaven, as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come, in like manner as ye have seen him go into heaven.

The Gospel. St. Mark xvi. 14.

JESUS appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And he said unto them, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe: In my Name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth and preached every where, the

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No one saw our Lord rise from the dead, but all the disciples who were in Jerusalem saw Him ascend. He led them out to Bethany on the slope of the Mount of Olives, and gave them His parting blessing, and then was taken up, and a cloud hid Him from their sight. "The chariots of God are twenty thousand, even thousands of angels." (Ps. 68. 17, 18.) No doubt they came to meet Him, to lead Him in triumph into heaven. Two of them we know came as far as earth, and spoke to the disciples who were gazing after Him.

Their message is to us also. Our Lord will return "in like manner," "all the holy angels with Him." (Matt. 25. 31.) See that you be ready. Go set about the work He has given you to do, and though it be earthly work, learn to be heavenly minded; "in heart and mind thither ascend, and with Him continually dwell."

Lord working with them, and confirming the Word with signs following.

Sunday after Ascension-Day.

The Collect.

O GOD the King of glory, who hast exalted thine only Son Jesus Christ with great triumph unto thy kingdom in heaven; We beseech thee, leave us not comfortless; but send to us thine Holy Ghost to comfort us, and exalt us unto the same place whither our Saviour Christ is gone before, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

triumph = the celebration of a victory.

The Epistle. 1 St. Pet. iv. 7.

THE end of all things is at hand; be ye therefore sober, and watch unto prayer. And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins. Use hospitality one to another without grudging. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God: if any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.

oracle = divine wisdom.

The Gospel. St. John xv. 26, *and part of Chap.* xvi.

WHEN the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. And ye also shall bear witness, because ye have been with me from the beginning. These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me. But these things have I told you, that, when the time shall come, ye may remember that I told you of them.

SUNDAY AFTER ASCENSION.—This is sometimes called Expectation Sunday, because we are thinking now of the Apostles expecting the fulfilment of their Lord's promise to send the Comforter to them. They could not begin their work until He came to "endue them with power from on high."

During these ten days of expectation they could think of their ascended Lord, as we may also think of Him, gone into heaven in order to plead before the mercy-seat the sacrifice which He had made on earth (Heb. 9. 12, 24), to make intercession for us (Rom. 8. 34; Heb. 7. 25), to send the Holy Ghost to us (John 16. 7), and to prepare a place for us (John 14. 2, 3). If we hope to be "exalted into the same place whither our Saviour Christ is gone before," we must learn to copy His humility, for it is only the humble who shall be exalted.

Whit-Sunday.

The Collect.

GOD, who as at this time didst teach the hearts of thy faithful people, by the sending to them the light of thy Holy Spirit; Grant us by the same Spirit to have a right judgement in all things, and evermore to rejoice in his holy comfort; through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. *Amen.*

For the Epistle. Acts ii. 1.

WHEN the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them: and they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed, and marvelled, saying one to another, Behold, are not all these which speak Galileans? And how hear we every man in our own tongue wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judæa, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews, and Proselytes, Cretes, and Arabians, we do hear them speak in our tongues the wonderful works of God.

utterance = speech.

WHITSUN-DAY.—Whitsun-Day is the Fourth Great Festival of the Christian Year, marked as such by the Church by the appointment of a Proper Preface in the Communion Service, and of Proper Psalms for Mattins and Evensong. And (as at Easter) an Epistle and Gospel is also chosen for Monday and Tuesday, shewing that the Church holds it to be so great a Feast that it is to be continued beyond the Sunday.

As the Jewish Feast of the Passover was the type of our Easter, so was the second great Jewish feast, Pentecost or Weeks, the type of Whitsuntide. We read to-day of the last Feast of Pentecost, just as the days of our Lord's death and resurrection were those of the last Passover which was ever to be kept.

The Feast of Weeks, or Pentecost, was celebrated in the Jewish Church seven weeks after the Passover. It was one of the three great Feasts which had to be kept at Jerusalem (Deut. 16. 16, First Lesson), which accounts for the fact that there were this day " dwelling at Jerusalem Jews, devout men, out of every nation under heaven." It was kept in remembrance of the giving of the Law from Mount Sinai, at which place the Israelites had arrived seven weeks after they had left the Red Sea. The Jewish Church with all its laws and ceremonies was founded on that day, therefore Pentecost is a fitting type of Whitsuntide, for on that day the Holy Ghost, the Lord and Giver of Life, descended upon the Christian Body, already formed, but with no power in it, breathed into it the breath of life, and the Church of Christ was born.

The Gospel. St. John xiv. 15.

JESUS said unto his disciples, If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless; I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know, that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him, (not Iscariot,) Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me. These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my Name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye might believe. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do.

manifest = show.

The Feast of Pentecost was also kept as a thanksgiving for the gathering in of the barley harvest, which comes long before wheat harvest in the East (Ex. 9. 31, 32; Ruth 1. 22; 2. 23), and two loaves of the firstfruits were offered to the Lord as a thanksgiving (Lev. 23. 16, 17); a type of the gathering in of the firstfruits of the spiritual harvest, when the Holy Catholic Church was founded into which both Jew and Gentile were to be gathered.

The season of Whitsuntide is specially dedicated to the glory of the Third Person of the Blessed Trinity, "the Lord, and Giver of Life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the prophets."

Monday in Whitsun-Week.

The Collect.

GOD, who as at this time didst teach the hearts of thy faithful people, by the sending to them the light of thy Holy Spirit; Grant us by the same Spirit to have a right judgement in all things, and evermore to rejoice in his holy comfort; through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. *Amen.*

For the Epistle. Acts x. 34.

THEN Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him. The Word which God sent unto the children of Israel, preaching peace by Jesus Christ; (he is Lord of all;) that Word, I say, ye know, which was published throughout all Judæa, and began from Galilee, after the baptism which John preached: how God anointed Jesus of Nazareth with the Holy Ghost, and with power; who went about doing good, and healing all that were oppressed of the devil: for God was with him. And we are witnesses of all things which he did, both in the land of the Jews, and in Jerusalem; whom they slew, and hanged on a tree: Him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God; even to us who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his Name whosoever believeth in him shall receive remission of sins. While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision, which believed, were astonished, as many as came with Peter, because that on the Gentiles

they of the circumcision = the converted Jews.

WHITSUN MONDAY.—The Church of Christ which began its life on the first Whitsun-Day is a Catholic Church; that is, a Church into which all nations are invited to enter. It is not, like God's ancient Church, confined to one nation only. The Son of God came to redeem all mankind, and St. Peter, having been taught this truth by the Holy Spirit (Acts 10. 19, 20), admitted Cornelius, the firstfruits of the Gentiles, into the Church, by baptizing him according to the command of Christ. We are taught in the Catechism that the outward and visible signs of the two Sacraments were "ordained by Christ Himself, as a means whereby we receive" the inward and spiritual grace, and that the outward sign of Baptism is "water." In to-day's Epistle we have the scriptural proof of what the Catechism teaches, for St. Peter baptized Cornelius with water.

also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the Name of the Lord. Then prayed they him to tarry certain days.

The Gospel. St. John iii. 16.

GOD so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already; because he hath not believed in the Name of the only-begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

Tuesday in Whitsun-Week.

The Collect.

GOD, who as at this time didst teach the hearts of thy faithful people, by the sending to them the light of thy Holy Spirit; Grant us by the same Spirit to have a right judgement in all things, and evermore to rejoice in his holy comfort; through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. *Amen.*

For the Epistle. Acts viii. 14.

WHEN the Apostles, which were at Jerusalem, heard that Samaria had received the word of God, they sent unto them Peter and

The number of God's "faithful people" to whom God "as at this time sent the light of His Holy Spirit" was, as St. Luke tells us (Acts 1. 15) about 120, including the Apostles. They had as yet only been baptized with water by St. John Baptist, and now they were "baptized with the Holy Ghost" (Acts 2. 4). As was foretold (Joel 2. 28, 29), they received the gifts of tongues and of prophecy (or preaching), shewing that the kingdom of Christ was to be won, not by the sword, but by the tongue. So "quick and powerful" was the effect of this gift (Heb. 4. 12) that at St. Peter's first sermon 3,000 believed, and were joined to the Church by Holy Baptism, receiving the inward and spiritual grace, as did all future converts, by means of the outward and visible sign. So mightily did the Spirit work that "He added to the Church daily," and soon the grain of mustard seed spread out its branches into all lands.

John; who, when they were come down, prayed for them, that they might receive the Holy Ghost: (for as yet he was fallen upon none of them; only they were baptized in the Name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost.

The Gospel. St. John x. 1.

VERILY, verily I say unto you, He that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep: to him the porter openeth; and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out. And, when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice. And a stranger will they not follow; but will flee from him; for they know not the voice of strangers. This parable spake Jesus unto them: but they understood not what things they were which he spake unto them. Then said Jesus unto them again; Verily, verily I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers; but the sheep did not hear them. I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

Trinity-Sunday.

The Collect.

ALMIGHTY and everlasting God, who hast given unto us thy servants grace by the confession of a true faith to acknowledge the glory of the eternal Trinity, and in the power

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WHITSUN TUESDAY.—In to-day's Epistle we read of the first Laying on of Hands, commonly called Confirmation. It is plain that this rite was only administered by the Apostles, the chief officers of the Church, therefore it is now only administered by Bishops. The Holy Spirit at Baptism gives life, but by the Laying on of Hands He gives further gifts. In the Early Church these gifts were what we call "extraordinary," such as the power of speaking with tongues and working miracles. His gifts now are what we call "ordinary," and we want them in our daily life far more than we want the others. To follow the blessed steps of Christ we need the "sevenfold gifts of the Spirit" (Isa. 11, 2, 3); we need "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance" (Gal. 5. 22, 23); and those who go in faith to Confirmation shall not fail to receive them.

TRINITY-SUNDAY.—This is the last of the Five Great Festivals of the Christian Year, and, like the other four, it is marked by a Proper Preface in the Communion Service. The Festival of Trinity-Sunday differs from the others, in that we celebrate to-day a doctrine only, and not anything that was done by God for our salvation. God did not become Three Persons in order to save man, but is God in Three Persons from all eternity. The doctrine of the Blessed Trinity is the foundation-stone of the Christian religion. "Before all things it is necessary," says the Creed of St. Athanasius, "that we hold the Catholic Faith. And the Catholic Faith is this, that we worship one God in Trinity, and Trinity in Unity; neither confounding the Persons nor dividing the Substance."

of the Divine Majesty to worship the Unity; We beseech thee, that thou wouldest keep us stedfast in this faith, and evermore defend us from all adversities, who livest and reignest, one God, world without end. *Amen.*

For the Epistle. Rev. iv. 1.

AFTER this I looked, and behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter. And immediately I was in the Spirit; and behold, a throne was set in heaven, and one sat on the throne: and he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald. And round about the throne were four and twenty seats; and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold: And out of the throne proceeded lightnings, and thunderings, and voices. And there were seven lamps of fire burning before the throne, which are the seven spirits of God. And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. And when those beasts give glory, and honour, and thanks, to him that sat on the throne, who liveth for ever and ever, the four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory, and honour, and power; for thou hast created all things, and for thy pleasure they are and were created.

beasts = living creatures.

In the Epistle we have a description given us of the worship of heaven. The nearest pattern of it that we can offer on earth is the Celebration of the Holy Communion. There we fall down and worship before Him that sits on the throne, and as here the Cherubin (and as the Seraphin, see First Lesson), "continually do cry, Holy, Holy, Holy," so "the holy Church throughout all the world doth acknowledge" the Father, Son, and Holy Ghost in the words of the Sanctus, "Therefore with angels, and archangels, and all the company of heaven, we laud and magnify Thy glorious Name, evermore praising Thee, and saying, Holy, Holy, Holy, Lord God of Hosts."

The doctrine of the Trinity is a mystery, to be grasped by faith and not by the understanding. God has given us grace to confess this Faith, and we pray to be kept steadfast in it.

The Gospel. St. John iii. 1.

THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily I say unto thee, Except a man be born again, he cannot see the Kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily I say unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the Kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit. Nicodemus answered and said unto him, How can these things be? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? Verily, verily I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not; how shall ye believe, if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man, who is in heaven. And as Moses lifted up the serpent in the wilderness, Num. 21. 9. even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life.

The First Sunday after Trinity.

The Collect.

O GOD, the strength of all them that put their trust in thee, mercifully accept our prayers; and because through the weakness of our mortal nature we can do no good thing without thee, grant us the help of thy grace, that in keeping of thy commandments we may please thee, both in will and deed; through Jesus Christ our Lord. *Amen.*

In the Gospel for Trinity-Sunday our Lord's words to Nicodemus about the Sacrament of Baptism are read to us. In this Sacrament also "we acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty worship the Unity," for it is into the Name (not Names), of the Father, and of the Son, and of the Holy Ghost that each of us is baptized, according to our Lord's command.

The doctrine of the Trinity can but very dimly be found in the Old Testament, for the Israelites had first to learn the great truth of the Unity, "Hear, O Israel, the Lord our God is One Lord." It was the Son of God Himself who taught us to worship the co-equal Trinity when He said, "Baptize into the Name of Father, Son, and Holy Ghost."

The Epistle. 1 St. John iv. 7.

BELOVED, let us love one another: for love is of God, and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God towards us, because that God sent his only-begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us; because he hath given us of his Spirit. And we have seen, and do testify, that the Father sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgement; because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear; because fear hath torment: He that feareth is not made perfect in love. We love him, because he first loved us. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also.

The Gospel. St. Luke xvi. 19.

THERE was a certain rich man, which was clothed in purple, and fine linen, and fared sumptuously every day. And there was a certain beggar named Lazarus, which was laid at his gate full of sores, and desiring to be fed with the crumbs, which fell from the rich man's table: moreover, the dogs came and licked his sores.

FIRST SUNDAY.—We have now entered on the second half of the Christian Year. In the first six months we have had all the Articles of the Christian Faith set before us in turn on the chief Fasts and Festivals, and thus have been taught Doctrine. Now for the next six months we shall be taught Duty. No good works are accepted by God unless they are done in faith (Phil. 3. 9), therefore faith in God and all He has done for us must come first. But works must follow, for "faith without works is dead" (James 2. 17, 26). "Faith worketh by love" (Gal. 5. 6), therefore the first duty that the Church teaches us is Love. For love, as our Lord taught us, keeps all the Commandments: "Thou shalt love the Lord thy God with all thy heart, and thou shalt love thy neighbour as thyself." (Matt. 22. 37-39.) And the Catechism teaches us the same.

We are not told that the rich man committed any open sin. It was enough to condemn him that he had no love. "He who loveth God" must "love his brother also." The rich man did neither. He lived a life of selfishness, therefore He broke God's commandments. for He did his duty neither to God nor to his neighbour.

hell = hades, the unseen world.

And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom. The rich man also died, and was buried: and in hell he lift up his eyes being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy life-time receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented. And besides all this, between us and you there is a great gulf fixed: so that they who would pass from hence to you cannot; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham; but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

The Second Sunday after Trinity.

The Collect.

O LORD, who never failest to help and govern them whom thou dost bring up in thy stedfast fear and love; Keep us, we beseech thee, under the protection of thy good providence, and make us to have a perpetual fear and love of thy holy Name; through Jesus Christ our Lord. *Amen.*

The Epistle. 1 St. John iii. 13.

marvel = wonder.

MARVEL not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.

Lazarus must have loved God and his neighbour both, or he would not have been taken to Paradise. He shewed his love in his humble patience, only desiring unused crumbs.

In the Collect we ask that we may please God in keeping His commandments. There is a way of keeping them which does not please Him—keeping them, as the Pharisees did, in the mere letter, and from a wrong motive. The only right motive is the love of God.

SECOND SUNDAY.—The fear and love of God must go together. "My duty towards God is to believe in Him, to fear Him, and to love Him." This is not the "fear which hath torment," which St. John spoke of in last Sunday's Epistle. God's loving children are not afraid of Him. The fear we should have towards God is a reverential fear, a son's fear, a fear to offend Him. In this fear and love God trains up His children who trust in Him, and such children (like Samuel or Timothy) He will "never fail to help and govern." That "Holy Name" which we are never to cease to fear and love is a strong tower to all who put their trust in Him (Ps. 9. 9, 10).

St. John has been called the Apostle of Love. No one has learnt the lesson of love better than he. In the beautiful words of the Epistle he teaches us to love our neighbour because God loves us.

abiding = still remaining.

Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him; how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed, and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence towards God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, That we should believe on the Name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him: and hereby we know that he abideth in us, by the Spirit which he hath given us.

The Gospel. St. Luke xiv. 16.

prove = try.

maimed = wanting some limb.

halt = lame.

A CERTAIN man made a great supper, and bade many; and sent his servant at supper-time to say to them that were bidden, Come, for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it; I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the high-ways

My duty towards God is to "love Him with all my heart, with all my mind, with all my soul, and with all my strength." The first commandment bids us put nothing before God. These men in the parable put their possessions, their business, their pleasures first There is no sin in any of these things in themselves. We may buy land, we may do our daily work, we may marry. But if these things come between us and God, and cause us to forget Him, we shall never taste of that marriage supper in heaven to which we are invited. There is a Feast in the Church on earth also, to which all the confirmed are bidden. How many excuse themselves from coming to it; giving the same false and foolish excuses as the men in the parable gave. "But (says the Prayer Book) consider how little such excuses will avail before God." (Read the Second Exhortation in the Communion Service).

and hedges, and compel them to come in, that my house may be filled. For I say unto you, That none of those men which were bidden shall taste of my supper.

The Third Sunday after Trinity.

The Collect.

O LORD, we beseech thee mercifully to hear us; and grant that we, to whom thou hast given an hearty desire to pray, may by thy mighty aid be defended and comforted in all dangers and adversities; through Jesus Christ our Lord. *Amen.*

The Epistle. 1 St. Peter v. 5.

ALL of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time; casting all your care upon him, for he careth for you. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour: whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us into his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To him be glory and dominion for ever and ever. Amen.

vigilant = watchful.
adversary = enemy.

The Gospel. St. Luke xv. 1.

THEN drew near unto him all the Publicans and sinners for to hear him. And the Pharisees and Scribes murmured, saying, This man receiveth sinners, and eateth with them. And he spake this parable unto them, saying, What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice

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THIRD SUNDAY.—The child whom God brings up in his steadfast fear and love, and whom He never fails all his life through to help and govern, is not kept free from dangers and troubles. He must expect to meet both; but if he prays ever to God, His mighty aid will never fail him. ("That it will please Him to save and defend us *in*," not *from*, "all dangers").

The Epistle teaches us that it is the humble, and those who cast all their care upon God, who are kept safe. Them the devil cannot hurt so long as they are mindful and watchful. He will attack them to the last, but so does he attack all the saints, and warfare will by God's grace help to make them at last firm, and strong, and perfect. And to God be all the glory.

with me, for I have found my sheep which was lost. I say unto you, That likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance. Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me, for I have found the piece which I had lost. Likewise, I say unto you, There is joy in the presence of the angels of God over one sinner that repenteth.

The Fourth Sunday after Trinity.

The Collect.

temporal = of time.

O GOD, the protector of all that trust in thee, without whom nothing is strong, nothing is holy; Increase and multiply upon us thy mercy; that, thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal: Grant this, O heavenly Father, for Jesus Christ's sake our Lord. *Amen.*

The Epistle. Rom. viii. 18.

the creature = the creation.

I RECKON that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope: because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God. For we know that the whole creation groaneth, and travaileth in pain together until now. And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan

In these two parables foolish sinners are represented (not wilful sinners like the Prodiga Son), who wander away and are lost from thoughtlessness and weakness. "All we like shee have gone astray" (Isa. 53. 6). Or, more sinful than the wandering sheep, we who have bee marked with the likeness of God (Col. 3. 10; Eph. 4. 24) have allowed ourselves to fall away an grow rusty with idleness, so that God's image in us can hardly be perceived. Yet the Goo Shepherd seeks out His sheep (Ezek. 34. 12), and the Church by the light of the Word (Ps. 119 105), seeks for her lost coin, and they cease not till they find them. The parables speak of n harsh treatment to the wanderers, only rejoicing over their return. The love of God for al His faithful servants does not cause Him to forget or cast off even one sinner who has forgotten Him.

FOURTH SUNDAY.—In the beautiful Collect for the Fourth Sunday after Trinity w pray that as dangers increase, so will God's mercy, and that as we are obliged to pass throug the things of this world, we may so pass (like Enoch or Abraham) that we lose not (like Juda or Demas) the things of the next world.

The sufferings of time, says St. Paul in the Epistle, are not to be thought of in compariso with the joys of eternity. We, as well as the other creatures of God who often have to suffe pain, are waiting, and looking for some better time which will surely come. Then will Go who has adopted us as His children here, acknowledge us as His sons; then will our bodie also be redeemed from pain, and decay, and death.

within ourselves, waiting for the adoption, to wit, the redemption of our body.

to wit = that is to say.

The Gospel. St. Luke vi. 36.

BE ye therefore merciful, as your Father also is merciful. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again. And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch? The disciple is not above his master; but every one that is perfect shall be as his master. And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

mete = measure out.
beam = a large piece of wood.
mote = a speck of dust.

The Fifth Sunday after Trinity.

The Collect.

GRANT, O Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness; through Jesus Christ our Lord. *Amen.*

The Epistle. 1 St. Pet. iii. 8.

BE ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous; not rendering evil for evil, or railing for railing; but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: let him eschew evil, and do good; let him seek

courteous = well-mannered.
refrain = keep away.
eschew = avoid.
Ps. 34. 13.

In the Gospel we have the same lesson we have learned in past Sundays. If we love God we shall be like Him, loving, merciful, forgiving to our neighbour.

FIFTH SUNDAY.—To-day the Church is likened to a ship. It is often so tossed on the waves of this troublesome world that though we can always "serve God," yet we cannot always do so "joyfully," in "godly quietness." We pray that God may so order the world's course that the Church may be free from persecutions and dissensions (such as for instance nearly overwhelmed it in England at the time of the Great Rebellion).

In the Epistle we are told how the crew of the ship should behave. They should be of one mind, full of sympathy to each other, kind in deed, kind in manner, free from revenge both in action and word, avoiding all evil, seeking peace, full of the love which fulfils all the commandments. Then if it please God that the ship should be tossed by tempests they need not fear, for they know God's loving eye is watching, and His ear ever ready to hear their cry.

ensue = follow.

peace, and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil. And who is he that will harm you, if ye be followers of that which is good? But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled; but sanctify the Lord God in your hearts.

The Gospel. St. Luke v. 1.

IT came to pass, that as the people pressed upon him to hear the Word of God, he stood by the lake of Gennesareth, and saw two ships standing by the lake; but the fishermen were gone out of them, and were washing their nets. And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land: and he sat down, and taught the people out of the ship. Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing; nevertheless, at thy word I will let down the net. And when they had this done, they inclosed a great multitude of fishes, and their net brake. And they beckoned unto their partners which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink. When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me, for I am a sinful man, O Lord. For he was astonished, and all that were with him, at the draught of the fishes which they had taken; and so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not, from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all, and followed him.

Launch = push.

The Sixth Sunday after Trinity.

The Collect.

O GOD, who hast prepared for them that love thee such good things as pass man's understanding; Pour into our hearts such love toward

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This miracle is called "The First miraculous Draught of Fishes." It is also a parable, t key to which is found in the words, "From henceforth thou shalt catch men;" catch th with a net for life, not with a bait and a hook for death, as Satan catches. The sea is t world; the ship is the Church militant; the captain is Christ, who bids His officers, t Priests of the Church, cast in the net, His Word and Sacraments. The fishes are men, b bad and good; none are rejected, though some escape away again through the breaking of t net. So great is the number drawn in that the ship begins to sink; for the majority only Christians in name, and will not obey the officers. But the Church cannot sink after because Christ is in her. Many of the crew may be mutinous, but they are not to be cast until the ship comes safe to port, then at last they will be divided (Matt. 13. 47, 48).

thee, that we, loving thee above all things, may obtain thy promises, which exceed all that we can desire; through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. vi. 3.

KNOW ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him; knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once; but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

old man = old nature.

The Gospel. St. Matt. v. 20.

JESUS said unto his disciples, Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the Kingdom of heaven. Ye have heard that it was said by them of old time, Thou shalt not kill: and whosoever shall kill, shall be in danger of the judgement. But I say unto you, that whosoever is angry with his brother without a cause shall be in danger of the judgement: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell-fire. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver

by them = to them.

ought = anything.

SIXTH SUNDAY.—In Baptism by immersion the child is dipped into the water. It is a likeness of "a death unto sin," of being "buried with Christ." When he is brought up out of the water it is a likeness of being raised to "the new life unto righteousness." If our soul shares here in Christ's death, it will also share here in His resurrection. Though it often sin it need not "serve sin." Sin must have "no more dominion over it," for it is "freed from sin" by Christ. The blessing of Baptism and of freedom from bondage are some of the "good things God has prepared for them that love" Him. We must "love Him above all things" in return.

Love to God will make us do more than the Scribes and Pharisees did; especially it will make us keep the Commandments in the spirit as well as in the letter. Our Lord shews here how the Sixth is to be kept in the spirit.

thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

The Seventh Sunday after Trinity.

The Collect.

LORD of all power and might, who art the author and giver of all good things; Graft in our hearts the love of thy Name, increase in us true religion, nourish us with all goodness, and of thy great mercy keep us in the same; through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. vi. 19.

I SPEAK after the manner of men, because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness, and to iniquity, unto iniquity; even so now yield your members servants to righteousness, unto holiness. For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death: but the gift of God is eternal life, through Jesus Christ our Lord.

The Gospel. St. Mark viii. 1.

IN those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them, I have compassion on the multitude, because they have now been with me three days, and have nothing to eat: and if I send them away fasting to their own houses, they will faint by the way; for divers of them came from far. And his disciples answered him, From whence can a man satisfy

divers = many.

SEVENTH SUNDAY.—All true religion springs from the principle of love. This principl of love is not natural to us; it is a graft from God's nature, for God is love. The graft need constant nourishment. If we let it have this nourishment it will grow and increase, an bring forth more fruit.

The Epistle tells us what this fruit is. It is holiness. Satan's servants give up their bodie to uncleanness, and their souls to iniquity. The end of this is death, spiritual death here eternal death hereafter, the sure wages of sin. But those who at Baptism enter Christ service devote their souls and bodies to righteousness and holiness, and if they continue i them the end is everlasting life. Not their wages, but God's free gift.

The Gospel records the miracle of the Feeding the Four Thousand. Twice did our Lord fee the people—first the Jewish, then the Gentile multitude—as the Shepherd who leads all Hi sheep into green pastures. The wilderness is a type of the world, for in it nothing can h found to satisfy the soul of man. But those who remain with Christ (" they have been wit Me," He said), though faint and weary, will be fed at last. As He took the loaves, and blesse and brake, and gave to His Apostles to give to the people, so does He through His Priest evermore feed the thousands who wait on Him with the true Bread from heaven, which alon can nourish their souls, and make them to increase in fruit. "My Flesh is meat indeed, an my Blood is drink indeed." John 6. 55.

these men with bread here in the wilderness? And he asked them, How many loaves have ye? And they said, Seven. And he commanded the people to sit down on the ground. And he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them; and they did set them before the people. And they had a few small fishes: and he blessed, and commanded to set them also before them. So they did eat, and were filled: and they took up of the broken meat that was left seven baskets. And they that had eaten were about four thousand. And he sent them away.

The Eighth Sunday after Trinity.

The Collect.

O GOD, whose never-failing providence ordereth all things both in heaven and earth; We humbly beseech thee to put away from us all hurtful things, and to give us those things which be profitable for us; through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. viii. 12.

BRETHREN, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ: if so be that we suffer with him, that we may be also glorified together.

mortify = kill.

Abba = Father.

The Gospel. St. Matt. vii. 15.

BEWARE of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits: do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot

prophets = teachers.

Acts 20. 29.

EIGHTH SUNDAY.—God watches over all His children. It is not chance, nor luck, which orders each event of our life, but God's providence. We have been adopted as His children and need fear nothing. If we follow where His Spirit leads, there is no doubt that we are still His children. "We are debtors," we owe it to God to behave as His children, not living after the flesh, but after the Spirit. Indulging fleshly lusts leads to death, kills the soul here, even helps to kill the body, and ends in eternal death. But fighting against the desires of the flesh, by the Spirit's help, nourishes our spiritual life here, increases the health of the body, and leads to everlasting life hereafter.

The Gospel teaches that words often deceive. Only deeds shew the true state of the heart. Not those who speak most loudly, but those who do God's will, "shall enter into the kingdom of heaven."

bring forth evil fruit; neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of heaven; but he that doeth the will of my Father which is in heaven.

The Ninth Sunday after Trinity.

The Collect.

GRANT to us, Lord, we beseech thee, the spirit to think and do always such things as be rightful; that we, who cannot do any thing that is good without thee, may by thee be enabled to live according to thy will; through Jesus Christ our Lord. *Amen.*

The Epistle. 1 Cor. x. 1.

BRETHREN, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud, and in the sea; and did all eat the same spiritual meat, and did all drink the same spiritual drink: (for they drank of that spiritual Rock that followed them; and that Rock was Christ.) But with many of them God was not well pleased; for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you, but such as is common

lust after = desire.

Ex. 32. 1-6.

Num. 21. 5, 6.

admonition = warning.

NINTH SUNDAY.—Like the steward in the Gospel the Israelites wasted God's gifts. They might have reached Canaan, but they were overthrown in the wilderness. Therefore they are a warning to us. Moses is a type of Christ our Leader; the Red Sea is a type of Baptism the manna and the fountain from the Rock types of Christ's Body and Blood in Holy Communion. Sufficient grace is given us to bring us safe to heaven. But if we sin as they did we shall never get there. Do not let us, on the one hand, be sure we are safe, or we shal certainly fall. Do not let us, on the other hand, be desponding; others have borne the same temptations; God will never allow them to be too hard for us.

to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

The Gospel. St. Luke xvi. 1.

a steward = a dispenser of another's goods.

JESUS said unto his disciples, There was a certain rich man which had a steward; and the same was accused unto him that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? Give an account of thy stewardship; for thou mayest be no longer steward. Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig, to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. So he called every one of his lord's debtor's unto him, and said unto the first, How much owest thou unto my lord? And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore. And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light. And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations.

the lord = the steward's master.

commended = praised.

of = out of, by means of.

the mammon of unrighteousness = riches and all earthly gifts and opportunities.

The Tenth Sunday after Trinity.

The Collect.

LET thy merciful ears, O Lord, be open to the prayers of thy humble servants; and that they may obtain their petitions make them to ask such things as shall please thee; through Jesus Christ our Lord. *Amen.*

We ask in to-day's Collect for the spirit to think, as well as to do, what is rightful. The steward in the Gospel began by wasting his master's goods, and then fell into worse sin, and cheated him, because when he began to think what to do he asked no counsel of God, and therefore thought wrongly instead of rightly. Wrong thoughts bring forth wrong deeds. No doubt he was clever, and his lord (not our Lord) praised him for his cleverness. Our Lord bids us copy his forethought, and take as much pains to win a home in heaven as he did to win a home on earth. If we have riches we should use them to gain friends among the poor. Then when life and breath "fail," and we have to leave this world, they will welcome us with joy "into everlasting habitations."

TENTH SUNDAY.—The Creed, the Lord's Prayer, and the Ten Commandments (see Baptismal Service), are the foundations of Christian teaching, and are followed by instruction on the Sacraments. All these are taught in the Catechism, and again in the course of the Christian Year. The Church now breaks off her teaching on the Commandments, to give us three Sundays of instruction on prayer. We are taught to-day that prayer must come from humble hearts, that it must be "for such things as will please God," and that it must be offered "through Jesus Christ." The arrangement of the Lord's Prayer teaches us how to please God in our petitions—God's glory first, our own needs second; more petitions for the soul than for the body.

The Epistle. 1 Cor. xii. 1.

CONCERNING spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed; and that no man can say that Jesus is the Lord, but by the Holy Ghost. Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God, who worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues. But all these worketh that one and the self-same Spirit, dividing to every man severally as he will.

operations = works.

profit = make use of.

prophecy = preaching.

discerning = finding out.

tongues = languages.

interpretation = the meaning.

severally = separately.

The Gospel. St. Luke xix. 41.

AND when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation. And he went into the temple, and began to cast out them that sold therein, and them that bought, saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves. And he taught daily in the temple. Isa. 56. 7.

trench = ditch.

The divers gifts of the Spirit are set forth in the Epistle. We cannot expect many of these His gifts, but the gift of courage to confess Jesus as our Lord by our prayer and worship we may all obtain if we will.

The Gospel for this Tenth Sunday after Trinity teaches us *where* to pray, in the house of God; and *when*, during our day of grace; and *how*, with reverence. Christ, as the great High Priest, wept over the sins of His people. (Joel 2. 17). It was the "day of their visitation;" God was present with them, but they would not hear. As punishment fell upon them, so surely will it upon us, if we sin like them. One of their worst sins, which had before called for Christ's anger (John 2. 13-16), was using His house as a common place in which to carry on common business. How often we sin in the same way, breaking the Third Commandment by our irreverent behaviour in Church, or by bringing thoughts of the world into it, making our prayers a mockery, by offering them with the lips only while the heart is far away (Matt. 15. 8).

The Eleventh Sunday after Trinity.

The Collect.

O GOD, who declarest thy almighty power most chiefly in shewing mercy and pity; Mercifully grant unto us such a measure of thy grace, that we, running the way of thy commandments, may obtain thy gracious promises, and be made partakers of thy heavenly treasure; through Jesus Christ our Lord. *Amen.*

The Epistle. 1 Cor. xv. 1.

BRETHREN, I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand: by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all, that which I also received, how that Christ died for our sins, according to the Scriptures; and that he was buried; and that he rose again the third day, according to the Scriptures; and that he was seen of Cephas, then of the twelve: after that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present; but some are fallen asleep: after that, he was seen of James; then of all the Apostles: and last of all, he was seen of me also, as of one born out of due time. For I am the least of the Apostles, that am not meet to be called an Apostle, because I persecuted the Church of God. But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all; yet not I, but the grace of God which was with me. Therefore whether it were I or they, so we preach, and so ye believed.

Cephas = Peter.

James = James the Less.

The Gospel. St. Luke xviii. 9.

JESUS spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a Publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adul-

Pharisees = a section of the Jewish Church, very jealous in keeping the Law.

Publican = a tax-gatherer.

ELEVENTH SUNDAY.—To-day we are taught more about prayer. The chief thing to pray for, which we *know* will please God, is grace. St. Paul in the Epistle is an example of what grace can do. The grace of God converted him, the grace of God made him "run the way of His commandments." This grace comes through the Gospel of grace, through the Incarnation, Death, and Resurrection of Christ. Grace was not bestowed on St. Paul in vain. Let us use it as he did.

The Gospel teaches us that only humble prayer is accepted by God. The proud Pharisee said, "God, I thank Thee that I am not as other men are;" but St. Paul, the humble Pharisee, said, "Not I, but the grace of God which was with me." And the Publican's humble confession brought him the grace of pardon, and no doubt the grace to lead a better life for the future.

terers, or even as this Publican: I fast twice in the week, I give tithes of all that I possess. And the Publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

tithes = tenths.

abased = lowered.

exalted = raised.

The Twelfth Sunday after Trinity.

The Collect.

ALMIGHTY and everlasting God, who art always more ready to hear than we to pray, and art wont to give more than either we desire, or deserve; Pour down upon us the abundance of thy mercy; forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ, thy Son, our Lord. *Amen.*

wont = used, accustomed.

The Epistle. 2 Cor. iii. 4.

SUCH trust have we through Christ to God-ward: not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God. Who also hath made us able ministers of the New Testament; not of the letter, but of the Spirit: for the letter killeth, but the Spirit giveth life. But if the ministration of death written and engraven in stones was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance, which glory was to be done away; how shall not the ministration of the Spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.

Ex. 34. 29-33.

The Gospel. St. Mark vii. 31.

JESUS, departing from the coasts of Tyre and Sidon, came unto the sea of Galilee, through the midst of the coasts of Decapolis. And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him

impediment = hindrance.

TWELFTH SUNDAY.—This is the third Sunday of instruction about prayer. We have been taught that it must come from a humble heart, like St. Paul's and the Publican's; and that grace must be the chief object of our prayers. To-day we are encouraged to pray because God is "more ready to hear than we to pray, and gives more than we desire or deserve." We are assured too in the Epistle that help is always ready for us, for we live, not under the Law, but under the Gospel of grace, the glory of which consists in the sufficiency of its ministry to distribute to us the gifts of grace.

The miracle of the Gospel is a parable to teach us that when the Spirit unlooses our deaf ears to hear God's Word, then our stammering tongues will speak plainly, and we shall learn to pray as we ought. As this man was brought to Christ by his friends, so will intercessory prayer never be rejected by God.

to put his hand upon him. And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue; and looking up to heaven, he sighed, and saith unto him, *Ephphatha*, that is, Be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it; and were beyond measure astonished, saying, He hath done all things well; he maketh both the deaf to hear, and the dumb to speak.

The Thirteenth Sunday after Trinity.

The Collect.

laudable = praiseworthy.

ALMIGHTY and merciful God, of whose only gift it cometh that thy faithful people do unto thee true and laudable service; Grant, we beseech thee, that we may so faithfully serve thee in this life, that we fail not finally to attain thy heavenly promises; through the merits of Jesus Christ our Lord. *Amen.*

The Epistle. Gal. iii. 16.

disannul = make void, do away with.

TO Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one; And to thy seed, which is Christ. And this I say, That the covenant that was confirmed before of God in Christ, the Law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the Law, it is no more of promise; but God gave it to Abraham by promise. Wherefore then serveth the Law? It was added because of transgressions, till the seed should come, to whom the promise was made; and it was ordained by angels in the hand of a mediator. Now a mediator is not a mediator of one; but God is one. Is the Law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have

THIRTEENTH SUNDAY.—The Church, having given us three Sundays of teaching on prayer, begins now, and for many Sundays will continue, to give us instruction on the service we owe to God. We have learned that the chief thing to pray for is grace, and for what? to enable us to run the way of God's commandments. After grace "to worship Him as we ought to do," we ask for grace "to serve Him as we ought to do." The power to serve is a gift that comes from God only ("of whose only gift it cometh"). If it is a "true service" it will be "laudable," for those who "faithfully serve Him in this life" may humbly hope to receive His "Well done."

We Christians, as the Epistle shews, have received our law from Christ. He has bid us serve God in keeping the Commandments, not in the letter only, but in the spirit, in their true meaning, and by faith in Him.

been by the Law. But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

The Gospel. St. Luke x. 23.

BLESSED are the eyes which see the things that ye see. For I tell you, That many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. And behold, a certain Lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the Law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right; this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbour? And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain Priest that way, and, when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was; and, when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow, when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

In the parable of the Good Samaritan, Christ is set forth as an example of the perfect love which keeps the Commandments. Man "going down" from the city of righteousness, fell into the hands of Satan and his angels, who robbed him of his raiment of innocence, wounded and left him with no strength to arise and serve God. The "Priest," the sacrifices which could never take away sin (Heb. 10. 4), the "Levite," the Law which gave no grace to resist sin, could not help him. But Christ, who journeyed to this world for the very purpose, "went to him," healed him with the oil of His Spirit and the wine of His Passion, gave up His own comfort for him (2 Cor. 8. 9), placed him in a state of salvation, left him in the Church under the care of His ministers, with the two Sacraments to nourish him, until He shall "come again," and reward all who follow His example by a reward far beyond their deserts.

The Fourteenth Sunday after Trinity.

The Collect.

ALMIGHTY and everlasting God, give unto us the increase of faith, hope, and charity; and, that we may obtain that which thou dost promise, make us to love that which thou dost command; through Jesus Christ our Lord. *Amen.*

The Epistle. Gal. v. 16.

I SAY then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would. But if ye be led by the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, That they who do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh, with the affections and lusts.

The Gospel. St. Luke xvii. 11.

AND it came to pass, as Jesus went to Jerusalem, that he passed through the midst of Samaria, and Galilee. And as he entered into a certain village, there met him ten men that were lepers, which stood afar off. And they lifted up their voices, and said, Jesus, Master, have mercy on us. And when he saw them, he said unto them, Go, shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed. And one of them, when he saw that he was healed,

Lev. 14. 1-32.

FOURTEENTH SUNDAY.—Faithful service is again the theme. We ask to-day for faith, that our service may be loyal; for hope, that it may be cheerful; for love, that it may be loving. (1 John 5. 3.) The reward of such a service is the pleasure we find in it; "make us to love that which Thou dost command."

In the Epistle we are taught what the service of daily life should be. "Walk in the Spirit," let Him lead you on, form good habits; then the struggle against the flesh will grow easier. If the Spirit leads us we "are not under the Law." If we have good principles we need no strict rules. These are for the unruly, not for the loving. Sins of the flesh are sins of the body, and of our evil hearts; they are all indulgences of self. But those who are led by the Spirit will bring forth gradually all His fruits, not "works," for they are not our own.

There are two sorts of service, the service of daily life, and the service of worship. (Even those who do them not give to both the name of service.) In the Gospel the service of worship is set forth. The highest service we give to God in Church is the Communion Service, often called "the Eucharist," which means "Thanksgiving." Here were ten men all obedient to Christ's command, and believing His Word that to shew themselves to the Priests was the way of healing. So do many who now believe that to be healed of sin they must make use of the ministration of Christ's Priests in Holy Baptism. How many of these return to thank God at the Eucharist, the service of thanks which Christ Himself has ordained?

turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks; and he was a Samaritan. And Jesus answering said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger. And he said unto him, Arise, go thy way, thy faith hath made thee whole.

The Fifteenth Sunday after Trinity.

The Collect.

KEEP, we beseech thee, O Lord, thy Church with thy perpetual mercy: and, because the frailty of man without thee cannot but fall, keep us ever by thy help from all things hurtful, and lead us to all things profitable to our salvation; through Jesus Christ our Lord. *Amen.*

perpetual = never ceasing.
frailty = weakness.
profitable = helpful.

The Epistle. Gal. vi. 11.

YE see how large a letter I have written unto you with mine own hand. As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ. For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh. But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God. From henceforth let no man trouble me; for I bear in my body the marks of the Lord Jesus. Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.

The Gospel. St. Matt. vi. 24.

NO man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and Mammon. Therefore I say unto you, Take no thought for your life, what

Mammon = the world.

FIFTEENTH SUNDAY.—A true and faithful service will always be a single, not a double, service. (Matt. 6. 22; James 1. 8.) This is to-day's lesson.

The separate members of the Church are so weak that they need to be continually kept by God. We are warned in the Epistle against one of the "things hurtful to our salvation," viz. listening to those who would shew us a way to escape the Cross by giving up some principle of the Faith. St. Paul always refused so to do; he was not ashamed of the Cross of Christ. We must follow his example, we must not be double-minded in questions of principle; we must not try to please everybody, or we shall certainly not please God. The faithful servant will never give up what is right in order to escape trouble.

ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on: Is not the life more than meat, and the body than raiment? Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field how they grow: they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven; shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or what shall we drink? or wherewithal shall we be clothed? (for after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you. Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself: sufficient unto the day is the evil thereof.

stature = height.

arrayed = clothed.

sufficient = enough.

The Sixteenth Sunday after Trinity.

The Collect.

O LORD, we beseech thee, let thy continual pity cleanse and defend thy Church; and, because it cannot continue in safety without thy succour, preserve it evermore by thy help and goodness; through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. iii. 13.

I DESIRE that ye faint not at my tribulations for you, which is your glory. For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strength-

tribulations = trials.

The Gospel warns us against another "thing hurtful to our salvation," another double-minded work, viz. trying to serve two masters. A faithful servant cannot possibly serve more than one. Balaam tried, but failed. Abraham and Job both had plenty of riches, "the unrighteous mammon," but they served God, not mammon. To encourage us to give God a single service (Luke 11. 34; Acts 2. 46), our Lord tells us there is no need to worry even about getting the necessities of life. Our heavenly Father knows our wants, and if we will serve Him first, seek for His kingdom, and for the righteousness required in it, He will supply all our needs.

SIXTEENTH SUNDAY.—Each member of the Church needs continual cleansing, continual defence. Though at Baptism placed in a state of salvation, none can continue in that safe state (as the Catechism teaches) without the help which we pray for to-day.

In the Epistle St. Paul prays for us. He calls the Church "the family" of God, and asks the Father to grant to each of His children more strength, and faith, and love, so that they may be able in some measure to understand the love of Christ for them.

ened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the Church by Christ Jesus, throughout all ages, world without end. Amen.

comprehend = understand.

The Gospel. St. Luke vii. 11.

AND it came to pass the day after, that Jesus went into a city called Nain; and many of his disciples went with him, and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow; and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier, (and they that bare him stood still,) and he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak: and he delivered him to his mother. And there came a fear on all, and they glorified God, saying, That a great Prophet is risen up among us, and that God hath visited his people. And this rumour of him went forth throughout all Judæa, and throughout all the region round about.

rumour = fame.

region = neighbourhood.

The Seventeenth Sunday after Trinity.

The Collect.

LORD, we pray thee that thy grace may always prevent and follow us, and make us continually to be given to all good works; through Jesus Christ our Lord. *Amen.*

prevent = go before.

given to = in the habit of doing.

The Epistle. Ephes. iv. 1.

I THEREFORE the prisoner of the Lord beseech you, that ye walk worthy of the vocation wherewith ye are called, with all lowliness and

vocation = calling.

In the Gospel we have an instance of our Lord's "continual pity;" and as He raised the young man to life again, so in His pity does He still raise dead souls to life again (Eph. 2. 1); and as "He delivered him to his mother," so does He these to the Church to be tended till their strength returns.

SEVENTEENTH SUNDAY.—God gives us His grace ever to surround us, in order that we may serve Him by continual good works. (Tit. 2. 14.) One of these good works is described in the Epistle; it is *unity.* Meekness and lowliness prevent quarrels and dissensions. As God is One, as the Three Persons, the Father, the Lord, and the Spirit, are One, so is His Church one body, holding the one Faith, entered by one Baptism, cheered by one hope. The cause of all schisms and dissensions is pride, which is the chief work of the devil, who is the author of all disunion, just as God is "author of peace, and lover of concord."

endeavouring = trying.
unity = oneness.

meekness, with long-suffering, forbearing one another in love; endeavouring to keep the unity of the spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling: one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.

The Gospel. St. Luke xiv. 1.

bidden = invited.
room = place.
worship = honour.
exalteth = puts high.
abased = put low.

IT came to pass, as Jesus went into the house of one of the chief Pharisees to eat bread on the sabbath-day, that they watched him. And behold, there was a certain man before him which had the dropsy. And Jesus answering spake unto the Lawyers and Pharisees, saying, Is it lawful to heal on the sabbath-day? And they held their peace. And he took him, and healed him, and let him go; and answered them, saying, Which of you shall have an ass, or an ox, fallen into a pit, and will not straightway pull him out on the sabbath-day? And they could not answer him again to these things. And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms, saying unto them, When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him; and he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room; that, when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

The Eighteenth Sunday after Trinity.

The Collect.

LORD, we beseech thee, grant thy people grace to withstand the temptations of the world, the flesh, and the devil, and with pure hearts and minds to follow thee the only God; through Jesus Christ our Lord. *Amen.*

The sin of pride is shewn in the Gospel by the parable of the wedding-feast.

EIGHTEENTH SUNDAY.—The grace we have so continually been asking for enables us to resist the temptations which come in the way when we would follow God. The devil uses the world and the flesh as his partners. The "world" is any outside thing, or bad companion, which makes us forget God. The "flesh" is self, our evil heart, the desire to indulge our body in sin. Only the grace of God can make us stand firm against them. Then with pure hearts, and pure minds, not turned aside by any temptations, we shall, like David, "set God always before us," and follow Him alone. The power of the grace of God, able to strengthen us to the last, is declared in to-day's Epistle.

The Epistle. 1 Cor. i. 4.

I THANK my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in every thing ye are enriched by him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you; so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ, who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.

The Gospel. St. Matt. xxii. 34.

Sadducees = a section of the Jewish Church who did not believe in a future life.

WHEN the Pharisees had heard that Jesus had put the Sadducees to silence, they were gathered together. Then one of them, who was a Lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the Law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the Law and the Prophets. While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ? whose son is he? They say unto him, The son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy foot-stool? If David then call him Lord, how is he his Son? And no man was able to answer him a word; neither durst any man from that day forth ask him any more questions.

The Lord = God the Father.
my Lord = God the Son.

Ps. 110. 1.

The Nineteenth Sunday after Trinity.

The Collect.

O GOD, forasmuch as without thee we are not able to please thee; Mercifully grant, that thy Holy Spirit may in all things direct and rule our hearts; through Jesus Christ our Lord. *Amen.*

A true faith in the Incarnation of the Son of God, a firm belief that He was indeed Man, will assure us that He will never fail us in the time of temptation. He too was assaulted by the devil, the world, and the flesh. (Matt. 4. 1-11.) He knows how hard it is for us to resist, for He "was in all points tempted like as we are," but He withstood all; He "was without sin" (Heb. 4. 15), and therefore He gives us strength to do the same. We have but to go to Him to find "grace to help in time of need." (Heb. 4. 16.) He was "the Son of David," and therefore truly Man; and He was "David's Lord," therefore truly God.

NINETEENTH SUNDAY.—God asks for a heart service. (Prov. 23. 26 & 4. 23.) We pray to-day that the Holy Spirit will rule our hearts in all things, small as well as great, and then we shall serve God aright.

The Epistle. Eph. iv. 17.

THIS I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind; having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: who, being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness. But ye have not so learned Christ; if so be that ye have heard him, and have been taught by him, as the truth is in Jesus: that ye put off, concerning the former conversation, the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness. Wherefore, putting away lying, speak every man truth with his neighbour: for we are members one of another. Be ye angry and sin not: let not the sun go down upon your wrath: neither give place to the devil. Let him that stole steal no more; but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put away from you, with all malice. And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.

alienated = become strangers.
old man = old nature.
new man = new nature.
after God = after the likeness of God.
communication = talk.
edifying = building up of a holy life.

The Gospel. St. Matt. ix. 1.

JESUS entered into a ship, and passed over, and came into his own city. And behold, they brought to him a man sick of the palsy, lying on a bed. And Jesus, seeing their faith, said unto the sick of the palsy, Son, be of good cheer, thy sins be forgiven thee. And behold,

palsy = paralysis.

The Epistle shews what the rule of the Spirit is. Those who have never realized their Baptism are even worse than the Gentiles who have never been baptized at all. Their hearts are blind, they know nothing of the life of Christ, and at last they get past feeling, because they have always resisted the Holy Spirit's ruling. But those who follow His ruling and direction are gradually formed after the likeness of God, and put away lying, wrath, dishonesty, bad talk, and malice, and learn in all things to follow the loving example of Christ.

The helpless paralytic in the Gospel is a picture of one fallen from grace, who has never followed the guidance of the Spirit given him at Baptism. He has no heart to love God, no strength to serve Him. He must be loosed from the sins that bind him down, by the forgiveness pronounced by Him who had "power on earth to forgive sins," and who has "given power and commandment to His ministers to declare and pronounce to His people, being penitent, the Absolution and Remission of their sins." And then, and not till then, can the gift of strength follow: "Arise and walk" in the way of God's commandments for the rest of thy life.

certain of the scribes said within themselves, This man blasphemeth. And Jesus, knowing their thoughts, said, Wherefore think ye evil in your hearts? For whether is easier to say, Thy sins be forgiven thee? or to say, Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house. And he arose, and departed to his house. But when the multitude saw it, they marvelled, and glorified God, who had given such power unto men.

The Twentieth Sunday after Trinity.

The Collect.

O ALMIGHTY and most merciful God, of thy bountiful goodness keep us, we beseech thee, from all things that may hurt us; that we, being ready both in body and soul, may cheerfully accomplish those things that thou wouldest have done; through Jesus Christ our Lord. *Amen.*

accomplish = finish.

The Epistle. Eph. v. 15.

SEE then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms, and hymns, and spiritual songs; singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father, in the Name of our Lord Jesus Christ; submitting yourselves one to another in the fear of God.

circumspectly = looking round, carefully.

melody = music.

The Gospel. St. Matt. xxii. 1.

JESUS said, The Kingdom of heaven is like unto a certain king, who made a marriage for his son; and sent forth his servants to call them that were bidden to the wedding; and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner; my oxen and my

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TWENTIETH SUNDAY.—We are taught to-day that our service must be a cheerful service, and therefore we ask God to keep us from anything that will prevent either body or soul from saying "I am ready." In ill-health or low spirits it is hard always to be cheerful over our work. Yet the things that God would have us do He wishes us to do without grudging. (Rom. 12. 8; 2 Cor. 8. 12 & 9. 7; Isa. 6. 8). Our work too must be "accomplished;" finished, not left half done. (John 17. 4.)

The Epistle bids us to be careful, even though we are cheerful; not hurrying on, unheeding the snares around us, but taking care to "understand what God's will is" before we begin to do it. It teaches us, too, that Christian cheerfulness is not caused by "excess of wine," but that it may be stirred up within us by holy means, such as singing the praises of God aloud or within our hearts.

fatlings are killed, and all things are ready; come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise: and the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth; and he sent forth his armies, and destroyed those murderers, and burnt up their city. Then saith he to his servants, The wedding is ready, but they who were bidden were not worthy. Go ye therefore into the high-ways, and as many as ye shall find bid to the marriage. So those servants went out into the high-ways, and gathered together all, as many as they found, both bad and good; and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man which had not on a wedding-garment. And he saith unto him, Friend, how camest thou in hither, not having a wedding-garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness: there shall be weeping and gnashing of teeth. For many are called, but few are chosen.

The Twenty-first Sunday after Trinity.

The Collect.

GRANT, we beseech thee, merciful Lord, to thy faithful people pardon and peace, that they may be cleansed from all their sins, and serve thee with a quiet mind; through Jesus Christ our Lord. *Amen.*

The Epistle. Eph. vi. 10.

wiles = cunning crafts.
wrestle = struggle

MY brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the

As a cheerful service is the Church's teaching for the Twentieth Sunday after Trinity, the Parable of the Marriage Feast is chosen for the Gospel. The Kingdom of God is compared to a wedding to shew the closeness of the union between Christ and His Church. (Eph. 5. 23-32.) The Jews refused to come, so the Gentiles were fetched in out of all the world. We have all been brought in, and the blessings of the Gospel are given to each of us, whether we be "bad" or "good." But when the King returns at the last day He will examine each one to see if he has a wedding garment, and if not he will be turned out, for in the Church Triumphant no sin is admitted (Rev. 21. 27). The garment has been offered to us; it is the Righteousness of Christ (Jer. 23. 6), who will not only cover our sins, but will also sanctify us, make us righteous after the example of His righteousness (Rev. 19. 8) and if we have not put it on it is our own fault.

TWENTY-FIRST SUNDAY.—To-day we are taught that God's service is the service of a steadfast quiet mind, able to serve without distraction because we feel the peace which follows pardon.

Peace with God is not peace with God's enemies. Them we must be always ready to meet, standing watching like sentinels on duty, with all our armour on, that we may not be taken unawares. As the wedding garment was provided for us, so is the armour; we must "put it on," and with it we are safe, if we cease not to watch and pray.

darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and, having done all, to stand. Stand therefore, having your loins girt about with truth; and having on the breast-plate of righteousness; and your feet shod with the preparation of the Gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked; and take the helmet of salvation, and the sword of the Spirit, which is the Word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance, and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel, for which I am an ambassador in bonds; that therein I may speak boldly, as I ought to speak.

quench = put out.

utterance = speech.

ambassador = the messenger of a king.

The Gospel. St. John iv. 46.

THERE was a certain nobleman, whose son was sick at Capernaum. When he heard that Jesus was come out of Judæa into Galilee, he went unto him, and besought him that he would come down and heal his son; for he was at the point of death. Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. The nobleman saith unto him, Sir, come down ere my child die. Jesus saith unto him, Go thy way, thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. And, as he was now going down, his servants met him, and told him, saying, Thy son liveth. Then enquired he of them the hour when he began to amend: and they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth; and himself believed, and his whole house. This is again the second miracle that Jesus did, when he was come out of Judæa into Galilee.

The Twenty-second Sunday after Trinity.

The Collect.

LORD, we beseech thee to keep thy household the Church in continual godliness; that through thy protection it may be free from all

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The Gospel gives a strong encouragement, "in the power of our Captain's might." As Christ strengthened the weak belief of the nobleman till it grew into a trust in His Word, and then into a perfect faith in Him, so will He strengthen the heart of each soldier and servant who prays, "Lord, increase my faith."

adversities, and devoutly given to serve thee in good works, to the glory of thy Name; through Jesus Christ our Lord. *Amen.*

The Epistle. Phil. i. 3.

I THANK my God upon every remembrance of you, (always in every prayer of mine for you all making request with joy,) for your fellowship in the Gospel from the first day until now; being confident of this very thing, that he who hath begun a good work in you will perform it until the day of Jesus Christ; even as it is meet for me to think this of you all, because I have you in my heart, inasmuch as both in my bonds, and in the defence and confirmation of the Gospel, ye all are partakers of my grace. For God is my record, how greatly I long after you all in the bowels of Jesus Christ. And this I pray, that your love may abound yet more and more in knowledge, and in all judgement: that ye may approve things that are excellent, that ye may be sincere, and without offence, till the day of Christ: being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

The Gospel. St. Matt. xviii. 21.

PETER said unto Jesus, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, until seven times; but until seventy times seven. Therefore is the Kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he 2 Kin. 4. 1.
had, and payment to be made. The servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellow-servants, which owed him an hundred pence; and he laid hands on him, and took him by the throat, saying, Pay me

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TWENTY-SECOND SUNDAY.—As the Church was likened last Sunday to a camp whose soldiers are to be quiet and steadfast, so to-day it is likened to a household whose servants are to be industrious and united. They are to live "in continual godliness," trying to be like God because they love God. They are to be "devoutly" (devotedly, according to their vow) "given to" (in the daily habit of) serving in "good works," the work each has to do, not for self-praise, but for God's glory. (1 Cor. 10. 31; 2 Cor. 10. 18). Pride, ignorance, laziness, quarrelling, are some of the "adversities" which hinder a household from doing good work.

The Philippians in the Epistle are set before us as an example of perseverance in good works. They had continued good fellow-servants with St. Paul "from the first day" he had preached to them "until now" when he wrote to them.

that thou owest. And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not; but went and cast him into prison, till he should pay the debt. So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

Twenty-third Sunday after Trinity.

The Collect.

O GOD, our refuge and strength, who art the author of all godliness; Be ready, we beseech thee, to hear the devout prayers of thy Church; and grant that those things which we ask faithfully we may obtain effectually; through Jesus Christ our Lord. *Amen.*

author = source.

effectually = in deed.

The Epistle. Phil. iii. 17.

BRETHREN, be followers together of me, and mark them which walk so as ye have us for an ensample. (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ; whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things.) For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto

conversation = citizenship.

vile body = body of our humiliation.

The greatest adversity that can happen to a household is disunion. In God's household, the Church, good works are often hindered by dissensions. In this parable we have a picture of a failure of a servant to do one of the chief duties required by the Master of the household, the duty of forgiving injuries. He would not forgive because he did not love, and he did not love because he had never grasped his Master's love. He did not perceive the immensity of his own debt, for he fancied that in time he should be able to pay it, and therefore he never felt how great was his Master's love, and how greatly he had been forgiven. Want of love to his Lord produced want of love to his fellow-servant. What was the terrible consequence? "O thou wicked servant! thy pardon is recalled, crossed out, for ever."

TWENTY-THIRD SUNDAY.—"Godliness" is the root of all true service. If we try to be "like God," to put on His garment of righteousness, to wear His armour, to love the Master who has forgiven us so much, then we shall be able to give the cheerful, quiet, loving service which He requires of us. God is "the author of all godliness;" we must ask Him to grant it to us, and as our habit of good works is to be "devout," so must our prayers be "devout."

St. Paul in the Epistle shews the sin and folly of "minding earthly things," of caring only to indulge the body, of hating to bear the Cross, while our real home, "our citizenship, is in heaven," while we belong to a heavenly kingdom, from whence we are expecting our King's return.

his glorious body, according to the working whereby he is able even to subdue all things unto himself.

The Gospel. St. Matt. xxii. 15.

THEN went the Pharisees and took counsel how they might entangle him in his talk. And they sent out unto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. Tell us therefore, what thinkest thou? Is it lawful to give tribute unto Cæsar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? shew me the tribute-money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's. When they had heard these words, they marvelled, and left him, and went their way.

Caesar = the Roman emperor.

superscription = writing above it.

The Twenty-fourth Sunday after Trinity.

The Collect.

O LORD, we beseech thee, absolve thy people from their offences; that through thy bountiful goodness we may all be delivered from the bands of those sins, which by our frailty we have committed: Grant this, O heavenly Father, for Jesus Christ's sake, our blessed Lord and Saviour. *Amen.*

absolve = loose.

frailty = weakness.

2 Pet. 2. 19.
John 8. 34.

The Epistle. Col. i. 3.

WE give thanks to God and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints; for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the Gospel; which is come unto you, as it is in all the world, and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and

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The Gospel warns us not to let our high privileges as citizens of heaven make us forget our common duties as citizens of earth. We are to pay all our dues to our earthly king, and obey him in all matters that are not spiritual.

TWENTY-FOURTH SUNDAY.—Notwithstanding all our privileges and hopes we are unprofitable servants, we do our work idly, or we do not do it at all. We get into habits of sin, instead of being "given to good works," and the habits become tight bands which we are too weak to break through. We must flee to God's "bountiful mercy" to loose us. Absolution comes from God alone, and He has committed its power to His Priests. At Mattins and Evensong, at the Holy Communion, on our sick beds, in private resort to the Priest if troubled in conscience, the Prayer Book tells us we may receive Absolution.

Let us take heed not to let the "bands of sin" grow again. How easy for a child to break bad habits when they are but threads, but left alone they will grow into cords, and then into chains which it will need a miracle indeed to break.

knew the grace of God in truth. As ye also learned of Epaphras, our dear fellow-servant, who is for you a faithful minister of Christ; who also declared unto us your love in the Spirit. For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding: that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness; giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light.

The Gospel. St. Matt. ix. 18.

WHILE Jesus spake these things unto John's disciples, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead; but come and lay thy hand upon her, and she shall live. And Jesus arose, and followed him, and so did his disciples. (And behold, a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment; for she said within herself, If I may but touch his garment, I shall be whole. But Jesus turned him about, and, when he saw her, he said, Daughter, be of good comfort, thy faith hath made thee whole. And the woman was made whole from that hour.) And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise, he said unto them, Give place; for the maid is not dead, but sleepeth. And they laughed him to scorn. But when the people were put forth, he went in, and took her by the hand, and the maid arose. And the fame hereof went abroad into all that land.

The Twenty-fifth Sunday after Trinity.

The Collect.

STIR up, we beseech thee, O Lord, the wills of thy faithful people; that they, plenteously bringing forth the fruit of good works, may of

The Gospel teaches us that though we may have been tied many years in bands of sin, yet if we go straight to Christ we may be loosed. We must go not only with humble words of faith and prayer like Jairus, but also with humble actions like this poor woman. In the Creeds we profess our faith in Christ, in Confession we cast ourselves at His feet, in the Sacraments we touch Him. Deeds must follow feelings and words. To "come to Christ" means something more than a feeling. "Come unto Me all ye that labour and are heavy laden" is said at Holy Communion. It is there that we touch the hem of His garment; it is there that our faith in Him makes us whole: it is there that dead souls may be quickened again to life.

thee be plenteously rewarded; through Jesus Christ our Lord. *Amen.*

For the Epistle. Jer. xxiii. 5.

BEHOLD, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign, and prosper, and shall execute judgement and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his Name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. Therefore behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; but, The Lord liveth, which brought up, and which led the seed of the house of Israel out of the north-country, and from all countries whither I had driven them; and they shall dwell in their own land.

The Gospel. St. John vi. 5.

WHEN Jesus then lift up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread that these may eat? (And this he said to prove him; for he himself knew what he would do.) Philip answered him, Two hundred penny-worth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, which hath five barley-loaves, and two small fishes; but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves, and, when he had given thanks, he distributed to the disciples, and the disciples to them that were set down, and likewise of the fishes, as much as they would. When they were filled, he said unto his disciples, Gather up

TWENTY-FIFTH SUNDAY.—On this last Sunday of the Christian Year we have a last lesson about our works. We have learned their quality, to-day we are taught about their quantity; they are to be "plenteous," if we wish to be "plenteously rewarded." And as after a year's work we may have grown weary, and "our wills," the mainspring of our actions, may have grown slack, we ask God to "stir them up," that we may start fresh again next year, and do a better year's work. But for fear that, after this teaching on Duty, we should trust in our works and think we deserve reward, in the Epistle we are bid to look to Jesus Christ, "the Lord our Righteousness." As our Example, He came "to fulfil all righteousness" (Matt. 3. 15); as our Justifier, God counts us righteous by our union with Him (Rom. 3. 24); as our Sanctifier, by our union with Him we have power to become righteous (John 15. 5).

Our Lord's miracles of feeding have twice already in the Christian Year been brought before us, and now again to-day, as containing the best lesson that the Church can teach us, for the last. Christ cannot be "our Righteousness" unless our union with Him is sustained by our feeding upon Him. Without the grace gained in Holy Communion, it is impossible for us to bring forth plenteous fruit. As these men were abundantly fed, so does the partaking of His Body and Blood give abundant grace. Let us not waste this plentiful provision, let us "gather up the fragments that remain that nothing be lost," and throw none of it away. What a plenteous fruit of good works might every one of us bring forth if we would only use the plenteous grace that is offered to us.

the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world. Deut. 18. 15.

¶ *If there be any more Sundays before Advent-Sunday, the Service of some of those Sundays that were omitted after the Epiphany shall be taken in to supply so many as are here wanted. And if there be fewer, the overplus may be omitted: Provided that this last Collect, Epistle, and Gospel shall always be used upon the Sunday next before Advent.*

Saint Andrew's Day.

The Collect.

ALMIGHTY God, who didst give such grace unto thy holy Apostle Saint Andrew, that he readily obeyed the calling of thy Son Jesus Christ, and followed him without delay; Grant unto us all, that we, being called by thy holy Word, may forthwith give up ourselves obediently to fulfil thy holy commandments; through the same Jesus Christ our Lord. *Amen.*

forthwith = at once.

The Epistle. Rom. x. 9.

IF thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. For the Scripture saith, Whosoever believeth on him shall not be ashamed. Isa. 49. 23. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the Name of the Lord shall be saved. How then shall they call on him, in whom they have not believed? And how shall they believe in him, of whom they have not heard? And how shall they hear without a preacher? And how

As Christ is the Sun that "lighteth every man that cometh into the world" (John 1. 9; Mal. 4. 2), so are the Saints the stars that cluster round Him and reflect His light:

"The Saviour lends the light and heat that crown His holy hill,
The Saints like stars around His feet perform their courses still."

We keep days in honour of the Saints, not in order to render them worship" (Acts 10. 25, 26), but to thank God that they have been enabled to glorify Him by their deaths and by their lives, and to pray that grace may be given us to follow their good examples.

St. Andrew is honoured as the first saint in the Christian Year because he was the first to follow Christ (John 1. 40.) His missionary zeal in immediately bringing his brother has caused the Church of late years to appoint St. Andrew's Day (or a day in the octave) as the Day of Intercession for Missions. His immediate and ready answer, when our Lord called him to be with Him altogether, is held out as our example to-day. When Christ ordained His twelve Apostles, St. Andrew was one of the first to be chosen. In after years he preached the Gospel of the Kingdom in Galatia, Scythia, Thessaly, and Achaia, in which last province he suffered martyrdom on a cross shaped in the form of an X. He is the patron saint of Russia and of Scotland.

shall they preach, except they be sent? As it is
written, How beautiful are the feet of them that Isa. 52. 7.
preach the Gospel of peace, and bring glad tidings
of good things! But they have not all obeyed the
Gospel. For Esaias saith, Lord, who hath believed Isa. 53. 1.
our report? So then faith cometh by hearing,
and hearing by the Word of God. But I say,
Have they not heard? Yes verily, their sound
went into all the earth, and their words unto the
ends of the world. But I say, Did not Israel
know? First Moses saith, I will provoke you to Deut. 32. 21.
jealousy by them that are no people, and by
a foolish nation I will anger you. But Esaias is
very bold, and saith, I was found of them that Isa. 65. 1.
sought me not; I was made manifest unto them
that asked not after me. But to Israel he saith,
All day long I have stretched forth my hands Isa. 65. 2.
unto a disobedient and gainsaying people.

The Gospel. St. Matt. iv. 18.

JESUS, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea, (for they were fishers;) and he saith unto them, Follow me; and I will make you fishers of men. And they straightway left their nets, and followed him. And going on from thence he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. And they immediately left the ship and their father, and followed him.

Saint Thomas the Apostle.

The Collect.

confirmation = strengthening.

ALMIGHTY and everliving God, who for the more confirmation of the faith didst suffer thy holy Apostle Thomas to be doubtful in thy Son's resurrection; Grant us so perfectly, and without all doubt, to believe in thy Son Jesus Christ, that our faith in thy sight may never be reproved. Hear us, O Lord, through the same Jesus Christ, to whom, with thee and the Holy Ghost, be all honour and glory, now and for evermore. *Amen.*

St. Thomas is surnamed Didymus, or the Twin; and it has been supposed that St. Matthew was his brother. We are in the habit of naming him "the doubting St. Thomas," but it would be more proper to regard him as one who was ready to be convinced, and who made a stronger confession of faith than those of St. Bartholomew (John 1. 49) or St. Peter (Matt. 16. 16). The Collect teaches us that his doubt was allowed for the benefit of the Church, which thereby received a stronger proof of the Resurrection than it otherwise would have had.

St. Thomas carried the Gospel into Tartary and India, and was martyred by a spear-thrust. He is often pictured holding a builder's rule, for in the Epistle the Church is compared to a building.

The Epistle. Ephes. ii. 19.

NOW therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God, through the Spirit.

The Gospel. St. John xx. 24.

THOMAS, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing. And Thomas answered and said unto him, My Lord, and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed. And many other signs truly did Jesus in the presence of his disciples, which are not written in this book. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his Name.

The Conversion of Saint Paul.

The Collect.

O GOD, who, through the preaching of the blessed Apostle Saint Paul, hast caused the light of the Gospel to shine throughout the world; Grant, we beseech thee, that we, having his wonderful conversion in remembrance, may

On St. Paul's Day we do not celebrate the day of his martyrdom, but the day of his "wonderful conversion:" that is, the day when he "turned from darkness to light, and from the power of Satan unto God." He was a young man of Tarsus in Cilicia, of the tribe of Benjamin, brought up in Jerusalem under the learned Gamaliel, and a strict Pharisee. Being very zealous for the Law of Moses, and really believing that Jesus of Nazareth was a pretender, and not the Son of God, Saul (which was his old name) persecuted the followers of Christ, dragging them to prison and to death (Acts 26. 9-11), and was a willing spectator of St. Stephen's martyrdom (Acts 7. 58). But the voice of Christ Himself from heaven stopped him on his road to Damascus, and turned his soul and his life. He was no ordinary careless sinner, we must remember. He really thought he was doing God service, till the light of Christ shone upon him. After three days of blindness and of repentance, Ananias a Christian disciple was sent to him with a message from God. He received back his sight, and by Holy Baptism entered the Church of Christ.

shew forth our thankfulness unto thee for the same, by following the holy doctrine which he taught; through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts ix. 1.

AND Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, that, if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. And, as he journeyed, he came near Damascus, and suddenly there shined round about him a light from heaven. And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. And he, trembling and astonished, said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. And Saul arose from the earth, and when his eyes were opened he saw no man; but they led him by the hand, and brought him into Damascus. And he was three days without sight, and neither did eat nor drink. And there was a certain disciple at Damascus, named Ananias, and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus: for behold, he prayeth, and hath seen in a vision a man named Ananias, coming in, and putting his hand on him, that he might receive his sight. Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem; and here he hath authority from the chief priests to bind all that call on thy Name. But the Lord said

pricks = the goad used to drive on the oxen.

St. Paul, being chosen directly by Christ Himself in order to be a preacher to the Gentiles (not ordained by the hands of the Apostles, Acts 22. 14, 21; 26. 17; Gal. 1. 12), is numbered himself amongst the Apostles. (Rom. 1. 1; 1 Cor. 1. 1; 1 Tim. 2. 7.) For more than forty years he "laboured more abundantly than they all," travelling far and wide amongst the Gentiles, through manifold perils and privations (2 Cor. 11. 23-28), and founding the Church of Christ in many a province and town, always ordaining elders (or priests) to take charge of it before he left. (Acts 14. 23.)

St. Paul wrote many Epistles (or letters) for the instruction of the different branches of the Church which he had founded, and being inspired by God, they teach the whole Catholic Church unto this day. He also wrote three "Pastoral Epistles" to Timothy and Titus, whom he had consecrated to be Bishops, and who were placed in charge of Ephesus and of Crete. Also one to Philemon, his "fellow-labourer."

St. Paul was advanced in years (Philem. 9) when after his second imprisonment at Rome he gained his martyr's crown by being beheaded with the sword, on the very same day, it is said, on which St. Peter was crucified.

unto him, Go thy way; for he is a chosen vessel unto me, to bear my Name before the Gentiles, and kings, and the children of Israel: for I will shew him how great things he must suffer for my Name's sake. And Ananias went his way, and entered into the house; and, putting his hands on him, said, Brother Saul, the Lord, (even Jesus that appeared unto thee in the way as thou camest,) hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales; and he received sight forthwith, and arose, and was baptized. And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus. And straightway he preached Christ in the synagogues, that he is the Son of God. But all that heard him were amazed, and said, Is not this he that destroyed them which called on this Name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests? But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

The Gospel. St. Matt. xix. 27.

PETER answered and said unto Jesus, Behold, we have forsaken all, and followed thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my Name's sake, shall receive an hundred-fold, and shall inherit everlasting life. But many that are first shall be last, and the last shall be first.

THE PRESENTATION OF CHRIST IN THE TEMPLE,
COMMONLY CALLED,

The Purification of Saint Mary the Virgin.

The Collect.

ALMIGHTY and everliving God, we humbly beseech thy Majesty, that, as thy only-begotten Son was this day presented in the

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Both the days set apart by the Church in honour of the Blessed Virgin derive their chief sacredness from their connection with her Divine Son. To-day's festival has two names, as commemorating two events. First, "The Presentation of Christ in the Temple." By the law of God given to Moses, God claimed every eldest son as His own, in memory of the day when He saved the firstborn of the Israelites, while the firstborn of the Egyptians were slain (Exod.

temple in substance of our flesh, so we may be presented unto thee with pure and clean hearts, by the same thy Son Jesus Christ our Lord. *Amen.*

For the Epistle. Mal. iii. 1.

BEHOLD, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple; even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap. And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offerings of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. And I will come near to you to judgement, and I will be a swift witness against the sorcerers, and against the adulterers, and against false-swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts.

The Gospel. St. Luke ii. 22.

AND when the days of her purification, according to the Law of Moses, were accomplished, they brought him to Jerusalem, to present him to the Lord; (as it is written in the Law of the Lord, Every male that openeth the womb shall Ex. 13. 12. be called holy to the Lord;) and to offer a sacrifice, according to that which is said in the Law of the Lord, A pair of turtle-doves, or two Lev. 12. 6. young pigeons. And behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was

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13. 2); and they were to be brought to be presented to Him, and then redeemed by payment of five shekels. (Num. 18. 16.) The appearance of the infant Christ in the Temple fulfilled the prophecies of Haggai, recorded in the Lesson for Evensong, and of Malachi. His arrival was greeted with joy by Simeon and Anna, who as daily worshippers there gained a blessing which others missed, and who were guided by the Holy Spirit to see in Him the Light of the World.

This festival is also "commonly called, The Purification of St. Mary the Virgin." Every Jewish mother, six weeks after the birth of her child, was bound to come to the house of God to be purified from her uncleanness, and to offer a thank-offering of a lamb and a dove. If poor, she might offer another dove instead of the lamb. The Virgin Mother needed no purification, and the Holy Child needed no redemption, but they both obeyed the laws of God's Church in order "to fulfil all righteousness." Christian mothers follow St. Mary's example by coming to be "Churched," and bringing their offering. We all follow the example of the Presentation when we present ourselves to God (as we pray in the Collect) "with pure and clean hearts."

In remembrance of Simeon's words this feast is also called "Candlemas."

upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple; and when the parents brought in the child Jesus, to do for him after the custom of the Law, then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel. And Joseph and his mother marvelled at those things which were spoken of him. And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; (yea, a sword shall pierce through thy own soul also;) that the thoughts of many hearts may be revealed. And there was one Anna a prophetess, the daughter of Phanuel, of the tribe of Aser; she was of a great age, and had lived with an husband seven years from her virginity: and she was a widow of about fourscore and four years; which departed not from the temple, but served God with fastings and prayers night and day. And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem. And when they had performed all things according to the Law of the Lord, they returned into Galilee to their own city Nazareth. And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him.

Ex. 34. 20.

Saint Matthias's Day.

The Collect.

O ALMIGHTY God, who into the place of the traitor Judas didst choose thy faithful servant Matthias to be of the number of the twelve Apostles; Grant that thy Church, being alway preserved from false Apostles, may be ordered and guided by faithful and true pastors; through Jesus Christ our Lord. *Amen.*

To fill up the number of the twelve Apostles (Matt. 19. 28), from which Judas Iscariot had fallen, the other eleven soon after the Ascension, led by St. Peter, selected two candidates from amongst those disciples who had been with the Lord from the beginning of His ministry. Then they prayed to God to decide between them, and He caused the lot to fall upon Matthias, "and he was numbered with the eleven Apostles." He was not ordained as the Apostles afterwards ordained Bishops, but was chosen by God Himself, and therefore he was an "Apostle."

For the Epistle. Acts i. 15.

IN those days Peter stood up in the midst of the disciples, and said, (the number of the names together were about an hundred and twenty,) Men and brethren, this Scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, Ps. 41. 9. & 55. 13. which was guide to them that took Jesus: for he was numbered with us, and had obtained part of this ministry. Now this man purchased a field with the reward of iniquity; and falling headlong he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem, insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood. For it is written in the book of Psalms, Let his habitation be desolate, Ps. 69. 25. and let no man dwell therein; and, His bishoprick Ps. 109. 8. let another take. Wherefore, of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen; that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias, and he was numbered with the eleven Apostles.

The Gospel. St. Matt. xi. 25.

AT that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight. All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

That St. Matthias was a "faithful and true pastor" we have no doubt, although little is known of his after life. He is said to have suffered martyrdom in Cappadocia, A.D. 64.

The Annunciation of the Blessed Virgin Mary.

The Collect.

WE beseech thee, O Lord, pour thy grace into our hearts; that, as we have known the incarnation of thy Son Jesus Christ by the message of an angel, so by his cross and passion we may be brought unto the glory of his resurrection; through the same Jesus Christ our Lord. *Amen.*

For the Epistle. Isaiah vii. 10.

MOREOVER, the Lord spake again unto Ahaz, saying, Ask thee a sign of the Lord thy God; ask it either in the depth, or in the height above. But Ahaz said, I will not ask, neither will I tempt the Lord. And he said, Hear ye now, O house of David; Is it a small thing for you to weary men, but will ye weary my God also? Therefore the Lord himself shall give you a sign; Behold, a Virgin shall conceive, and bear a son, and shall call his name Immanuel. Butter and honey shall he eat, that he may know to refuse thĕ evil, and choose the good.

Immanuel = God with us.

The Gospel. St. Luke i. 26.

AND in the sixth month the angel Gabriel was sent from God unto a city of Galilee named Nazareth, to a Virgin espoused to a man whose name was Joseph, of the house of David; and the Virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee; blessed art thou among women. And when she saw him she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary; for thou hast found favour with God. And behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the

espoused = betrothed.

salutation = greeting.

As a festival commemorating the Incarnation of our Lord, the Feast of the Annunciation comes next in honour to the Feast of Christmas. It was "by the message of an angel" that the great mystery of the Incarnation was first "announced." By "the Incarnation" we mean that God the Son took upon Him our flesh (John 1. 14), and was made in the likeness of man. In this human flesh, the Collect tells us, He suffered, died on the Cross, and overcame death by His glorious Resurrection. We pray that by sharing His Cross, and obtaining the benefits of His Passion, we may partake also in His Resurrection.

Many hundred years before "when the fulness of time was come, God sent forth His Son made of a woman" (Gal. 4. 4), the prophet Isaiah was inspired to utter the prophecy that the Christ should be born of a pure Virgin, as written in to-day's Epistle. In the Gospel we read of the fulfilment of the promise, when the angel Gabriel appeared to Mary of Nazareth and announced to her that God had chosen her for this wonderful honour. Thus God the Son, "by the operation of the Holy Ghost, was made very (=true) man of the substance of the Virgin Mary His mother." So He is true God from all eternity, and true Man since the Holy Ghost came upon the Virgin Mary. Well should the Church keep this festival with peculiar joy and thankfulness!

Highest; and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. And behold, thy cousin Elisabeth, she hath also conceived a son in her old age; and this is the sixth month with her who was called barren: for with God nothing shall be impossible. And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

Ps. 132. 11, 12 & 89. 3, 4. Dan. 2. 44.

shall be called the Son of God. That is, in His human nature. Jesus Christ as Man is the first true "Son of God," the great elder brother of all Christians, who are made by Baptism into Him "sons of God." (1 John 3. 1, 2.) The "second Adam" has the same title which was given to the first Adam in his state of innocence. (Luke 3. 38.)

Saint Mark's Day.

The Collect.

O ALMIGHTY God, who hast instructed thy holy Church with the heavenly doctrine of thy Evangelist Saint Mark; Give us grace, that, being not like children carried away with every blast of vain doctrine, we may be established in the truth of thy holy Gospel; through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. iv. 7.

UNTO every one of us is given grace, according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure

Ps. 68. 18.

edifying = building up.

God has "instructed His Church with the heavenly doctrine of His Evangelist St. Mark," for he was one of the four who were inspired by the Holy Ghost to set down in writing the Gospel of Jesus Christ—that is, the account of His Incarnation, His Life, His Death, His Resurrection, and His Ascension. This record is "the Gospel," the good news of God to man; and the four who thus wrote are therefore called "Evangelists," or messengers of good news. They wrote for "the instruction of the Church," for those who had already been brought in, and baptized, and taught the Faith by word of mouth. And to confirm them in that Faith already received by them the Word of God was written down.

The Epistle and Gospel for St. Mark's Day both give the same teaching—that we must "abide" in the Faith, not listen to every new teacher (not sent by God), and be tossed about from one doctrine to another, but stand firm "in the unity of the Faith," remain in the Body of Christ, and grow day by day, till we attain in some measure to the stature of Christ.

of the stature of the fulness of Christ; that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love.

stature = height.

sleight = tricks.

compacted = held together.

The Gospel. St. John xv. 1.

I AM the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

purgeth = cleanseth.

Saint Philip and Saint James's Day.

The Collect.

O ALMIGHTY God, whom truly to know is everlasting life; Grant us perfectly to know thy Son Jesus Christ to be the way, the truth, and the life; that, following the steps of thy holy

John 17. 3.

St. Mark is commonly supposed to be that John Mark, nephew of St. Barnabas, who on his first trial fell away from the work, and was refused another trial by St. Paul (Acts 15. 37, 38), but was afterwards sent for by him, and acknowledged to be "profitable for the ministry." (Col. 4. 10; 2 Tim. 4. 11.)

St. Mark was sent by St. Peter into Egypt, where he founded the Church in the city of Alexandria, and became its Bishop. He was there martyred.

Apostles, Saint Philip and Saint James, we may stedfastly walk in the way that leadeth to eternal life; through the same thy Son Jesus Christ our Lord. *Amen.*

The Epistle. St. James i. 1.

JAMES, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting. My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea, driven with the wind, and tossed. For let not that man think that he shall receive any thing of the Lord. A double-minded man is unstable in all his ways. Let the brother of low degree rejoice in that he is exalted; but the rich in that he is made low; because as the flower of the grass he shall pass away. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways. Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

upbraideth = reproacheth.

wavering = hesitating.

unstable = unsteady.

The Gospel. St. John xiv. 1.

AND Jesus said unto his disciples, Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you: and if I go and prepare a place for you, I will come again, and

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[*] St. Philip was born in Bethsaida. (John 1. 44.) He was the first whom our Lord bid to follow Him, and as St. Andrew had just before brought his brother Simon to Christ, so did Philip bring his friend Nathanael. It was St. Philip to whom the Greek proselytes applied when they wished to see Jesus. (John 12. 21.) He it was whom our Lord proved by a hard question before the Feeding of the Five Thousand (6. 5), and whom our Lord reproved for knowing Him so little after so long a companionship (14. 9). It is in allusion to this latter discourse (chosen also for to-day's Gospel) that in the Collect we pray to know Christ perfectly "to be the way, the truth, and the life."

After the Ascension St. Philip is said to have preached the Gospel in Phrygia, accompanied by his sister Mariamne. He suffered martyrdom by stoning while stretched on a cross.

St. James is called "the Less" (Mark xv. 40), to distinguish him from the son of Zebedee. He was the son of Alphæus and brother of St. Jude (Luke vi. 15, 16), and so nearly related to Jesus that he is called "the Lord's brother." (Gal. 1. 19.) St. James had a special interview with the risen Lord (1 Cor. 15. 7), and was thenceforth looked upon by the other Apostles as the head of the Church at Jerusalem. (Acts 12. 17; 15. 13; Gal. 1. 19; 2. 9.) He remained in Jerusalem presiding over the Church until His martyrdom. He is said to have been taken on to a pinnacle of the temple, thrown down, and his brains dashed out with a club.

St. James is the writer of the very practical Epistle which bears his name. He is sometimes called St. James the Just. Two Apostles being honoured on one day, there is a very beautiful allusion in the Evening Proper Lesson to the two olive trees who represent "the two anointed ones that stand by the Lord."

receive you unto myself, that where I am, there ye may be also. And whither I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest, and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself; but the Father that dwelleth in me, he doeth the works. Believe me, that I am in the Father, and the Father in me; or else believe me for the very works' sake. Verily, verily I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my Name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my Name, I will do it.

Saint Barnabas the Apostle.

The Collect.

O LORD God Almighty, who didst endue thy holy Apostle Barnabas with singular gifts of the Holy Ghost; Leave us not, we beseech thee, destitute of thy manifold gifts, nor yet of grace to use them alway to thy honour and glory; through Jesus Christ our Lord. *Amen.*

destitute = in want.

For the Epistle. Acts xi. 22.

TIDINGS of these things came unto the ears of the Church which was in Jerusalem; and they sent forth Barnabas, that he should go as far as Antioch. Who, when he came, and had seen the grace of God, was glad; and exhorted them all, that with purpose of heart they would cleave unto the Lord. For he was a good man, and full of the Holy Ghost, and of faith: and much people was added unto the Lord. Then departed Bar-

St. Barnabas, like St. Paul, is called, both in the Prayer Book and in the Bible, an Apostle (Acts 14. 14), and therefore must have been chosen as all the other Apostles were, including St. Paul and St. Matthias, directly by Christ Himself. He was a Levite, from the island of Cyprus, and we first hear of him as selling his possessions and bringing the money to the Apostles for the common use of the Church. His character is set forth in the Epistle, which has led the Church to describe him in the Collect as endued "with singular gifts of the Holy Ghost." His original name was Joses, and it was the Apostles who surnamed him by the beautiful name of "Barnabas, or Son of Consolation." And a comforter he proved himself to be when he believed in St. Paul's conversion, and convinced the Church of its reality. (Acts 9. 27.)

nabas to Tarsus, for to seek Saul. And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the Church, and taught much people: and the disciples were called Christians first in Antioch. And in these days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit, that there should be great dearth throughout all the world; which came to pass in the days of Claudius Cæsar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judæa. Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

dearth = famine.

The Gospel. St. John xv. 12.

THIS is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my Name, he may give it you.

Saint John Baptist's Day.

The Collect.

ALMIGHTY God, by whose providence thy servant John Baptist was wonderfully born, and sent to prepare the way of thy Son our Saviour, by preaching of repentance; Make us so to follow his doctrine and holy life, that we may truly repent according to his preaching; and after his example constantly speak the truth, boldly rebuke vice, and patiently suffer for the

constantly = firmly.

St. Barnabas is said to have been a schoolfellow of St. Paul under the famous teacher Gamaliel. As recorded in to-day's Epistle he brought his old friend to Antioch. It was at Antioch (after their return from Jerusalem) that they were called by the Holy Ghost to start on their apostolic work. They went together through Cyprus and Asia Minor, founding the Church in many a city, and together returned to Antioch. On the point of starting together a second time, they had a difference of opinion about St. John Mark, St. Paul refusing to take him. They therefore separated, St. Barnabas taking his sister's son with him to Cyprus. It is said that after preaching in Italy he was martyred in Cyprus. There is a tradition that when his body was discovered, A.D. 485, a copy of St. Matthew's Gospel in his own handwriting was found on his breast.

St. John Baptist was "wonderfully born," because his parents (like Isaac's) were "old and well stricken in years." His coming was prophesied by Isaiah as "the voice of him that crieth in the wilderness, Prepare ye the way of the Lord." It was at his circumcision that his father Zacharias said the inspired hymn which we call Benedictus, and which has been sung by the Church at Mattins for many hundred years.

truth's sake; through Jesus Christ our Lord. *Amen.*

For the Epistle. Isaiah xl. 1.

COMFORT ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, That her warfare is accomplished; that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins. The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a high-way for our God. Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plain. And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it. The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth, the flower fadeth, because the Spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth; but the word of our God shall stand for ever. O Zion, that bringest good tidings, get thee up into the high mountain: O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid: say unto the cities of Judah, Behold your God. Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.

John 1. 22, 23.

The Gospel. St. Luke i. 57.

ELISABETH'S full time came that she should be delivered; and she brought forth a son. And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her. And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father. And his mother answered and said, Not so; but he shall be called John. And they said unto her, There is none of

Most of St. John Baptist's youth was spent in the desert, where he prepared himself in hardship and self-denial for the great work to which he was called. At thirty years old he began his ministry, preparing a way for the Saviour by bringing men to repentance, and then pointing to the "Lamb of God, who taketh away the sins of the world." All who came to him confessing their sins he baptized in Jordan, as an outward sign of their cleansing, and he had the honour of baptizing our Lord Himself. St. John Baptist never would accept the honour that belonged to the Son of God only, and "constantly spoke the truth" by declaring that he was not the Christ, nor Elias returned to earth. (John 1. 20, 21.) That he had come "in the spirit and power of Elijah," and thus fulfilled the prophecy of Malachi (Mal. 4. 5, 6), was testified to by the angel Gabriel (Luke 1. 16, 17), and by our Lord (Matt. 17. 12, 13).

table = tablet.

thy kindred that is called by this name. And they made signs to his father, how he would have him called. And he asked for a writing-table, and wrote, saying, His name is John. And they marvelled all. And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God. And fear came on all that dwelt round about them; and all these sayings were noised abroad throughout all the hill-country of Judæa. And all they that had heard them laid them up in their hearts, saying, What manner of child shall this be? And the hand of the Lord was with him. And his father Zacharias was filled with the holy Ghost, and prophesied, saying, Blessed be the Lord God of Israel: for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began; that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember his holy covenant; the oath which he sware to our father Abraham, that he would grant unto us, that we, being delivered out of the hands of our enemies, might serve him without fear, in holiness and righteousness before him all the days of our life. And thou, child, shalt be called the Prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people, by the remission of their sins, through the tender mercy of our God, whereby the day-spring from on high hath visited us; to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace. And the child grew, and waxed strong in spirit; and was in the deserts till the day of his shewing unto Israel.

Saint Peter's Day.

The Collect.

O ALMIGHTY God, who by thy Son Jesus Christ didst give to thy Apostle Saint Peter many excellent gifts, and commandedst him earnestly to feed thy flock; Make, we beseech thee, all Bishops and Pastors diligently to preach thy

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St. John Baptist "boldly rebuked vice," in reproving Herod for his sin in taking his brother's wife, for which he "patiently suffered for the truth's sake" by bearing imprisonment and death. His birth, and not his martyrdom, is celebrated to-day.

It was of St. John Baptist that our Lord said, "he that is least in the kingdom of heaven is greater than he," because to him was not granted the privilege of entering the Church on earth.

St. Peter's original name was Simon. He was son of Jonas, and brother of St. Andrew. By trade they were fishers, and he, when in Judæa, being brought to Christ by his brother, and named by Him "Peter," or "Cephas," "the Rock," was ready afterwards to obey with Andrew the call "Follow Me, and I will make you fishers of men." The two brothers seem to have been the first who were chosen to be Apostles.

holy Word, and the people obediently to follow the same, that they may receive the crown of everlasting glory; through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts xii. 1.

ABOUT that time Herod the king stretched forth his hands to vex certain of the Church. And he killed James the brother of John with the sword. And, because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.) And when he had apprehended him, he put him in prison, and delivered him to four quarternions of soldiers to keep him, intending after Easter to bring him forth to the people. Peter therefore was kept in prison; but prayer was made without ceasing of the Church unto God for him. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains; and the keepers before the door kept the prison. And behold, the angel of the Lord came upon him, and a light shined in the prison; and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. And the angel said unto him, Gird thyself, and bind on thy sandals: and so he did. And he saith unto him, Cast thy garment about thee, and follow me. And he went out and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision. When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city, which opened to them of his own accord; and they went out, and passed on through one street, and forthwith the angel departed from him. And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

quaternion = a guard consisting of four soldiers, two within the prison, two outside the door. There were four of these quaternions to take charge in turn.

ward = guard.

of a surety = for certain.

St. Peter, in his eager, loving, zealous character, was always foremost in speech and in daring, and consequently we read more of him in the Gospels than of any other of the Apostles. It was after his famous confession, "Thou art the Christ, the Son of the living God," that our Lord promised to give him the keys of the kingdom of heaven, which promise He fulfilled when after His resurrection He said to him, "Feed my lambs. Feed my sheep. Pasture my sheep."

St. Peter's well-known denial of Christ was the result of too great confidence in himself, and was bitterly repented of.

On the Day of Pentecost, after the descent of the Holy Ghost, St. Peter was foremost in preaching to the assembled people, and was thus the means of 3,000 entering the Church that day by the door of Baptism. Having thus opened the gate of the Kingdom of Heaven to the Jews, he was bidden by the Spirit to open it also to the Gentiles by the baptism of Cornelius. (Acts 10. 19.)

The attempt of King Herod Agrippa (recorded in to-day's Epistle) to kill him was prevented by an angel, and his life was prolonged to preach the Gospel in Rome. Here he suffered martyrdom by crucifixion, the head downwards, at his own desire. His two Epistles are his legacy to the Church.

The Gospel. St. Matt. xvi. 13.

Elias = Elijah.

Jeremias = Jeremiah.

Bar-Jona = son of Jona.

WHEN Jesus came into the coasts of Cæsarea Philippi, he asked his disciples, saying, Whom do men say that I, the Son of man, am? And they said, Some say that thou art John the Baptist, some Elias, and others Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.

Saint James the Apostle.

The Collect.

carnal = of the flesh.

GRANT, O merciful God, that as thine holy Apostle Saint James, leaving his father and all that he had, without delay was obedient unto the calling of thy Son Jesus Christ, and followed him; so we, forsaking all worldly and carnal affections, may be evermore ready to follow thy holy commandments; through Jesus Christ our Lord. *Amen.*

For the Epistle.

Acts xi. 27, *and part of* Chap. xii.

signified = made known.

ability = power.

IN those days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit, that there should be great dearth throughout all the world; which came to pass in the days of Claudius Cæsar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judæa. Which also they did, and sent it to the elders by the hands of Barnabas and Saul. Now about that time Herod the king stretched forth his hands to vex certain of the Church. And he killed James

St. James the Great was the son of Zebedee and Salome, and brother of St. John, with whom he received from our Lord the surname of "Boanerges, or Sons of Thunder." St. James, like his brother, and like St. Andrew and St. Peter, was a fisherman of the lake of Galilee; and like them, "obedient unto the call of Jesus Christ," "without delay he left his father and all that he had, and followed Him," and he was chosen to be of the number of the twelve Apostles. We read of him as, together with St. Peter and St. John, being favoured above the others by being allowed to be a witness to the raising of Jairus' daughter, to the Transfiguration, and to the agony in the garden of Gethsemane. As in the case of the other disciples, his faults and imperfections are not concealed, and he once earned our Lord's rebuke by his quick temper, desiring vengeance on the Samaritan villagers who refused hospitality to His Master.

the brother of John with the sword. And, because he saw it pleased the Jews, he proceeded further to take Peter also.

The Gospel. St. Matt. xx. 20.

THEN came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give; but it shall be given to them for whom it is prepared of my Father. And when the ten heard it, they were moved with indignation against the two brethren. But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

the cup = the cup of sorrow.

the baptism = the baptism of suffering.

dominion = lordship.

Saint Bartholomew the Apostle.

The Collect.

O ALMIGHTY and everlasting God, who didst give to thine Apostle Bartholomew grace truly to believe and to preach thy Word; Grant, we beseech thee, unto thy Church, to

The request of St. James' mother for himself and his brother arose from that mistake as to the nature of Christ's kingdom which all the Apostles fell into at first. The assurance of both brothers that they were able to share in their Master's cup and baptism of suffering was no idle boast, for to both of them before long time had passed was given the privilege and power of sharing in them. St. James was the first Apostle to gain the martyr's crown, and the only one whose death is recorded in the Scriptures. He is often represented in pilgrim's dress (scallop shell in the hat, and staff in hand), as shewing how quickly he followed Christ on the journey to the heavenly shore.

Of St. Bartholomew we read nothing in the Gospels, except his name. But Bartholomew only means "son of Tholomew," and it is generally supposed that he is Nathanael, "the Israelite indeed, in whom is no guile," whom St. Philip brought to our Lord. (John 1. 47.) This is the more probable because in the lists of the Apostles Bartholomew is always joined with Philip. Moreover St. John, who never mentions that name at all, gives Nathanael's name with those of other Apostles as present on the lake after the Resurrection. (Note that St. John invariably calls the Apostles "disciples".) The Church sanctions this opinion by appointing as a Proper Lesson the history of Jacob's ladder, with reference to our Lord's words. (John 1. 51.) St. Nathanael was the first to make a confession of Christ's Divinity. (John 1. 49.)

love that Word which he believed, and both to preach and receive the same; through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts v. 12.

BY the hands of the Apostles were many signs and wonders wrought among the people: (and they were all with one accord in Solomon's porch: and of the rest durst no man join himself to them: but the people magnified them: and believers were the more added to the Lord, multitudes both of men and women:) insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits; and they were healed every one.

The Gospel. St. Luke xxii. 24.

AND there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

Saint Matthew the Apostle.

The Collect.

O ALMIGHTY God, who by thy blessed Son didst call Matthew from the receipt of custom to be an Apostle and Evangelist; Grant us grace to forsake all covetous desires, and inordinate love of riches, and to follow the same thy Son Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

receipt of custom = place where the tolls were collected.

inordinate = excessive.

St. Matthew, whose first name was Levi, is always linked with St. Thomas in the lists of the Apostles, and is supposed to have been his twin-brother. It is a proof of St. Matthew's humility that in his own Gospel he writes his name *after* that of St. Thomas (not before, as in the other Gospels), and adds "the publican," not wishing to hide that he had belonged to that despised order of men. He was a collector of dues on goods brought across the lake, and he left his money at the call of Christ, making a last use of it by inviting Him to a feast at his house, and calling other publicans and sinners, that they also might hear the Saviour's words. St. Matthew is said to have preached in Parthia, and to have been martyred there.

The Epistle. 2 Cor. iv. 1.

THEREFORE seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the Word of God deceitfully, but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. But if our Gospel be hid, it is hid to them that are lost: in whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ.

The Gospel. St. Matt. ix. 9.

AND as Jesus passed forth from thence, he saw a man named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him. And it came to pass, as Jesus sat at meat in the house, behold, many Publicans and sinners came, and sat down with him and his disciples. And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with Publicans and sinners? But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice; for I am not come to call the righteous, but sinners to repentance.

Publicans = tax collectors.

I will have = I desire.

Hos. 6. 6.

Saint Michael and all Angels.

The Collect.

O EVERLASTING God, who hast ordained and constituted the services of Angels and men in a wonderful order; Mercifully grant, that as thy holy Angels alway do thee service in heaven, so by thy appointment they may succour and defend us on earth; through Jesus Christ our Lord. *Amen.*

ordained = appointed.

constituted = arranged.

St. Matthew was an Evangelist as well as an Apostle, being inspired by the Holy Ghost to set down the first account of the Gospel of the Kingdom. Being written chiefly for the Christians who were converts from among the Jews, St. Matthew's Gospel is full of quotations from the Old Testament, shewing how the types and prophecies had been fulfilled in Christ. For this reason also he does not explain Jewish customs as the other Evangelists do, and he traces our Lord's human descent only from Abraham, the father of the Jewish Church and race.

St. Matthew's Gospel seems to divide almost equally with St. Luke's the records of our Lord's childhood and His chief parables, while he recounts the Sermon on the Mount, and St. Luke the Sermon on the Plain.

For the Epistle. Rev. xii. 7.

THERE was war in heaven: Michael and his angels fought against the dragon, and the dragon fought and his angels; and prevailed not, neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the devil and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabiters of the earth, and of the sea: for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

the devil = the accuser.
Satan = the enemy.

The Gospel. St. Matt. xviii. 1.

AT the same time came the disciples unto Jesus, saying, Who is the greatest in the Kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the Kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the Kingdom of heaven. And whoso shall receive one such little child in my Name, receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Woe unto the world because of offences: for it must needs be that offences come: but woe to that man by whom the offence cometh. Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it

converted = changed.
an offence = a stumbling-block.

The Holy Angels were created many ages before men, and are an entirely different order of beings. That, dwelling in the highest heavens, they have real bodies we cannot doubt, and that these bodies have wings we learn from Ex. 25. 20; 1 Kin. 6. 24; Isa. 6. 2; Ezek. 1. 6, 9. All through the Bible we read of angels being sent by God to minister to men, and making themselves visible to those to whom they were sent. That each Christian child has a Guardian Angel assigned to him we gather from our Lord's words in to-day's Gospel, and by the prayer of the Collect. There are said to be seven orders of angels, of which the archangels are the highest. Only two of their names are recorded in the Bible, viz. St. Michael (Dan. 12. 1; Jude 9; Rev. 12. 7), and St. Gabriel (Dan. 9. 21; Luke 1. 19, 26); while in the Apocrypha we find a third, St. Raphael.

is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell-fire. Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

Saint Luke the Evangelist.

The Collect.

ALMIGHTY God, who calledst Luke the Physician, whose praise is in the Gospel, to be an Evangelist, and Physician of the soul; May it please thee, that, by the wholesome medicines of the doctrine delivered by him, all the diseases of our souls may be healed; through the merits of thy Son Jesus Christ our Lord. *Amen.*

The Epistle. 2 Tim. iv. 5.

Evangelist = a preacher of good news.

WATCH thou in all things, endure afflictions, do the work of an Evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing. Do thy diligence to come shortly unto me: for Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia. Only Luke is with me. Take Mark and bring him with thee: for he is profitable to me for the ministry. And Tychicus have I sent to Ephesus. The cloke that I left at Troas with Carpus, when thou comest, bring with thee; and the books, but especially the parchments. Alexander the copper-smith did me much evil: the Lord reward him according to his works.

profitable = useful.

St. Luke is called by St. Paul "the beloved Physician." (Col. 4. 14.) He was his companion in his second missionary journey (of which he himself writes the account in the Acts of the Apostles), and during his last imprisonment in Rome was the only friend who remained with him. (2 Tim. 4. 11.) It is commonly supposed that St. Luke was one of seventy disciples whom our Lord sent forth to go by two and two into the cities to prepare for His own coming. (Luke 10. 1.) The Church sanctions this opinion by appointing this passage for to-day's Gospel. It is also thought that he was one of the two to whom the risen Lord shewed Himself at Emmaus. (Luke 24. 13-35.)

St. Luke wrote his Gospel for the use of the Gentile Christians (and therefore refers but little to the Scriptures of the Old Testament), it being first intended for the instruction of Theophilus, whom he calls "most excellent," and to whom he also addressed his other book the Acts of the Apostles. In the first verses the significant fact is plainly declared (and common sense might also teach it to us), that the early Christians were taught the Faith, as Christian children are still, by word of mouth; and the New Testament was written afterwards to confirm them in the Faith which the ministers of the Church had already taught them. To St. Luke we owe the record of the Annunciation and the Nativity, and the Catechizing in the Temple, the three Hymns sung through all ages of the Church, and a large number of our Lord's Parables.

Of whom be thou ware also, for he hath greatly withstood our words.

The Gospel. St. Luke x. 1.

THE Lord appointed other seventy also, and sent them two and two before his face into every city and place whither he himself would come. Therefore said he unto them, The harvest truly is great, but the labourers are few; pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. Go your ways; behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes, and salute no man by the way. And into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire.

scrip = bag.
salute = greet.

Saint Simon and Saint Jude, Apostles.

The Collect.

O ALMIGHTY God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head cornerstone; Grant us so to be joined together in unity of spirit by their doctrine, that we may be made an holy temple acceptable unto thee; through Jesus Christ our Lord. *Amen.*

Eph. 2. 20.
1 Pet. 2. 5, 6.

The Epistle. St. Jude 1.

JUDE, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called: Mercy unto you, and peace, and love be multiplied. Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you, that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation;

common = shared by all.
once = once for all time.

St. Simon is by St. Matthew and St. Mark called "the Canaanite," and by St. Luke "Zelotes." The words have probably the same meaning in different languages. He may have belonged to a party amongst the Jews who were named Zealots, or he may have received the surname from his zeal in his Lord's service. If, as is probable, he is the Simon mentioned in Matt. 13. 55, then he was son of Alphæus and brother of St. Jude and St. James the Less, and would (as nephew of St. Joseph) share with them the appellation "brethren of the Lord." Of St. Simon nothing more is told us in Scripture. He is said to have preached the Gospel in Africa and Persia, and there is a tradition that he was the founder of the Church in our own land, Britain. He is generally supposed to have been sawn asunder, and thus gained his martyr's crown.

ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgement of the great day. Even as Sodom and Gomorrha, and the cities about them in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.

estate = conditions.

The Gospel. St. John xv. 17.

THESE things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than the lord: if they have persecuted me, they will also persecute you; if they have kept my saying, they will keep your's also. But all these things will they do unto you for my Name's sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin; but now have they both seen, and hated both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. And ye also shall bear witness, because ye have been with me from the beginning.

St. Jude's name is a shortened form of Judas, the Church thus distinguishing him from Judas Iscariot, which St. Matthew does by calling him "Lebbæus, whose surname was Thaddæus;" St. Luke by naming him "Judas, the brother of James," and St. John by adding "not Iscariot." His father was Alphæus, his mother "the other Mary." (Matt. 27. 61.) The only recorded saying of St. Jude in the Gospels is his question to our Lord in the fourteenth chapter of St. John. St. Jude's Epistle is one of the latest written books of the New Testament, and greatly resembles the last two chapters of St. Peter's Second Epistle. A passage in it, which we should carefully remember, warns us that while teaching of the "salvation common to all" we should not forget to "contend earnestly for the Faith once for all delivered to the saints." We must not water down the Faith in order to satisfy all sorts of opinions.

All Saints' Day.

The Collect.

knit = closely joined.
elect = chosen.
mystical body = the Church in Paradise and on earth.
unfeignedly = without pretence.

O ALMIGHTY God, who hast knit together thine elect in one communion and fellowship, in the mystical body of thy Son Christ our Lord; Eph. 1. 22, 23. Grant us grace so to follow thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys, which thou hast prepared for them that unfeignedly love thee; through Jesus Christ our Lord. *Amen.*

For the Epistle. Rev. vii. 2.

AND I saw another angel ascending from the east, having the seal of the living God; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth, and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed; and there were sealed an hundred and forty and four thousand, of all the tribes of the children of Israel.

Of the tribe of Juda were sealed twelve thousand.

Of the tribe of Reuben were sealed twelve thousand.

Of the tribe of Gad were sealed twelve thousand.

Of the tribe of Aser were sealed twelve thousand.

Of the tribe of Nephthali were sealed twelve thousand.

Of the tribe of Manasses were sealed twelve thousand.

Of the tribe of Symeon were sealed twelve thousand.

Of the tribe of Levi were sealed twelve thousand.

Of the tribe of Issachar were sealed twelve thousand.

Of all the Festivals of the Christian Calendar (excepting of course those great festivals kept in honour of our Lord) All Saints' Day is the one most to be observed and loved. We do not to-day think of any particular saint chosen by the Church for our contemplation, but of the "great multitude which no man can number" who have entered into their rest in Paradise. As at every celebration of the Holy Communion, so especially to-day "we bless God's holy Name for all His servants departed this life in His faith and fear," and pray for "grace so to follow the blessed saints in all virtuous and godly living" that we too may share in their peace and joy. With those whom we each of us have loved and lost for awhile (not really lost, but gone before), we have fuller communion to-day, and for their lives and deaths heartily thank God.

Here is the roll of the Saints, gathered from the Jewish and the Gentile Church into the one fold of Him who "hath made both one." (Eph. 2. 14.) First come "the lost sheep of the house of Israel," found by the Good Shepherd, "sealed in their foreheads" with the sign of the Cross, who through many ages of the world's history, when all around were idolaters, were faithful to their God, and "never bowed the knee to Baal." (1 Kings 19. 18.) Then follow the great multitude of the Catholic Church "of all nations and kindred and tongues," who have "washed their robes and made them white in the Blood of the Lamb." With palms in their hands they stand, for through Christ they have gained the victory, and with angels and archangels they give the glory to God for evermore.

Of the tribe of Zabulon were sealed twelve thousand.

Of the tribe of Joseph were sealed twelve thousand.

Of the tribe of Benjamin were sealed twelve thousand.

After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice; saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders, and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen; Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.

the four beasts = the four living creatures, or the Cherubin.

The Gospel. St. Matt. v. 1.

JESUS, seeing the multitudes, went up into a mountain; and when he was set, his disciples came unto him. And he opened his mouth, and taught them, saying, Blessed are the poor in spirit: for their's is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven: for so persecuted they the prophets which were before you.

If we would join the blessed company of All Saints, and be counted amongst them at last, we must daily strive to be holy as they were holy. Would we have a standard of holiness? Here it is, given us by our Lord Himself. No wonderful works, no great deeds of heroism, are required of us. Each child, each woman, each man, in whatever station of life his lot is cast, may be a saint; for he has but to learn to be "meek," to "mourn for sin," "to long after righteousness," to be "merciful," to be "pure in heart," to be a "peacemaker," to "bear persecution." Such are indeed the "Saints of God." Grant, O Lord, that I may be numbered amongst their company for Jesu's sake. Amen.

THE ORDER OF THE

ADMINISTRATION OF THE LORD'S SUPPER,

OR

HOLY COMMUNION.

The first rubric should certainly be obeyed by those who come to Holy Communion for the first time; and by those who having fallen into sin and having repented, desire to be admitted back again.

¶ *SO many as intend to be partakers of the holy Communion shall signify their names to the Curate, at least some time the day before.*

¶ *And if any of those be an open and notorious evil liver, or have done any wrong to his neighbours by word or deed, so that the Congregation be thereby offended; the Curate, having knowledge thereof, shall call him and advertise him, that in any wise he presume not to come to the Lord's Table, until he have openly declared himself to have truly repented and amended his former naughty life, that the Congregation may thereby be satisfied, which before were offended; and that he have recompensed the parties, to whom he hath done wrong; or at least declare himself to be in full purpose so to do, as soon as he conveniently may.*

Matt. 5. 23, 24.

¶ *The same order shall the Curate use with those betwixt whom he perceiveth malice and hatred to reign; not suffering them to be partakers of the Lord's Table, until he know them to be reconciled. And if one of the parties so at variance be content to forgive from the bottom of his heart all that the other hath trespassed against him, and to make amends for that he himself hath offended; and the other party will not be persuaded to a godly unity, but remain still in his frowardness and malice: the Minister in that case ought to admit the penitent person to the holy Communion, and not him that is obstinate. Provided that every Minister so repelling any, as is specified in this, or the next precedent Paragraph of this Rubrick, shall be obliged to give an account of the same to the Ordinary within fourteen days after at the farthest. And the Ordinary shall proceed against the offending person according to the Canon.*

The Ordinary = the Bishop.

¶ *The Table at the Communion-time having a fair white linen cloth upon it, shall stand in the Body of the Church, or in the Chancel, where Morning and Evening Prayer are appointed to be said. And the Priest standing at the north side of the Table shall say the Lord's Prayer, with the Collect following, the people kneeling.*

OUR Father which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against

Forgive us our trespasses. At this holy service we shall take and receive the Blood shed for many for the remission of sins.

As we forgive; for we may not come to the altar at all unless we are in charity with our brother.

The Holy Communion is the best and highest service of the Church. It was ordained by Christ Himself, and has been constantly administered in the Church from the days of the Apostles until now. A Deacon may not celebrate the Holy Communion, but he may assist the Priest in administering it to the people.

Christians who do not attend this holy service live in disobedience to Christ's command, lose the grace received by faithful members of the Church in this holy Sacrament, and run the risk of suffering spiritual and eternal death.

The rubrics teach us that persons living in wilful sin, or at enmity with their neighbours, may not partake of this Sacrament. The Priest in forbidding such is exercising the authority given him at his Ordination in the words, "whose sins thou dost retain, they are retained."

The service begins with the Lord's Prayer, said by the Priest alone, standing, as the representative of the Great High Priest, "who ever liveth to make intercession for us." The Amen is printed in the same type, shewing that he who says the Prayer says the Amen also. There is no Doxology, for the service begins with prayer not with praise. The Lord's Prayer, as ever, reminds us that the glory of God, and especially the great things Christ has done for us, is to be our chief thought, and that after adoration we may think of our own wants. In this great means of grace all our needs are abundantly supplied; "daily Bread" is here given in its fulness; "our trespasses are forgiven" in the Blood shed for the remission of sins, here applied to each of us; power is gained to resist "temptation;" no "evil" can touch those who are here joined close to their Lord.

us. And lead us not into temptation; But deliver us from evil. Amen.

The Collect.

ALMIGHTY God, unto whom all hearts be open, all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Christ our Lord. *Amen.*

¶ *Then shall the Priest, turning to the people, rehearse distinctly all the TEN COMMANDMENTS; and the people still kneeling shall, after every Commandment, ask God mercy for their transgression thereof for the time past, and grace to keep the same for the time to come, as followeth.*

Minister.

The law of Faith.

GOD spake these words, and said; I am the Lord thy God: Thou shalt have none other gods but me.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

The law of Worship. Worship as God directs, not a self-chosen religion. "Thou shalt not make *to thyself.*"

Minister. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my commandments.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

The law of Reverence.

Minister. Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless, that taketh his Name in vain.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

The law of Service.

Minister. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-

In the Prayer for Purity we ask that we may come clean to this Holy Feast. The Commandments are God's description of holiness.

The Priest rehearses to the people the Ten Commandments, because before approaching the altar we have "to examine ourselves whether we repent us truly of our former sins, steadfastly purposing to lead a new life," and we have been bidden beforehand (see First Exhortation), "Examine your lives and conversations by the rule of God's Commandments." Having done so, we are now ready, on hearing each repeated to us, to say from our hearts, "Lord, have mercy upon us" for having broken Thy law in the past, "and incline our hearts to keep this law" better for the future.

Christians are to remember that they are not only to keep the Commandments outwardly in the conduct, but also inwardly in the heart. (Jer. 31. 33; Psalm 119. 32).

servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

The law of Respect.

Minister. Honour thy father and thy mother; that thy days may be long in the land which the Lord thy God giveth thee.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

The law of Mercy.

Minister. Thou shalt do no murder.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

The law of Purity.

Minister. Thou shalt not commit adultery.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

The law of Honesty.

Minister. Thou shalt not steal.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

The law of Truth.

Minister. Thou shalt not bear false witness against thy neighbour.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

The law of Contentment.

Minister. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

People. Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

¶ *Then shall follow one of these two Collects for the King, the Priest standing as before, and saying,*

1 Tim. 2. 1, 2.

Let us pray.

infinite = boundless.

ALMIGHTY God, whose kingdom is everlasting, and power infinite; Have mercy upon the whole Church; and so rule the heart of thy chosen Servant *EDWARD*, our King and Governor, that he (knowing whose minister he is) may above all things seek thy honour and glory: and that we, and all his subjects (duly considering whose authority he hath) may faithfully serve, honour, and humbly obey him, in thee, and for thee, according to thy blessed Word and ordinance; through Jesus Christ our Lord,

minister = servant.

Rom. 13. 1-4.

Christians are to remember that the Commandments are not only to be kept "in the letter," that is as the exact words direct, but also "in the spirit," that is in their inner meaning as taught by our Lord (Matt. 5. 21—37; 22. 36—40), and by St. Paul (Rom. 13. 9, 10), and by the Catechism in My Duty towards God, and My Duty towards my Neighbour. Therefore as neither our love to God nor to our neighbour is as fervent as it ought to be, we cannot say that we have kept the Commandments with a perfect heart, and need no repentance.

In saying one of the two Collects for the King, the Priest "stands as before," that is to say he is no longer to stand facing the people. The Minister is never directed to turn his face to the people unless he is speaking to them. After hearing God's Commandments we pray for the King, that through him our country's laws may be founded upon God's laws.

who with thee and the Holy Ghost liveth and reigneth, ever one God, world without end. *Amen.*

Or,

ALMIGHTY and everlasting God, we are taught by thy holy Word, that the hearts of Kings are in thy rule and governance, and that thou dost dispose and turn them as it seemeth best to thy godly wisdom: We humbly beseech thee so to dispose and govern the heart of *EDWARD* thy Servant, our King and Governor, that, in all his thoughts, words, and works, he may ever seek thy honour and glory, and study to preserve thy people committed to his charge, in wealth, peace, and godliness: Grant this, O merciful Father, for thy dear Son's sake, Jesus Christ our Lord. *Amen.*

wealth = prosperity.

¶ *Then shall be said the Collect of the Day. And immediately after the Collect the Priest shall read the Epistle, saying,* The Epistle [*or,* The portion of Scripture appointed for the Epistle] is written in the — Chapter of — beginning at the — Verse. *And the Epistle ended, he shall say,* Here endeth the Epistle. *Then shall he read the Gospel (the people all standing up) saying,* The holy Gospel is written in the — Chapter of — beginning at the — Verse. *And the Gospel ended, shall be sung or said the Creed following, the people still standing, as before.*

I BELIEVE in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible:

And in one Lord Jesus Christ, the only-begotten Son of God, Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God, Begotten, not made, Being of one substance with the Father, By whom all things were made: Who for us men, and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man, And was crucified also for us under Pontius Pilate. He suffered and was buried, And the third day he rose again according to the Scriptures, And ascended into heaven, And sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead: Whose kingdom shall have no end.

And I believe in the Holy Ghost, The Lord and giver of life, Who proceedeth from the Father and the Son, Who with the Father and the Son

Very = true.

of God = out of God.

of one substance = of the same substance.

incarnate = made flesh.

according to the Scriptures = agreeing with the prophecies of the Old Testament. (Luke 24. 26, 27, 45, 46. Ps. 16. 10. Hos. 6. 2 & 13. 14.)

The Lord, — for the Father is Lord, the Son Lord, and the Holy Ghost Lord.

and giver of Life, — for He gave life to the Church on the Day of Pentecost, and is the author of the spiritual life of each one of us.

Eph. 4. 6.
1 Cor. 8. 6.
Rev. 21. 22
Gen. 1. 1.
Ps. 148. 2-
Col. 1. 16.
Ps. 2. 7.
Heb. 1. 5.
& 5. 5.
John 8. 58
& 1. 18.
Heb. 1. 8.
John 1. 9.
John 5. 23
John 14. 9
& 17. 5.
John 1. 3.
Heb. 1. 2.
1 John 4.
14.
Luke 1. 35
John 1. 14
Matt. 27.
Luke 23. 4
52, 53.
Mark 16. 6
Luke 24. 5
Mark 16. 1
Matt. 25.
31, 32.
Dan. 2. 44.
Luke 1. 33
Matt. 28.
Luke 3. 22
2 Thess. 3.
Rom. 8. 10,
John 15. 2
Matt. 28. 1

Turn a few pages backward, and find the Collect, Epistle, and Gospel for the day.

The Creed that follows (to be sung or said by the whole congregation standing) is the Nice Creed. It is the perfect Confession of Faith of the Catholic Church, to be rehearsed by th who have after Confirmation entered into full communion with her.

The Nicene Creed was drawn up by the Church A.D. 325 & 381, at the Councils of Nicea a Constantinople. Heretics had denied the Godhead of the Lord Jesus Christ, and of the H Ghost, and therefore this Creed expressly declares that Christ is "God of God, Light of Lig Very God of very God, Begotten not made, Being of one Substance with the Father, By Wh all things were made." And that the Holy Ghost is "the Lord, and giver of life, . . . Who w the Father and the Son together is worshipped and glorified."

together is worshipped and glorified, Who spake by the Prophets. And I believe one Catholick and Apostolick Church. I acknowledge one Baptism for the remission of sins. And I look for the Resurrection of the dead, And the life of the world to come. Amen.

Acts 1. 16. 2 Tim. 3. 16. 2 Pet. 1. 21. Matt. 24. 14. Eph. 2. 20. Eph. 4. 5. Acts 22. 16. John 5. 28, 29 & 11. 24, 25. 1 Thes. 4. 17. Rev. 21. 3.

¶ *Then the Curate shall declare unto the people what Holy-days, or Fasting-days, are in the Week following to be observed. And then also (if occasion be) shall notice be given of the Communion; and Briefs, Citations, and Excommunications read. And nothing shall be proclaimed or published in the Church, during the time of Divine Service, but by the Minister: nor by him any thing, but what is prescribed in the Rules of this Book, or enjoined by the King, or by the Ordinary of the place.*

Ordinary = Bishop.

¶ *Then shall follow the Sermon, or one of the Homilies already set forth, or hereafter to be set forth, by authority.*

¶ *Then shall the Priest return to the Lord's Table, and begin the Offertory, saying one or more of these Sentences following, as he thinketh most convenient in his discretion.*

LET your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. *St. Matt.* v.

Lay not up for yourselves treasure upon the earth; where the rust and moth doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven; where neither rust nor moth doth corrupt, and where thieves do not break through and steal. *St. Matt.* vi.

Whatsoever ye would that men should do unto you, even so do unto them; for this is the Law and the Prophets. *St. Matt.* vii.

Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of heaven; but he that doeth the will of my Father which is in heaven. *St. Matt.* vii.

Zacchæus stood forth, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have done any wrong to any man, I restore four-fold. *St. Luke* xix.

Who goeth a warfare at any time of his own cost? Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock? 1 *Cor.* ix.

If we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things? 1 *Cor.* ix.

Do ye not know, that they who minister about

The Table of the Feasts and Fasts is to be found in the beginning of the Prayer Book, immediately after the Calendar. The Curate (that is, the Parish Priest) is here bid to remind the people of those Holy-days and Fasting-days which fall during the week, in order that they may not fail to keep them. It is quite certain that we might observe these days better than we do. It is not want of power but want of will, which is the hindrance in most cases. There may possibly be no Holy-day in the week, but there is always Friday's fast to be observed.

The Sermon follows. The Preacher is sent to us by authority. At the Ordination of a Priest the Bishop says to him, "Take thou authority to preach the Word of God." This is the reason why we listen to his sermons. We remember that God ordained preaching (Mark 16. 15; Rom. 10. 14—16; Titus 1. 3), and that the Preacher is sent to us by God. It is directed in the Baptism Service that children "shall hear Sermons."

holy things live of the sacrifice; and they who wait at the altar are partakers with the altar? Even so hath the Lord also ordained, that they who preach the Gospel should live of the Gospel. 1 *Cor.* ix.

He that soweth little shall reap little; and he that soweth plenteously shall reap plenteously. Let every man do according as he is disposed in his heart, not grudging, or of necessity; for God loveth a cheerful giver. 2 *Cor.* ix.

minister = wait upon, help.

Let him that is taught in the Word minister unto him that teacheth, in all good things. Be not deceived, God is not mocked: for whatsoever a man soweth that shall he reap. *Gal.* vi.

While we have time, let us do good unto all men; and specially unto them that are of the household of faith. *Gal.* vi.

Godliness is great riches, if a man be content with that he hath: for we brought nothing into the world, neither may we carry any thing out. 1 *Tim.* vi.

Charge them who are rich in this world, that they be ready to give, and glad to distribute; laying up in store for themselves a good foundation against the time to come, that they may attain eternal life. 1 *Tim.* vi.

God is not unrighteous, that he will forget your works, and labour that proceedeth of love; which love ye have shewed for his Name's sake, who have ministered unto the saints, and yet do minister. *Heb.* vi.

To do good, and to distribute, forget not; for with such sacrifices God is pleased. *Heb.* xiii.

Whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him? 1 *St. John* iii.

Give alms of thy goods, and never turn thy face from any poor man; and then the face of the Lord shall not be turned away from thee. *Tobit* iv.

These texts from Scripture are commonly called "The Offertory Sentences," because they are read while the Offertory is being collected from the Congregation. Sixteen are from the New Testament, two from the Old, and two from the Apocrypha. The first five refer to the duty of Almsgiving in general; the next five to the duty of the laity to support the Clergy (and therefore should be read when the alms are to be devoted to Home or Foreign Missions); and the last ten to the duty of providing for the sick and needy.

As the reading of the Commandments reminded us of the necessity of *Repentance* before coming to the altar, and the Epistle and Gospel and rehearsing the Nicene Creed, that of *Faith*; so do these sentences remind us of the need of *Charity*,—the three things on which the Catechism bids us examine ourselves.

The Jews on coming to their great feasts were bidden "not to appear before the Lord empty." Much more should we Christians, following the example of the wise men, bring an offering when we come to worship. The duty of Almsgiving is set by our Lord first of the three acts of Christian righteousness (Matt. 6.), and is continually urged upon us by the Apostles. We should make a rule of giving a fixed proportion of all our income to God; remembering when we earn or receive money that a certain part is not ours but His. Out of this fixed sum we should reserve a portion for the Church Offertory. Here is the best place to give, for our alms are not seen of men, and they are offered on God's altar, after being "reverently brought to the Priest," and by him "humbly presented."

Be merciful after thy power. If thou hast much, give plenteously: if thou hast little, do thy diligence gladly to give of that little: for so gatherest thou thyself a good reward in the day of necessity. *Tobit* iv.

He that hath pity upon the poor lendeth unto the Lord: and look, what he layeth out, it shall be paid him again. *Prov.* xix.

Blessed be the man that provideth for the sick and needy: the Lord shall deliver him in the time of trouble. *Psalm* xli.

¶ *Whilst these Sentences are in reading, the Deacons, Church-wardens, or other fit person appointed for that purpose, shall receive the Alms for the Poor, and other devotions of the people, in a decent bason to be provided by the Parish for that purpose; and reverently bring it to the Priest, who shall humbly present and place it upon the holy Table.*

¶ *And when there is a Communion, the Priest shall then place upon the Table so much Bread and Wine, as he shall think sufficient.*

After which done, the Priest shall say,

Let us pray for the whole state of Christ's Church militant here in earth.

militant = at war with evil.

holy Apostle = St. Paul.

ALMIGHTY and everliving God, who by thy holy Apostle hast taught us to make prayers, and supplications, and to give thanks, for all men; We humbly beseech thee most mercifully [*to accept our alms and oblations, and] to receive these our prayers, which we offer unto thy Divine Majesty; beseeching thee to inspire continually the universal Church with the spirit of truth, unity, and concord: And grant, that all they that do confess thy holy Name may agree in the truth of thy holy Word, and live in unity, and godly love. We beseech thee also to save and defend all Christian Kings, Princes, and Governors; and specially thy servant *EDWARD* our King; that under him we may be godly and quietly governed: And grant unto his whole Council, and to all that are put in authority under him, that they may truly and indifferently minister justice, to the punishment of wickedness and vice,

1 Tim. 2. 1.

* *If there be no alms or oblations, then shall the words* [of accepting our alms and oblations] *be left out unsaid.*

oblations = offerings, viz. the Bread and Wine, which are often called "the Elements."

unity = oneness.

concord = agreement.

indifferently = impartially, making no difference.

The rubric directs that the Bread and Wine shall now be placed on the Lord's Table by the Priest. It is customary to have them ready on a little table or shelf at the side, called the Credence Table.

Next follows the "Prayer for the Church militant here in earth." This title reminds us that the Church which is at war with sin and Satan is only that smaller part of Christ's Church now "here in earth;" that the far larger part is at rest in Paradise, their warfare accomplished, their victory won, waiting for the time when both they and we shall "have our perfect consummation and bliss, both in body and soul," with the Church Triumphant in heaven.

In this prayer we intercede for the Catholic Church, and for each separate member of it; for the King and those who are put in authority under him; for the Clergy; for the present Congregation; for those who are in sickness or any other trouble. Lastly, we remember the faithful ones who have departed this life and are at rest in Paradise,—we thank God for them, we pray that we may follow their example, we ask to be joined with them in Christ's Kingdom above.

maintenance = upholding.
rightly = in proper manner.
duly = at proper times.
transitory = passing.

and to the maintenance of thy true religion, and virtue. Give grace, O heavenly Father, to all Bishops and Curates, that they may both by their life and doctrine set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments: And to all thy people give thy heavenly grace; and specially to this congregation here present; that, with meek heart and due reverence, they may hear, and receive thy holy Word; truly serving thee in holiness and righteousness all the days of their life. And we most humbly beseech thee of thy goodness, O Lord, to comfort and succour all them, who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity. And we also bless thy holy Name for all thy servants departed this life in thy faith and fear; beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom: Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

¶ *When the Minister giveth warning for the celebration of the holy Communion, (which he shall always do upon the Sunday, or some Holy-day, immediately preceding,) after the Sermon or Homily ended, he shall read this Exhortation following.*

DEARLY beloved, on —— day next I purpose, through God's assistance, to administer to all such as shall be religiously and devoutly disposed the most comfortable Sacrament of the Body and Blood of Christ; to be by them received in remembrance of his meritorious Cross and Passion; whereby alone we obtain remission of our sins, and are made partakers of the Kingdom of heaven. Wherefore it is our duty to render most humble and hearty thanks to Almighty God our heavenly Father, for that he hath given his Son our Saviour Jesus Christ, not only to die for us, but also to be our spiritual food and sustenance in that holy Sacrament. Which being so divine and comfortable a thing to them who receive it worthily, and so dangerous to them that will presume to receive it unworthily; my duty

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Next follow three Exhortations, of which the two first are Invitations one or other of which is to be read by the Minister when he gives notice of Holy Communion. The first warns against the sin of an unworthy receiving of this Holy Sacrament, the second warns against the sin of neglecting to receive at all.

Now that people are so much better instructed than of old, these Exhortations are not so necessary as they used to be, and they have fallen into partial disuse. Nevertheless, as there are many negligent Christians who communicate on Easter-Day and on that day only, it is very customary for the Parish Priest to read this First Exhortation upon Palm Sunday, to warn all who intend to receive on Easter-Day that they prepare themselves rightly for this heavenly Feast.

mean season = mean time.

Matt. 22. 12. Rev. 19. 8. Jer. 23. 6.

is to exhort you in the mean season to consider the dignity of that holy mystery, and the great peril of the unworthy receiving thereof; and so to search and examine your own consciences, (and that not lightly, and after the manner of dissemblers with God; but so) that ye may come holy and clean to such a heavenly Feast, in the marriage-garment required by God in holy Scripture, and be received as worthy partakers of that holy Table.

bewail = lament.

restitution = restoration.

damnation = condemnation.

The way and means thereto is; First, to examine your lives and conversations by the rule of God's commandments; and whereinsoever ye shall perceive yourselves to have offended, either by will, word, or deed, there to bewail your own sinfulness, and to confess yourselves to Almighty God, with full purpose of amendment of life. And if ye shall perceive your offences to be such as are not only against God, but also against your neighbours; then ye shall reconcile yourselves unto them; being ready to make restitution and satisfaction, according to the uttermost of your powers, for all injuries and wrongs done by you to any other; and being likewise ready to forgive others that have offended you, as ye would have forgiveness of your offences at God's hand: for otherwise the receiving of the holy Communion doth nothing else but increase your damnation. Therefore if any of you be a blasphemer of God, an hinderer or slanderer of his Word, an adulterer, or be in malice, or envy, or in any other grievous crime, repent you of your sins, or else come not to that holy Table; lest, after the taking of that holy Sacrament, the devil enter into you, as he entered into Judas, and fill you full of all iniquities, and bring you to destruction both of body and soul.

requisite = needful.

discreet = prudent.

And because it is requisite, that no man should come to the holy Communion, but with a full trust in God's mercy, and with a quiet conscience; therefore if there be any of you, who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel, let him come to me, or to some other discreet and learned Minister of God's Word, and open his grief; that by the ministry of God's holy Word he may receive the benefit of absolution, together with

To come unworthily to this Sacrament is, First, to come without repentance, while we are living in some wilful sin which we have no intention of giving up. Secondly, to come unworthily is to come without faith, "not discerning the Lord's Body," looking upon the Bread and Wine as common food, not seeing our Lord present there. Thirdly, to come unworthily is to come without love, while at variance with a neighbour whom we will not forgive.

This Exhortation bids us carefully examine ourselves upon these points, and ends by recommending us, in case we cannot satisfy our consciences, to go to a Priest, and tell him our trouble, and receive from him advice and absolution.

ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness.

¶ *Or, in case he shall see the people negligent to come to the holy Communion, instead of the former, he shall use this Exhortation.*

DEARLY beloved brethren, on —— I intend, by God's grace, to celebrate the Lord's Supper: unto which, in God's behalf, I bid you all that are here present; and beseech you, for the Lord Jesus Christ's sake, that ye will not refuse to come thereto, being so lovingly called and bidden by God himself. Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feast, decked his table with all kind of provision, so that there lacketh nothing but the guests to sit down; and yet they who are called (without any cause) most unthankfully refuse to come. Which of you in such a case would not be moved? Who would not think a great injury and wrong done unto him? Wherefore, most dearly beloved in Christ, take ye good heed, lest ye, withdrawing yourselves from this holy Supper, provoke God's indignation against you. It is an easy matter for a man to say, I will not communicate, because I am otherwise hindered with worldly business. But such excuses are not so easily accepted and allowed before God. If any man say, I am a grievous sinner, and therefore am afraid to come: wherefore then do ye not repent and amend? When God calleth you, are ye not ashamed to say ye will not come? When ye should return to God, will ye excuse yourselves, and say ye are not ready? Consider earnestly with yourselves how little such feigned excuses will avail before God. They that refused the feast in the Gospel, because they had bought a farm, or would try their yokes of oxen, or because they were married, were not so excused, but counted unworthy of the heavenly feast. I, for

decked = spread.

feigned = pretended.

Luke 14. 16-24.

"The Celebration of the Holy Communion." "The Administration of the Holy Communion." Both these phrases are repeated three or four times in the Prayer Book. They teach us the two aspects in which we are to regard the Blessed Sacrament, both of which are taught in the Catechism. First, the Priest "celebrates" the Holy Communion as a memorial sacrifice which shews forth the Lord's death, in remembrance of Him till He come again. It was "ordained for a continual remembrance of the sacrifice of the death of Christ." (1 Cor. 11. 26; Luke 22. 19; Mal. 1. 11; 1 Cor. 5. 7, 8.) Secondly, he "administers" the Holy Communion as a means of grace, whereby the faithful feed upon Christ, whereby He dwells in them, and they in Him. "The Body and Blood of Christ are verily and indeed taken and received by the faithful in the Lord's Supper," and "our souls are then strengthened and refreshed." (1 Cor. 10. 17; John 6. 51-58.)

This Second Exhortation sets forth the great sin of refusing to come to Holy Communion, a sin which, sad to say, many Christians continue in during their whole lives. It gives the Parable of the Great Supper (Luke 14. 16-24) as a warning of the punishment that will befall those who refuse their Lord's invitation, and declares that the excuses men give for refusing to obey Christ's last command are vain excuses which will not be accepted by God. Especially vain is the most common excuse of all, that of not being fit to come; for as the Exhortation says, "Wherefore then do ye not repent and amend?" It is certain that if unfit to come to Holy Communion we must be also unfit to die.

my part, shall be ready; and, according to mine Office, I bid you in the Name of God, I call you in Christ's behalf, I exhort you, as ye love your own salvation, that ye will be partakers of this holy Communion. And as the Son of God did vouchsafe to yield up his soul by death upon the Cross for your salvation; so it is your duty to receive the Communion in remembrance of the sacrifice of his death, as he himself hath commanded: which if ye shall neglect to do, consider with yourselves how great injury ye do unto God, and how sore punishment hangeth over your heads for the same; when ye wilfully abstain from the Lord's Table, and separate from your brethren, who come to feed on the banquet of that most heavenly food. These things if ye earnestly consider, ye will by God's grace return to a better mind: for the obtaining whereof we shall not cease to make our humble petitions unto Almighty God our heavenly Father.

abstain = keep away.

¶ *At the time of the celebration of the Communion, the Communicants being conveniently placed for the receiving of the holy Sacrament, the Priest shall say this Exhortation.*

mind = intend. DEARLY beloved in the Lord, ye that mind
to come to the holy Communion of the Body 1 Cor. 10. 16.
and Blood of our Saviour Christ, must consider
how Saint Paul exhorteth all persons diligently 1 Cor. 11. 28.
to try and examine themselves, before they presume to eat of that Bread, and drink of that Cup.
For as the benefit is great, if with a true penitent
heart and lively faith we receive that holy Sacrament; (for then we spiritually eat the flesh of John 6. 51,
Christ, and drink his blood; then we dwell in 55, 56.
Christ, and Christ in us; we are one with Christ, 1 Cor. 10. 17.
and Christ with us;) so is the danger great, if we
unworthily receive the same unworthily. For then we are
=profanely. guilty of the Body and Blood of Christ our 1 Cor. 11. 27.
damnation Saviour; we eat and drink our own damnation, 1 Cor. 11. 29.
=judgment. not considering the Lord's Body; we kindle God's
wrath against us; we provoke him to plague us 1 Cor. 11. 30.
with divers diseases, and sundry kinds of death.
Judge therefore yourselves, brethren, that ye be 1 Cor. 11. 31.
not judged of the Lord; repent you truly for
your sins past; have a lively and stedfast faith
in Christ our Saviour; amend your lives, and be
in perfect charity with all men; so shall ye be

This Third Exhortation, though often omitted, is intended to be used at the time that the Communion is celebrated. It is a warning to take care that we come to the Lord's Table with a true repentance for our sins, with a lively faith in Christ, in perfect charity with all men. If we have such dispositions we cannot come unworthily.

St. Paul's rebukes to the Corinthians, which are quoted here, of being "guilty of the Body and Blood of Christ," of "eating and drinking their own damnation" (which word ought to have been translated "judgment," or "punishment"), was caused by the profane way in which they came to the Feast, and in which manner Christians cannot now offend. Yet we should be careful not even to approach to their sin, by forgetting the great holiness of this Feast, behaving carelessly, and omitting humbly to adore the Saviour present there.

meet = fit.
passion = sufferings.
instituted = appointed.
pledge = security.

meet partakers of those holy mysteries. And above all things ye must give most humble and hearty thanks to God, the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man; who did humble himself, even to the death upon the Cross, for us, miserable sinners, who lay in darkness and the shadow of death; that he might make us the children of God, and exalt us to everlasting life. And to the end that we should alway remember the exceeding great love of our Master, and only Saviour, Jesus Christ, thus dying for us, and the innumerable benefits which by his precious blood-shedding he hath obtained to us; he hath instituted and ordained holy mysteries, as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort. To him therefore, with the Father and the Holy Ghost, let us give (as we are most bounden) continual thanks; submitting ourselves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the days of our life. *Amen.*

¶ *Then shall the Priest say to them that come to receive the holy Communion,*

YE that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, meekly kneeling upon your knees.

¶ *Then shall this general Confession be made, in the name of all those that are minded to receive the holy Communion, by one of the Ministers; both he and all the people kneeling humbly upon their knees, and saying,*

bewail = lament.

ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we, from time to time, most grievously have committed, By thought, word, and deed, Against thy Divine Majesty,

The Third Exhortation ends by setting forth in most beautiful words "the exceeding great love of our Saviour, thus dying for us," and the purpose for which He "ordained these holy mysteries," for a continual memorial of His death, "to our great and endless comfort," and then closes with the Doxology.

The Invitation, "Ye that do truly," now commonly begins the second part of the service, coming after the Prayer for the Church Militant. It supposes that all addressed have duly prepared themselves, "intend to lead a new life" with respect to the sins they have discovered in themselves, are in charity with all, and ready to draw near with faith.

The people now follow the Minister in saying aloud the General Confession. Let us each one think of our own particular sins as we do so. Twice over we are told how to kneel, viz. "on our knees." No lounging, no pretence at kneeling while really sitting, is allowed by the Church (except of course to the really infirm).

Provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, Forgive us all that is past; And grant that we may ever hereafter Serve and please thee In newness of life, To the honour and glory of thy Name; Through Jesus Christ our Lord. Amen.

intolerable = unbearable.

¶ *Then shall the Priest (or the Bishop, being present,) stand up, and turning himself to the people, pronounce this Absolution.*

ALMIGHTY God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto him; Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Priest say,*

Hear what comfortable words our Saviour Christ saith unto all that truly turn to him.

COME unto me all that travail and are heavy laden, and I will refresh you. *St. Matt.* xi. 28.

travail = labour.

So God loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life. *St. John* iii. 16.

Hear also what Saint Paul saith.

This is a true saying, and worthy of all men to be received, That Christ Jesus came into the world to save sinners. 1 *Tim.* i. 15.

The words of the Confession are humble and penitent words indeed. Let us try to say them from our hearts. The burden of sin to those who have learnt its hatefulness is "intolerable;" it is too heavy for us to bear. We ask our merciful Saviour, "who taketh away the sins of the world," to bear it for us.

Then the Priest pronounces the Absolution. We kneel on, listening in silence and in humble thankfulness, believing that God is speaking through His messenger, granting us forgiveness for all our sins and setting us free from the power of them, through our Lord Jesus Christ.

Lest any doubt should remain of the willingness of God to receive all who truly turn to Him, we are bidden to hear the Comfortable Words of Scripture, which promise rest to the weary, pardon to the penitent, life to the believer.

"Come unto Me," not in feeling only, but in deed, as Christ came to us. We cannot sit still and come. The Church here plainly declares that if we would come to Him for refreshment and rest, it is to the altar we must come.

"So God loved the world,"—what greater love could be! "Have everlasting life" even now; for to be freed from sin is life and peace.

"A true saying," on which the soul may firmly anchor,—"to save sinners;" and each who knows himself must add, "of whom I am chief."

Hear also what Saint John saith.

Advocate = One who pleads for another.

propitiation = sacrifice.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins. 1 *St. John* ii. 1.

¶ *After which the Priest shall proceed, saying,*

Lift up your hearts.
Answer. We lift them up unto the Lord.
Priest. Let us give thanks unto our Lord God.
Answer. It is meet and right so to do.

¶ *Then shall the Priest turn to the Lord's Table, and say,*

IT is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, * Holy Father, Almighty, Everlasting God. Phil. 4. 6.

* *These words* [Holy Father] *must be omitted on* Trinity-Sunday.

¶ *Here shall follow the Proper Preface, according to the time, if there be any specially appointed: or else immediately shall follow,*

laud = praise.

THEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory: Glory be to thee, O Lord most High. Amen.

PROPER PREFACES.

Upon Christmas-day, *and seven days after.*

operation = work.

BECAUSE thou didst give Jesus Christ thine only Son to be born as at this time for us; who, by the operation of the Holy Ghost, was made very man of the substance of the Virgin Mary his mother; and that without spot of sin, to make us clean from all sin. Therefore with Angels, *&c.*

Upon Easter-day, *and seven days after.*

very = true.

Paschal = passover.

BUT chiefly are we bound to praise thee for the glorious Resurrection of thy Son Jesus Christ our Lord: for he is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world; who by his death hath destroyed

"If any man sin" after Baptism, even after Communion, "we have an Advocate" to plead for us; He who is a "propitiation," who sacrificed Himself for us.

"Lift up your hearts" (Sursum Corda). "Let us give thanks." These words and those that follow are found in the very oldest Liturgies, and have been sung by the Church at this holy service from the time of the Apostles until now.

Five Proper Prefaces are appointed to be said for the Five Great Festival times of the Christian Year. They are confessions of faith in the doctrines connected with the season. At Christmas we make mention of the Incarnation of Christ; at Easter of His glorious Resurrection, for the true Passover Lamb who died for our sins, gave us by His rising from the dead freedom from death for ever; at Ascensiontide we speak of His exaltation, and of our hopes of exaltation through Him; at Whitsuntide we are reminded how the Holy Ghost descended to give life to the Church and power to spread into all the world, whereby we ourselves were led from darkness to light; and on Trinity Sunday we confess the Catholic Faith of One God in Trinity, and the Trinity in Unity.

death, and by his rising to life again hath restored to us everlasting life. Therefore with Angels, *&c.*

Upon Ascension-day, *and seven days after.*

THROUGH thy most dearly beloved Son Jesus Christ our Lord; who after his most glorious Resurrection manifestly appeared to all his Apostles, and in their sight ascended up into heaven to prepare a place for us; that where he is, thither we might also ascend, and reign with him in glory. Therefore with Angels, *&c.*

Upon Whit-sunday, *and six days after.*

THROUGH Jesus Christ our Lord; according to whose most true promise, the Holy Ghost came down as at this time from heaven with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all truth; giving them both the gift of divers languages, and also boldness with fervent zeal constantly to preach the Gospel unto all nations; whereby we have been brought out of darkness and error into the clear light and true knowledge of thee, and of thy Son Jesus Christ. Therefore with Angels, *&c.*

Upon the Feast of Trinity *only.*

WHO art one God, one Lord; not one only Person, but three Persons in one Substance. For that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality. Therefore with Angels, *&c.*

¶ *After each of which Prefaces shall immediately be sung or said,*

THEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory: Glory be to thee, O Lord most High. Amen.

¶ *Then shall the Priest, kneeling down at the Lord's Table, say in the name of all them that shall receive the Communion this Prayer following.*

WE do not presume to come to this thy Table, O merciful Lord, trusting in our own right-

After the Proper Preface (or immediately after the Sursum Corda at ordinary seasons) follows the "Ter Sanctus," or Angelic Hymn, taken from the Song of the Seraphim (Isa. 6. 2, 3) and of the Cherubim (Rev. 4. 8), completing the glorious outburst of praise which began at the words "Lift up your hearts." Thanks be to God that we sinners are allowed to join in that holy company of worshippers!

The prayer that follows, said by "the Priest kneeling down at the Lord's Table," and joined in with silent humility by our hearts, is called "The Prayer of Humble Access." Though confessing ourselves unworthy to gather up the crumbs under His table, yet we ask and believe that God will feed us so with the Body and Blood of His Son that both our bodies and souls may be made pure and clean, and that He will fulfil His promise,—"he dwelleth in Me, and I in him."

eousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy: Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. *Amen.* John 6. 56.

¶ *When the Priest, standing before the Table, hath so ordered the Bread and Wine, that he may with the more readiness and decency break the Bread before the people, and take the Cup into his hands, he shall say the Prayer of Consecration, as followeth.*

ALMIGHTY God, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death, until his coming again; Hear us, O merciful Father, we most humbly beseech thee; and grant that we receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood: who, in the same night that he was betrayed, * took Bread; and, when he had given thanks, † he brake it, and gave it to his disciples, saying, Take, eat, ‡ this is my Body which is given for you: Do this in remembrance of me. Likewise after supper he § took the Cup; and, when he had given thanks, he gave it to them, saying, Drink ye all of this; for this ‖ is my Blood of the New Testament, which is shed for you and for many for the remission of sins: Do this, as oft as ye shall drink it, in remembrance of me. *Amen.*

* *Here the Priest is to take the Paten into his hands:*

† *And here to break the Bread:*

‡ *And here to lay his hand upon all the Bread.*

§ *Here he is to take the Cup into his hand:*

‖ *And here to lay his hand upon every vessel (be it Chalice or Flagon) in which there is any Wine to be consecrated.*

oblation = offering.

creatures = created things.

Paten = the plate on which the Bread is laid.

Chalice = the cup which contains the wine.

Flagon = the vessel in which the wine is brought to the Lord's Table.

Now the Priest stands before the altar, for he represents the great High-Priest, while the people still kneel in silent adoration. This is the most solemn prayer, called "The Prayer of Consecration," for now the Priest consecrates the Bread and Wine. First, the tender love of God is set before us in giving His Son, a sacrifice once for all to take away the sins of the world. Next, we are reminded of the perpetual memorial of His death that He has commanded. Then follows a prayer that, while we receive the outward and visible sign, we may verily and indeed take and receive His blessed Body and Blood. And then the Priest, repeating our Lord's own words, and following our Lord's own actions, consecrates the Bread and the Wine. By saying Amen aloud, the Congregation join in the act and offering of the Priest, and thus realize the spiritual priesthood of the people. (1 Pet. 2. 5; 1 Cor. 14. 16.)

both kinds = both the Bread and the Wine.

¶ *Then shall the Minister first receive the Communion in both kinds himself, and then proceed to deliver the same to the Bishops, Priests, and Deacons, in like manner, (if any be present,) and after that to the people also in order, into their hands, all meekly kneeling. And, when he delivereth the Bread to any one, he shall say,*

THE Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving.

John 6. 51.

¶ *And the Minister that delivereth the Cup to any one shall say,*

THE Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's Blood was shed for thee, and be thankful.

John 6. 54.

¶ *If the consecrated Bread or Wine be all spent before all have communicated, the Priest is to consecrate more according to the Form before prescribed; beginning at* [Our Saviour Christ in the same night, *&c.*] *for the blessing of the Bread; and at* [Likewise after Supper, *&c.*] *for the blessing of the Cup.*

¶ *When all have communicated, the Minister shall return to the Lord's Table, and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair linen cloth.*

¶ *Then shall the Priest say the Lord's Prayer, the people repeating after him every Petition.*

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, The power, and the glory, For ever and ever. Amen.

Lead us not into temptation; But deliver us from evil: Strengthened now with food from heaven, one with Christ and Christ with him, the child of God, if only he will still humbly watch and pray, need fear no evil.

¶ *After shall be said as followeth.*

O LORD and heavenly Father, we thy humble servants entirely desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee

entirely = with our whole hearts.

The Priest first receives himself, and then administers to any Clergy who may be present. After which the people draw near to the altar in turn, and humbly kneeling receive the Communion of the Body and Blood of Christ into their hands, and with reverent thankfulness eat and drink. Holding forth their hand is a token of the faith by which they take and receive.

Lord, by faith I here humbly touch the hem of Thy garment, and believe that touch will heal me. O Lamb of God that takest away the sins of the world, have mercy upon me. Thanks be unto God for His unspeakable gift.

After receiving let each return quietly to his place, and again kneeling down praise and thank God for His infinite love to an unworthy sinner. Any grace that we need for our own soul, or for the soul of any dear to us, may now be asked for with unfailing confidence that God will hear. (Rom. 8. 32.)

The great sacredness of the consecrated elements is shewn by the reverent manner in which "what remaineth" of them is to be treated. As immediately after Baptism, so here immediately after Communion, the Lord's Prayer is used as a special thanksgiving, the Doxology, or words of praise, being added.

The two prayers that follow are "alternative," which means that either one or the other may be used. The first is called the "Prayer of Oblation," or Offering, because having offered first our offering of praise and thanksgiving, we now offer ourselves, both soul and body, as a fit offering through union with Christ in His Sacrament, and as ready to pay the service which is our "bounden duty" in whatsoever He may require of us, unworthy though we be to do *anything* for Him. (John 1. 27.) Such a service as we can give we ask Him to accept for Christ's sake.

to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and all thy whole Church may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee; humbly beseeching thee, that all we, who are partakers of this holy Communion, may be fulfilled with thy grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. *Amen.*

Rom. 12. 1.

reasonable = spiritual.

fulfilled = filled to the full.

benediction = blessing.

merits = deserts.

Or this.

ALMIGHTY and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us, who have duly received these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people; and are also heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son. And we most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

John 6. 55.

very = true.

incorporate = made part of a body.

1 Cor. 10. 17.

Acts 2. 42.

¶ *Then shall be said or sung,*

GLORY be to God on high, and in earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

The second prayer is called "The Thanksgiving Prayer." We thank God that He has "strengthened and refreshed our souls by the Body and Blood of Christ;" that He has given us this pledge of His favour; that our membership with the Body of Christ, which is His Church, is cemented and made closer, and our inheritance into His everlasting kingdom surer. We pray that we may never fall away from this fellowship, and may have grace to continue in good works, not of our own choosing, but such as God has prepared for us to do. This prayer, like the last, closes with the Doxology.

The "Gloria in Excelsis," or "Angelic Hymn," follows. We are reminded that our Lord and His Apostles sang the Passover Psalms as a hymn after the Last Supper. (Matt. 26. 30.)

O Lord, the only-begotten Son Jesu Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us. John 1. 29 Heb. 4. 14. & 7. 25.

For thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. *Amen.*

¶ *Then the Priest (or Bishop if he be present) shall let them depart with this Blessing.*

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you always. *Amen.*

¶ *Collects to be said after the Offertory, when there is no Communion, every such day one or more; and the same may be said also, as often as occasion shall serve, after the Collects either of Morning or Evening Prayer, Communion, or Litany, by the discretion of the Minister.*

ASSIST us mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy servants towards the attainment of everlasting salvation; that, among all the changes and chances of this mortal life, they may ever be defended by thy most gracious and ready help; through Jesus Christ our Lord. *Amen.*

O ALMIGHTY Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments; that through thy most mighty protection, both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ. *Amen.*

GRANT, we beseech thee, Almighty God, that the words, which we have heard this day with our outward ears, may through thy grace be

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The first paragraph of the Gloria in Excelsis begins with the very words of the Angelic Hymn (Luke 2. 14), and then ascribes blessing and glory and worship to God the Father. The second is a prayer to God the Son, who taketh away the sins of the world, and who sitteth at God's right hand to intercede for us, to have mercy on us. The third is a Doxology addressed to the Son, though ascribing honour and glory also to the Father and the Holy Spirit. It is an outburst of praise in which every heart and tongue should join with gladness.

The service ends with the Benediction. The Priest invokes that "peace of God" which St. Paul declares shall follow the prayer and thanksgiving (Phil. 4. 7), to keep us, and dismisses us with the Blessing in the Name of the Trinity.

Let us remain on our knees until the Priest, having reverently consumed what remains of the holy elements, carries the sacred vessels out of the Sanctuary.

so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of thy Name; through Jesus Christ our Lord. *Amen.* Luke 8. 15.

prevent = go before.
further = help on.

PREVENT us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life; through Jesus Christ our Lord. *Amen.*

ALMIGHTY God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking; We beseech thee to have compassion upon our infirmities; and those things, which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us, for the worthiness of thy Son Jesus Christ our Lord. *Amen.*

ALMIGHTY God, who hast promised to hear the petitions of them that ask in thy Son's Name; We beseech thee mercifully to incline thine ears to us that have made now our prayers and supplications unto thee; and grant, that those things, which we have faithfully asked according to thy will, may effectually be obtained, to the relief of our necessity, and to the setting forth of thy glory; through Jesus Christ our Lord. *Amen.*

¶ *Upon the Sundays and other Holy-days (if there be no Communion) shall be said all that is appointed at the Communion, until the end of the general Prayer* [For the whole state of Christ's Church militant here in earth] *together with one or more of these Collects last before rehearsed, concluding with the Blessing.*

¶ *And there shall be no celebration of the Lord's Supper, except there be a convenient number to communicate with the Priest, according to his discretion.*

¶ *And if there be not above twenty persons in the Parish of discretion to receive the Communion; yet there shall be no Communion, except four (or three at the least) communicate with the Priest.*

God hath "given us His own Son," what will He not also give us? There are many pauses during this holy service, let us use them. First, to adore Christ our Lord, our Saviour, to worship Him with angels and archangels, and say, "Worthy is the Lamb that was slain to receive riches, and wisdom, and strength, and honour, and glory, and blessing." "Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever." Secondly, to ask for the particular grace we need so much—perhaps patience or humility, or energy; and be assured we shall not be refused. Thirdly, to make intercession for others, to cry to the loving Lord to open the eyes of him who is blind, to quicken the soul of him who is dead in sin, to comfort the heart of the troubled one, to come near to him who is sore distressed. "Ask and ye shall receive, and your joy shall be full."

The second and third rubrics direct that a Priest shall never celebrate Holy Communion without three or four persons be present to communicate with him. It is a communion, a fellowship, "a banquet of heavenly food," as well as a shewing forth of the Lord's Death, and therefore not to be partaken of by one or two alone.

¶ *And in Cathedral and Collegiate Churches, and Colleges, where there are many Priests and Deacons, they shall all receive the Communion with the Priest every Sunday at the least, except they have a reasonable cause to the contrary.*

¶ *And to take away all occasion of dissension, and superstition, which any person hath or might have concerning the Bread and Wine, it shall suffice that the Bread be such as is usual to be eaten; but the best and purest Wheat Bread that conveniently may be gotten.*

¶ *And if any of the Bread and Wine remain unconsecrated, the Curate shall have it to his own use: but if any remain of that which was consecrated, it shall not be carried out of the Church, but the Priest and such other of the Communicants as he shall then call unto him, shall, immediately after the Blessing, reverently eat and drink the same.*

¶ *The Bread and Wine for the Communion shall be provided by the Curate and the Church-wardens at the charges of the Parish.*

¶ *And note, that every Parishioner shall communicate at the least three times in the year, of which Easter to be one. And yearly at Easter every Parishioner shall reckon with the Parson, Vicar, or Curate, or his or their Deputy or Deputies; and pay to them or him all Ecclesiastical Duties, accustomably due, then and at that time to be paid.*

¶ *After the Divine Service ended, the money given at the Offertory shall be disposed of to such pious and charitable uses, as the Minister and Church-wardens shall think fit. Wherein if they disagree, it shall be disposed of as the Ordinary shall appoint.*

"WHEREAS it is ordained in this Office for the Administration of the Lord's Supper, that the Communicants should "receive the same kneeling; (which order is well meant, for "a signification of our humble and grateful acknowledgement "of the benefits of Christ therein given to all worthy Receivers, "and for the avoiding of such profanation and disorder in the "holy Communion, as might otherwise ensue;) yet, lest the "same kneeling should by any persons, either out of ignorance "and infirmity, or out of malice and obstinacy, be misconstrued "and depraved; It is hereby declared, That thereby no adoration "is intended, or ought to be done, either unto the Sacramental "Bread or Wine there bodily received, or unto any Corporal "Presence of Christ's natural Flesh and Blood. For the Sacramental Bread and Wine remain still in their very natural "substances, and therefore may not be adored; (for that were "Idolatry, to be abhorred of all faithful Christians;) and the "natural Body and Blood of our Saviour Christ are in Heaven, "and not here; it being against the truth of Christ's natural "Body to be at one time in more places than one."

The fourth rubric gives the rule for the clergy, as the eighth rubric does for the laity. As the least required of the latter is that they communicate three times in the year, so the least required of the clergy is that they communicate every Sunday, where there are a sufficient number dwelling together to do so. If a weekly Communion is the least required of the clergy, surely the faithful laity may aim at a weekly Communion as their highest privilege and means of grace.

No doubt the Church intends there should be Communion on all days for which she has provided a Collect, Epistle, and Gospel.

The rule of the Church for all her confirmed members is declared in the last rubric but one, viz. that "every parishioner shall communicate at the least three times in the year, of which Easter to be one." Those who never worship at the altar cannot be considered true members of the Church at all. Those who come at Easter, and never besides, are but feeble members. To be a full true member of the Church, we must be present at least twice besides Easter (and it should be at Christmas, Ascension-Day, or Whit-Sunday if possible). But if we are *loving* members, can we be contented with coming near to our Lord so seldom? Not "How seldom can I come?" but "How often may I come?" should be our question.

The last paragraph, not being printed in red letters or in italics, is commonly called "The Black Rubric." We *know* that our Lord's spiritual Body, not His natural Body, is here.

THE MINISTRATION OF
PUBLICK BAPTISM OF INFANTS,
TO BE USED IN THE CHURCH.

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admonished = warned.
convenient = proper.
testify = bear witness.
expedient = fitting.
vulgar = common, or English.

¶ *The people are to be admonished, that it is most convenient that Baptism should not be administered but upon Sundays, and other Holy-days, when the most number of people come together; as well for that the Congregation there present may testify the receiving of them that be newly baptized into the number of Christ's Church; as also because in the Baptism of Infants every Man present may be put in remembrance of his own profession made to God in his Baptism. For which cause also it is expedient that Baptism be ministered in the vulgar tongue. Nevertheless, (if necessity so require,) Children may be baptized upon any other day.*

¶ *And note, that there shall be for every Male-child to be baptized two Godfathers and one Godmother; and for every Female, one Godfather and two Godmothers.*

¶ *When there are Children to be baptized, the Parents shall give knowledge thereof over night, or in the morning before the beginning of Morning Prayer, to the Curate. And then the Godfathers and Godmothers, and the people with the Children, must be ready at the Font, either immediately after the last Lesson at Morning Prayer, or else immediately after the last Lesson at Evening Prayer, as the Curate by his discretion shall appoint. And the Priest coming to the Font, (which is then to be filled with pure Water,) and standing there, shall say,*

HATH this Child been already baptized, or no?

¶ *If they answer,* No: *Then shall the Priest proceed as followeth.*

DEARLY beloved, forasmuch as all men are conceived and born in sin; and that our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and born anew of Water and of the Holy Ghost; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous mercy he will grant to *this Child* that thing which by nature *he* cannot have; that *he* may be baptized with Water and the Holy Ghost, and received into Christ's holy Church, and be made *a lively member* of the same.

Ps. 51. 5.
Eph. 2. 1-3.
John 3. 5.

lively = living.
the same = the same holy Church.

That the Baptism of Infants is not to be "done in a corner" is plainly the mind of th Church. It is to be "public;" the service is "to be used in the Church;" it is to be administered "on Sundays or Holy-days," when "the most number of people come together;" it is t be in the middle of ordinary service "after the Second Lesson." Then let us be mindful not t ask our Parish Priest to baptize our child when there is no congregation in Church.

The "Font" is placed near the door, to signify that by Baptism we enter the Catholi Church; it is made of stone, to signify the rock from which flowed living water. (Ex. 17. 6 1 Cor. 10. 4.)

We learn from Church History that from the earliest ages of the Church the children o Christian parents have been brought to Baptism. It is evident that there were baptize children in Ephesus and Colosse. (Eph. 6. 1; Col. 3. 20.) In order to insure that they shall b brought up in the Faith, the Church requires sponsors or sureties for them.

There is but one Baptism for the remission of sins (Eph. 4. 5), therefore the Priest is directe to ask whether the child has been baptized already.

He then declares in our Lord's words the necessity of a new birth for the soul, seeing tha it was born in sin; and bids us pray for this regeneration, which the child cannot have b nature, but only by means of water and the Holy Ghost.

¶ *Then shall the Priest say,*

Let us pray.

ALMIGHTY and everlasting God, who of thy great mercy didst save Noah and his family in the ark from perishing by water; and also didst safely lead the children of Israel thy people through the Red Sea, figuring thereby thy holy Baptism; and by the Baptism of thy well-beloved Son Jesus Christ, in the river Jordan, didst sanctify Water to the mystical washing away of sin; We beseech thee, for thine infinite mercies, that thou wilt mercifully look upon *this Child;* wash *him* and sanctify *him* with the Holy Ghost; that *he*, being delivered from thy wrath, may be received into the ark of Christ's Church; and being stedfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally *he* may come to the land of everlasting life, there to reign with thee world without end; through Jesus Christ our Lord. *Amen.*

1 Pet. 3. 20.

1 Cor. 10. 1, 2.

from perishing by water. By passing through the water Noah and his family were saved from perishing.

figuring = picturing.

ALMIGHTY and immortal God, the aid of all that need, the helper of all that flee to thee for succour, the life of them that believe, and the resurrection of the dead; We call upon thee for *this Infant*, that *he*, coming to thy holy Baptism, may receive remission of *his* sins by spiritual regeneration. Receive *him*, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall have; seek, and ye shall find; knock, and it shall be opened unto you: So give now unto us that ask; let us that seek find; open the gate unto us that knock; that *this Infant* may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. *Amen.*

Acts 22. 16.

Matt. 7. 7, 8.

regeneration = new birth.

benediction = blessing.

Then follow two prayers. The first speaks of two Old Testament types of Baptism: the Ark borne up by the water, a likeness of Christ's Church, into which safe place the child is about to be received; the passage of the Red Sea, a likeness of the escape from the bondage of Satan, by which the child is to be started on his heavenly road. Then the example of our Lord's Baptism is given, whereby water was sanctified for the washing away of sin. We pray that the child thus beginning so well may not fail to reach the shore of everlasting life.

In the second prayer we address God as "the life of them that believe," because we believe that eternal life is about to be given to the child (1 John 5. 11); and "the resurrection from the dead," because we believe that the child is going to die to sin and to rise again unto righteousness. We pray that the child may receive remission of his original sin by means of the new birth of his soul, and we plead our Lord's promise of hearing all our prayers. We knock at the gate of the kingdom of heaven, that the child may enter in now, and we pray that he may at last come to Christ's eternal kingdom.

Remember that the Church nowhere says that a baptized child is certain of eternal life hereafter, only that it is placed in a state of salvation in Christ's kingdom here, and sufficient grace given to it to bring to it to heaven, if it will use that grace.

¶ *Then shall the people stand up, and the Priest shall say,*

Hear the words of the Gospel, written by Saint *Mark*, in the tenth Chapter, at the thirteenth Verse.

THEY brought young children to Christ, that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

Suffer = allow.

¶ *After the Gospel is read, the Minister shall make this brief Exhortation upon the words of the Gospel.*

BELOVED, ye hear in this Gospel the words of our Saviour Christ, that he commanded the children to be brought unto him; how he blamed those that would have kept them from him; how he exhorteth all men to follow their innocency. Ye perceive how by his outward gesture and deed he declared his good will toward them; for he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but earnestly believe, that he will likewise favourably receive *this* present *Infant;* that he will embrace *him* with the arms of his mercy; that he will give unto *him* the blessing of eternal life, and make *him partaker* of his everlasting kingdom. Wherefore we being thus persuaded of the good will of our heavenly Father towards *this Infant*, declared by his Son Jesus Christ; and nothing doubting but that he favourably alloweth this charitable work of our's in bringing *this Infant* to his holy Baptism; let us faithfully and devoutly give thanks unto him, and say,

gesture = movement of the body.

ALMIGHTY and everlasting God, heavenly Father, we give thee humble thanks, for that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee: Increase this

That our Lord's words, "Suffer the little children," are chosen for the Gospel shews that the Church believes little children should come to Him by Baptism. (Indeed, in what other way can they come?) "Of such is the kingdom of God,"—of all who belong to His Kingdom none are so fitted as little children.

The Exhortation calls attention to His command, and to the blame those deserve who refuse to bring Him their children. It bids us not doubt that He will take up this child now in His arms, and give him eternal life, the new life which begins at Baptism and will never die out any more, except from neglect of the parents, or the sin of the child continuing to throw away grace.

Next the Congregation thank God for their own call, their own Baptism, and pray for an increase of knowledge and faith; and next they pray for the child that he may be new-born by the Spirit, and be made an heir of heaven.

knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to *this Infant*, that *he* may be born again, and be made *an heir* of everlasting salvation; through our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, now and for ever. *Amen.*

¶ *Then shall the Priest speak unto the Godfathers and Godmothers on this wise.*

on this wise = in this way.

DEARLY beloved, ye have brought *this Child* here to be baptized, ye have prayed that our Lord Jesus Christ would vouchsafe to receive *him*, to release *him* of *his* sins, to sanctify *him* with the Holy Ghost, to give *him* the kingdom of heaven, and everlasting life. Ye have heard also that our Lord Jesus Christ hath promised in his Gospel to grant all these things that ye have prayed for: which promise he, for his part, will most surely keep and perform. Wherefore, after this promise made by Christ, *this Infant* must also faithfully, for *his* part, promise by you that are *his* sureties, (until *he* come of age to take it upon *himself*,) that *he* will renounce the devil and all his works, and constantly believe God's holy Word, and obediently keep his commandments.

constantly = firmly.

I demand therefore,

renounce = refuse obedience to.
vain = unsatisfying.
carnal = fleshly.
the flesh = our corrupt nature working through our body.

DOST thou, in the name of this Child, renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow, nor be led by them?

Answer. I renounce them all.

Minister.

DOST thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only-begotten Son our Lord? And that he was conceived by the Holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into

hell = hades, the unseen world.

The Priest now speaks, not to the Congregation, but to the Sponsors. He points out that God's promises to the child are fulfilled at once, and perfectly. The child's promise to God, on the other hand, cannot be fulfilled till he "come of age to take it upon himself;" that is, till he is of an age to know right from wrong. Nevertheless, though he uses his Godparents' mouth, he makes the promise himself.

The first promise is a disowning of all claims of the devil, the world, and the flesh upon his service; for he is entering on the service of Christ, and he cannot serve more than one master. "I renounce them all,"—I will have nothing to do with them. The child renounces; it is *his* promise. Had it been the Godparents' promise, they would have said, *We* renounce them all.

The second promise is a promise of faith in the great truths of the Gospel. (Acts 8. 36, 37.) "Dost thou believe in that Holy Trinity into whose Name thou art about to be baptized? dost thou believe all the Articles of the Faith which I now rehearse to thee?" And the child answers, "All this I steadfastly believe;" and more,—"It is my desire to be baptized in this Faith."

quick = living.

heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

Catholick = for all nations.

And dost thou believe in the Holy Ghost; the holy Catholick Church; the Communion of Saints; the Remission of sins; the Resurrection of the flesh; and everlasting life after death?

Answer. All this I stedfastly believe.

Minister.

WILT thou be baptized in this faith?

Answer. That is my desire.

Minister.

WILT thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Answer. I will.

¶ *Then shall the Priest say,*

old Adam = old nature.
new man = new nature.

O MERCIFUL God, grant that the old Adam in *this Child* may be so buried, that the new man may be raised up in *him*. *Amen.* Eph. 4. 22-24. Rom. 6. 6. Col. 3. 9, 10.

carnal = belonging to the flesh.

Grant that all carnal affections may die in *him*, and that all things belonging to the Spirit may live and grow in *him*. *Amen.* Rom. 6. 3, 4. Gal. 5. 24.

to triumph = to rejoice after a victory.

Grant that *he* may have power and strength to have victory, and to triumph, against the devil, the world, and the flesh. *Amen.*

dedicated = set apart as holy.
endued = clothed.

Grant that whosoever is here dedicated to thee by our office and ministry may also be endued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live, and govern all things, world without end. *Amen.*

ALMIGHTY, everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood; and gave commandment to his disciples, that they should go teach all nations, and baptize them In the Name of the Father, the Son, and the Holy Ghost; Regard, we beseech thee, the supplications of thy congregation; sanctify this Water to the mystical washing away of sin; and grant that *this Child*, now

John 19. 34.
Matt. 28. 19.
Titus 3. 5.

The third promise is for the future. It cannot be "required" for Baptism, as are repentance and faith (see last part of Catechism). Even for an adult it can only be a promise for the future. It is a promise of obedience to the Commandments of God. "Wilt thou walk in them all the days of thy life?" And the child answers, "I will."

The Prayer for the Consecration of the Water speaks of the Water and Blood flowing from the side of Christ, which the Church has ever regarded as a type of the Two Sacraments; and of our Lord's commission to baptize into the Name of the Trinity. The Priest prays first that the water in the font may be sanctified for its holy and mystical use, and then that the infant, being made by Baptism the child of God, may by His grace ever remain so.

to be baptized therein, may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children; through Jesus Christ our Lord. *Amen.*

¶ *Then the Priest shall take the Child into his hands, and shall say to the Godfathers and Godmothers,*

Name this Child.

Luke 1. 59 & 2. 21.
John 10. 3.
Rev. 3. 5. & 13. 8 & 21. 27.

certify = assure.
warily = carefully.

¶ *And then naming it after them (if they shall certify him that the Child may well endure it) he shall dip it in the Water discreetly and warily, saying,*

N. I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost Amen.

suffice = be enough.

¶ *But if they certify that the Child is weak, it shall suffice to pour Water upon it, saying the foresaid words,*

N. I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *Then the Priest shall say,*

WE receive this Child into the congregation of Christ's flock;* and do sign *him* with the sign of the Cross, in token that hereafter *he* shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto *his* life's end. Amen.

* *Here the Priest shall make a Cross upon the Child's forehead.*

Luke 9. 26.
1 Cor. 1. 23.
1 Tim. 6. 12.
Eph. 6. 11-13.
2 Tim. 2. 3, 4.
Matt. 25. 21.
Rev. 2. 10.

¶ *Then shall the Priest say,*

regenerate = born again.
grafted into = made a living part of.
according to = agreeing with.

SEEING now, dearly beloved brethren, that *this Child is* regenerate, and grafted into the body of Christ's Church, let us give thanks unto Almighty God for these benefits; and with one accord make our prayers unto him, that *this Child* may lead the rest of *his* life according to this beginning.

¶ *Then shall be said, all kneeling;*

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, in earth as it is in heaven. Give us this

Rom. 8. 15.

The Priest takes the child in his arms as the representative of Christ who is receiving him into the arms of His mercy, and baptizes him either by immersion, that is dipping, or by affusion, that is pouring. (Note, to *sprinkle* is not ordered.)

The Reception recognizes that the child is now a member of Christ's Church, and welcomes him into the Congregation. The sign of the Cross reminds us that Christians have always rejoiced in the Cross, and from the earliest times have used it as a sign that they are not ashamed of Him who died upon the Cross.

With no uncertain sound the Church now declares that the baptized child is born again. Regeneration, like the birth of the body, is but the beginning of life, and without care and nourishment the new-born soul cannot grow up to serve God. Nevertheless it *is* regenerate, and if it fall away we may pray for its conversion, but never for its birth again.

The Lord's Prayer with the Doxology now begins our thanksgiving (as after receiving Holy Communion). The child may join, for he too can now say Father.

day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

¶ *Then shall the Priest say,*

WE yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate *this Infant* with thy holy Spirit, to receive *him* for thine own *Child* by adoption, and to incorporate *him* into thy holy Church. And humbly we beseech thee to grant, that *he*, being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin; and that, as *he is* made *partaker* of the death of thy Son, *he* may also be *partaker* of his resurrection; so that finally, with the residue of thy holy Church, *he* may be *an inheritor* of thine everlasting kingdom; through Christ our Lord. *Amen.*

adoption = to make a child of a stranger.
incorporate = make part of a body.
crucify = kill by nailing to a cross.
abolish = do away with.
residue = remaining part (those who have not fallen away from baptismal grace).

John 3. 5.
Titus 3. 5.
Gal. 4. 5, 6.
1 Cor. 12. 13, 27.
Rom. 6. 2-4.
Gal. 5. 24.
Col. 2. 11, 12.
Col. 3. 3, 4.
Matt. 13. 43.
Rom. 9. 27.

¶ *Then, all standing up, the Priest shall say to the Godfathers and Godmothers this Exhortation following.*

FORASMUCH as *this Child hath* promised by you *his* sureties to renounce the devil and all his works, to believe in God, and to serve him; ye must remember, that it is your parts and duties to see that *this Infant* be taught, so soon as *he* shall be able to learn, what a solemn vow, promise, and profession, *he hath* here made by you. And that *he* may know these things the better, ye shall call upon *him* to hear Sermons; and chiefly ye shall provide, that *he* may learn the Creed, the Lord's Prayer, and the Ten Commandments, in the vulgar tongue, and all other things which a Christian ought to know and believe to his soul's health; and that *this Child* may be virtuously brought up to lead a godly and a christian life; remembering always, that Baptism doth represent unto us our profession; which is, to follow the example of our Saviour Christ, and to be made like unto him; that, as he died, and rose again for us, so should we, who are baptized, die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

Instruction: teach him.
Education: train him.
mortifying = deadening.
proceeding = advancing.

Eph. 6. 4.
Col. 3. 21.

In the Thanksgiving Prayer we thank God for the child's regeneration, adoption, and Church-membership; and we pray that being alive to God he may resist and kill sin; that being a sharer in Christ's death he may share in His resurrection; and that as he is now "an inheritor of the kingdom of heaven" on earth, he may also at last inherit the kingdom above.

The address to the Sponsors makes it plain that as they have not taken vows for the child, but he has taken them himself, so it is not their duty to teach him themselves, but to "see that he is taught." It is their duty then to enquire from time to time, and if they find that their Godchild is taught neither at school nor at home, then to step in and make provision for his instruction. Also it is their plain duty to pray daily for their Godchild.

¶ *Then shall he add and say,*

YE are to take care that *this Child* be brought to the Bishop to be confirmed by him, so soon as *he* can say the Creed, the Lord's Prayer, and the Ten Commandments, in the vulgar tongue, and be further instructed in the Church-Catechism set forth for that purpose.

vulgar = common.
vulgar tongue = the English language.

¶ *It is certain by God's Word, that Children which are baptized, dying before they commit actual sin, are undoubtedly saved.*

¶ *To take away all scruple concerning the use of the sign of the Cross in Baptism; the true explication thereof, and the just reasons for the retaining of it, may be seen in the* xxxth *Canon, first published in the Year* MDCIV.

THE MINISTRATION OF PRIVATE BAPTISM OF CHILDREN IN HOUSES.

Curate = Parish Priest.
admonish = warn.
defer = put off.
need = real necessity, such as dangerous sickness.
lawful Minister = ordained Minister.
exigence = pressing need.

¶ *The Curates of every Parish shall often admonish the people, that they defer not the Baptism of their Children longer than the first or second Sunday next after their birth, or other Holy-day falling between, unless upon a great and reasonable cause, to be approved by the Curate.*

¶ *And also they shall warn them, that without like great cause and necessity they procure not their Children to be baptized at home in their houses. But when need shall compel them so to do, then Baptism shall be administered on this fashion:*

¶ *First, let the Minister of the Parish (or, in his absence, any other lawful Minister that can be procured) with them that are present call upon God, and say the Lord's Prayer, and so many of the Collects appointed to be said before in the Form of Publick Baptism, as the time and present exigence will suffer. And then, the Child being named by some one that is present, the Minister shall pour Water upon it, saying these words;*

N. I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *Then, all kneeling down, the Minister shall give thanks unto God, and say,*

regenerate = to give new birth to.

WE yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate *this Infant* with thy holy Spirit, to receive *him* for thine own *Child* by adoption, and to

A further duty of which the Godparents are reminded, is to see that the child be brought to the Bishop for Confirmation. No particular age is mentioned at which the holy rite is to be administered. The Church here directs that Confirmation is not to be put off after the child is properly instructed. This instruction includes not only the learning by heart of the Creed, the Lord's Prayer, and the Ten Commandments, but also the further knowledge conveyed in the Church Catechism, which includes an explanation of the above three chief subjects of instruction, and teaching on the Sacraments.

The Church gives no opinion about the salvation of unbaptized children, but since she declares that "it is certain by God's Word that children which are baptized, dying before they commit actual sin, are undoubtedly saved," it is our duty to see that no child shall die without Baptism, if we can possibly help it.

The Prayer Book provides the following Service for PRIVATE BAPTISM.

The rubric says nothing about immersion, as the child is sick, but directs that the water shall be poured upon him. The Thanksgiving Prayer is the same as that which follows the Baptism in the Public Service, for the child is now born again of Water and the Spirit, is an adopted child of God, and a member of the holy Church. But that part which asks for his future growth in holiness is omitted, as it is not supposed that he will live.

incorporate = to make part of a body.

residue = remaining part.

incorporate *him* into thy holy Church. And we humbly beseech thee to grant, that as *he is* now made *partaker* of the death of thy Son, so *he* may be also of his resurrection; and that finally, with the residue of thy Saints, *he* may inherit thine everlasting kingdom; through the same thy Son Jesus Christ our Lord. *Amen.*

¶ *And let them not doubt, but that the Child so baptized is lawfully and sufficiently baptized, and ought not to be baptized again. Yet nevertheless, if the Child, which is after this sort baptized, do afterward live, it is expedient that it be brought into the Church, to the intent that, if the Minister of the same Parish did himself baptize that Child, the Congregation may be certified of the true Form of Baptism, by him privately before used: In which case he shall say thus,*

certify = assure.

prescribed = written.

I CERTIFY you, that according to the due and prescribed Order of the Church, *at such a time*, and *at such a place*, before divers witnesses I baptized this Child.

¶ *But if the Child were baptized by any other lawful Minister, then the Minister of the Parish, where the Child was born or christened, shall examine and try whether the Child be lawfully baptized, or no. In which case, if those that bring any Child to the Church do answer, that the same Child is already baptized, then shall the Minister examine them further, saying,*

POSSIBLE ANSWERS.

1. The Vicar of the next parish.
2. I, its mother, or sister, or nurse.
3. With water.
4. In the Name of the Father, and of the Son, and of the Holy Ghost.

BY whom was this Child baptized?
Who was present when this Child was baptized?

Because some things essential to this Sacrament may happen to be omitted through fear or haste, in such times of extremity; therefore I demand further of you,

With what matter was this Child baptized?
With what words was this Child baptized?

¶ *And if the Minister shall find by the answers of such as bring the Child, that all things were done as they ought to be; then shall not he christen the Child again, but shall receive him as one of the flock of true christian people, saying thus,*

laver = bath.

I CERTIFY you, that in this case all is well done, and according unto due order, concerning the baptizing of this Child; who being born in original sin, and in the wrath of God, is now, by the laver of Regeneration in Baptism, received into the number of the children of God, and heirs of everlasting life: for our Lord Jesus Christ doth

Titus 3. 5.

The whole of this service is headed "Private Baptism of Infants," nevertheless only the first page is used at home, all the rest is said afterwards in church at the child's reception, supposing that he recovers.

The rubric bids us not doubt that "the child is sufficiently baptized, and ought not to be baptized again." It is therefore quite wrong to speak of a child as "half-baptized," or "baptized but not christened." Baptism and christening are the same things, and there is no such thing as "half-Baptism.

If the child lives he is to be brought to church, to be received and acknowledged by the assembled Congregation, the Priest certifying them of his Baptism, and that he is already a member of the Catholic Church. He has too to make his three vows, and to be signed with the sign of the Cross. No direction is given as to where the Priest shall stand during the service.

not deny his grace and mercy unto such Infants, but most lovingly doth call them unto him, as the holy Gospel doth witness to our comfort on this wise.

St. *Mark* x. 13.

THEY brought young children to Christ, that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

¶ *After the Gospel is read, the Minister shall make this brief Exhortation upon the words of the Gospel.*

BELOVED, ye hear in this Gospel the words of our Saviour Christ, that he commanded the children to be brought unto him; how he blamed those that would have kept them from him; how he exhorted all men to follow their innocency. Ye perceive how by his outward gesture and deed he declared his good will toward them; for he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but earnestly believe, that he hath likewise favourably received *this* present *Infant;* that he hath embraced *him* with the arms of his mercy; and (as he hath promised in his holy Word) will give unto *him* the blessing of eternal life, and make *him partaker* of his everlasting kingdom. Wherefore, we being thus persuaded of the good will of our heavenly Father, declared by his Son Jesus Christ, towards *this Infant*, let us faithfully and devoutly give thanks unto him, and say the Prayer which the Lord himself taught us:

gesture - a bodily movement.

If the Parish Priest had himself baptized the child at home he is of course able to assure the Congregation that he has been lawfully baptized. If in his absence another "lawful Minister" had been called in, then he is directed to question those who were present, especially as to whether Water was used, with the words ordained by Christ, without which the Baptism would not have been a lawful Baptism. On being satisfied on these points he is able to assure the Congregation that "all was well done," and that the child (not by his present reception, but) by the laver of Baptism is regenerate, the adopted child of God, and a member of Christ.

This Exhortation and this prayer are the same as those appointed to be used in the Service of Public Baptism, with this very important difference: *there* they are said before the Baptism, *here* they are said after. Therefore here the Priest says (not "will," but) "He *hath* favourably received, . . . *hath* embraced." Again, not "Give Thy Holy Spirit to this infant, that he may be born again," but "that he *being* born again, and *being* made an heir." We must clearly understand that the Sacrament of Baptism was administered to the child when he was privately baptized at home, some days or perhaps weeks before he is brought to church.

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

All who pray the Lord's Prayer should strive:
1. To reverence His Name, His House, His Word, His Day.
2. To uphold and enlarge His Kingdom.
3. To do His will.
4. To trust their Father.
5. To render the deeds of mercy.
6. To walk in the safe path of His ways.
7. To be ever at war with evil.

ALMIGHTY and everlasting God, heavenly Father, we give thee humble thanks, that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee; Increase this knowledge, and confirm this faith in us evermore. Give thy holy Spirit to *this Infant*, that *he*, being born again, and being made *an heir* of everlasting salvation, through our Lord Jesus Christ, may continue thy *servant*, and attain thy promise; through the same our Lord Jesus Christ thy Son, who liveth and reigneth with thee and the Holy Spirit, now and for ever. *Amen.*

¶ *Then shall the Priest demand the Name of the Child; which being by the Godfathers and Godmothers pronounced, the Minister shall say,*

DOST thou, in the name of this Child, renounce the devil and all his works, the vain pomp and glory of this world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow, nor be led by them?

Answer. I renounce them all.

renounce = refuse obedience.
vain = empty.
carnal desires of the flesh = fleshly desires of our sinful nature.

Minister.

DOST thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only-begotten Son our Lord? And that he was conceived by the Holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

hell = hades, the spirit world, the unseen world.
quick = the living.

And dost thou believe in the Holy Ghost; the holy Catholick Church; the Communion of Saints; the Remission of sins; the Resurrection of the flesh; and everlasting life after death?

Answer. All this I stedfastly believe.

The child who has been privately baptized is afterwards brought to church if he lives, not only to be welcomed as a member of the Church, but also to promise by the mouth of his Godparents that he will renounce the service of Satan, steadfastly hold the Christian Faith as set forth in the Apostles' Creed, and obediently keep God's commandments all the days of his life.

Note, that the question and answer which follow the second vow (of holding the Faith) in the Service for Public Baptism, "Wilt thou be baptized in this Faith? That is my desire," are of course omitted here, for the child *is* baptized.

Minister.

WILT thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Answer. I will.

¶ *Then the Priest shall say,*

WE receive this Child into the congregation of Christ's flock,* and do sign *him* with the sign of the Cross, in token that hereafter *he* shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto *his* life's end. Amen.

* *Here the Priest shall make a Cross upon the Child's forehead.*

¶ *Then shall the Priest say,*

regenerate = born again.

grafted into = made a living part of.

SEEING now, dearly beloved brethren, that *this Child is* by Baptism regenerate, and grafted into the body of Christ's Church, let us give thanks unto Almighty God for these benefits; and with one accord make our prayers unto him, that *he* may lead the rest of *his* life according to this beginning.

¶ *Then shall the Priest say,*

incorporate = to make part of a body.

crucify = kill by nailing to a cross.

abolish = do away with.

residue = remaining part, who have not fallen from grace once given.

WE yield thee most hearty thanks, most merciful Father, that it hath pleased thee to regenerate *this Infant* with thy holy Spirit, to receive *him* for thine own *Child* by adoption, and to incorporate *him* into thy holy Church. And humbly we beseech thee to grant, that *he* being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin; and that, as *he is* made *partaker* of the death of thy Son, *he* may also be *partaker* of his resurrection; so that finally, with the residue of thy holy Church, *he* may be *an inheritor* of thine everlasting kingdom; through Jesus Christ our Lord. *Amen.*

Then follows the Reception. We must remember that in his Baptism the child was made a member of Christ's Church; therefore we must understand the words, "We receive this Child into the Congregation of Christ's flock," as meaning that he is now received and formally welcomed by the present Congregation, which is a small and visible part of the great flock of which the child is already one. At the same time he is signed with the sign of the Cross (which the Thirtieth Canon declares is "a remembrance of the Cross very precious to them who believe in Christ," and "is a lawful ceremony whereby the infant is dedicated to the service of Him who died on the Cross").

When the Priest declares "this Child is regenerate," he adds the words "by Baptism," to remind us that he is not now born again, but was so at his Baptism.

¶ *Then, all standing up, the Minister shall make this Exhortation to the Godfathers and Godmothers.*

FORASMUCH as *this Child hath* promised by you *his* sureties to renounce the devil and all his works, to believe in God, and to serve him; ye must remember, that it is your parts and duties to see that *this Infant* be taught, so soon as *he* shall be able to learn, what a solemn vow, promise, and profession *he hath* made by you. And that *he* may know these things the better, ye shall call upon *him* to hear Sermons; and chiefly ye shall provide, that *he* may learn the Creed, the Lord's Prayer, and the Ten Commandments, in the vulgar tongue, and all other things which a Christian ought to know and believe to his soul's health; and that *this Child* may be virtuously brought up to lead a godly and a christian life; remembering alway, that Baptism doth represent unto us our profession; which is, to follow the example of our Saviour Christ, and to be made like unto him; that, as he died, and rose again for us, so should we, who are baptized, die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

vulgar tongue = English (not Latin).

Eph. 6. 4.
Prov. 22. 6.

profession = calling.

mortifying = deadening.

¶ *But if they which bring the Infant to the Church do make such uncertain answers to the Priest's questions, as that it cannot appear that the Child was baptized with* Water, In the Name of the Father, and of the Son, and of the Holy Ghost, (*which are essential parts of Baptism,*) *then let the Priest baptize it in the form before appointed for Publick Baptism of Infants; saving that at the dipping of the Child in the Font, he shall use this form of words.*

IF thou art not already baptized, *N.* I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

The address to the Sponsors gives a short description of what Christian education is. It consists of instruction and of training.

Instruction is to be obtained by hearing sermons, a means of grace appointed by Christ Himself (Rom. 10. 17; Luke 24. 27; Acts 10. 42); and chiefly by learning, first, the Faith; secondly, how to pray; thirdly, the will of God,—all as set forth in the Catechism.

Training can only be given at home, and is most especially the duty of the parents. A child may be instructed at school, but only at home can he be "brought up to lead a godly and a Christian life." What a great responsibility then rests upon the parents of a baptized child!

THE MINISTRATION OF

BAPTISM TO SUCH AS ARE OF RIPER YEARS,

AND ABLE TO ANSWER FOR THEMSELVES.

¶ *When any such persons, as are of riper years, are to be baptized, timely notice shall be given to the Bishop, or whom he shall appoint for that purpose, a week before at the least, by the Parents, or some other discreet persons; that so due care may be taken for their Examination, whether they be sufficiently instructed in the Principles of the Christian Religion; and that they may be exhorted to prepare themselves with Prayers and Fasting for the receiving of this holy Sacrament.*

principles = elements.

Mark 9. 29. Acts 10. 30.

¶ *And if they shall be found fit, then the Godfathers and Godmothers (the people being assembled upon the Sunday or Holy-day appointed) shall be ready to present them at the Font immediately after the second Lesson, either at Morning or Evening Prayer, as the Curate in his discretion shall think fit.*

¶ *And standing there, the Priest shall ask, whether any of the persons here presented be baptized, or no: If they shall answer,* No; *then shall the Priest say thus,*

DEARLY beloved, forasmuch as all men are conceived and born in sin, (and that which is born of the flesh is flesh,) and they that are in the flesh cannot please God, but live in sin, committing many actual transgressions; and that our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and born anew of Water and of the holy Ghost; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous goodness he will grant to *these persons* that which by nature *they* cannot have; that *they* may be baptized with Water and the holy Ghost, and received into Christ's holy Church, and be made lively *members* of the same.

Ps. 51. 5. John 3. 6. Rom. 8. 8. John 3. 5.

¶ *Then shall the Priest say,*

Let us pray.

(¶ *And here all the Congregation shall kneel.*)

from perishing by water = by passing through the water Noah and his family were saved from perishing.

ALMIGHTY and everlasting God, who of thy great mercy didst save Noah and his family in the ark from perishing by water; and also

1 Pet. 3. 20.

Before adults, that is grown-up persons, or as the Prayer Book calls them, "such as are of riper years," can be baptized, the Church must be satisfied as to their fitness for receiving this holy Sacrament; whether they have the Repentance whereby they forsake their former sins, and the Faith whereby they steadfastly believe the promises of God made to them in that Sacrament. The rubric therefore directs that at least a week's notice be given to the Bishop, or some one appointed by him, so that they may be carefully examined on these points, and on their knowledge of the principles of the Christian religion. They are also to prepare themselves both by prayer and fasting; for Satan, whose service they are about to renounce, is eager to retain them.

This service is in all important particulars the same as that for the Public Baptism of Infants, and is to be administered just as publicly. There is a difference, however. In the first address the Priest not only speaks of the original sin in which we are born, "all men are conceived and born in sin," but also of actual sin, "they that are in the flesh cannot please God, but live in sin, committing many actual transgressions," for the persons now to be baptized have been guilty of the latter also; and Baptism is appointed to wash away both original and actual sin. (Titus 3. 5; Acts 22. 16.)

figuring = picturing.

1 Cor. 10. 1, 2.

didst safely lead the children of Israel thy people through the Red Sea, figuring thereby thy holy Baptism; and by the Baptism of thy well-beloved Son Jesus Christ, in the river Jordan, didst sanctify the element of Water to the mystical washing away of sin; We beseech thee, for thine infinite mercies, that thou wilt mercifully look upon *these* thy *servants;* wash *them* and sanctify *them* with the holy Ghost, that *they,* being delivered from thy wrath, may be received into the ark of Christ's Church; and being stedfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally *they* may come to the land of everlasting life, there to reign with thee world without end; through Jesus Christ our Lord. *Amen.*

ALMIGHTY and immortal God, the aid of all that need, the helper of all that flee to thee for succour, the life of them that believe, and the resurrection of the dead; We call upon thee for *these persons,* that *they,* coming to thy holy Baptism, may receive remission of *their* sins by spiritual regeneration. Receive *them,* O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you: So give now unto us that ask; let us that seek find; open the gate unto us that knock; that *these persons* may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. *Amen.*

Acts 22. 16.

regeneration = new birth.

Matt. 7. 7, 8.

benediction = blessing.

¶ *Then shall the people stand up, and the Priest shall say,*

Hear the words of the Gospel, written by Saint *John,* in the third Chapter, beginning at the first Verse.

THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews. The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him,

The Gospel is our Lord's discourse to Nicodemus. Here, as in many other parts of the Prayer Book, we learn what is the Church's interpretation of Holy Scripture. There are persons who assert that in His conversation with Nicodemus our Lord intended no reference to Holy Baptism. It is sufficient for us who are Churchpeople to remind these objectors that the passage is chosen as the Gospel in the Service for Adult Baptism. This clearly shews that the Church believes that the discourse *does* refer to Baptism.

How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof; but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

¶ *After which he shall say this Exhortation following.*

BELOVED, ye hear in this Gospel the express words of our Saviour Christ, that except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. Whereby ye may perceive the great necessity of this Sacrament, where it may be had. Likewise, immediately before his ascension into heaven, (as we read in the last Chapter of Saint Mark's Gospel,) he gave command to his disciples, saying, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. Which also sheweth unto us the great benefit we reap thereby. For which cause Saint Peter the Apostle, when upon his first preaching of the Gospel many were pricked at the heart, and said to him and the rest of the Apostles, Men and brethren, what shall we do? replied and said unto them, Repent, and be baptized every one of you for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is to you and your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words exhorted he them, saying, Save yourselves from this untoward generation. For (as

Mark 16. 15, 16.

Acts 2. 37-40.

untoward = perverse.

The Exhortation on the Gospel declares the doctrine of the Church concerning Holy Baptism: Firstly, that our Lord's words in this chapter declare that it is necessary to salvation (where it can be had). Secondly, that the New Birth is given by it. Thirdly, that by it we obtain salvation according to Christ's words recorded by St. Mark. Fourthly, that remission of sins and the gift of the Holy Spirit are obtained by it, according to St. Peter's first sermon. Fifthly, that Baptism doth now save us, that is, place us in a state of salvation, as written by St. Peter in his First Epistle.

The Church of Christ which He came on earth to found, and in which He desires us to be saved, started into life on the Day of Pentecost, the first Whit-Sunday; for on that day the Holy Spirit, the Giver of life, came down to give life to that Body which Christ had left behind Him as His representative.

Three thousand gladly received St. Peter's word, were baptized, and thus entered the Church, and from that day forward the New Birth of Water and the Spirit (John 3. 5) has been the great blessing received in the Sacrament of Baptism. Repentance and Faith are all that the Church requires first (Acts 2. 38; 8. 37), fuller teaching is to follow afterwards. (Matt. 28. 20.) These adults have been examined (see opening rubric), and therefore the Priest declares of them that they are "truly repenting and coming to Him by faith."

the same Apostle testifieth in another place) even Baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience towards God,) by the resurrection of Jesus Christ. Doubt ye not therefore, but earnestly believe, that he will favourably receive *these* present *persons*, truly repenting, and coming unto him by faith; that he will grant *them* remission of *their* sins, and bestow upon *them* the holy Ghost; that he will give *them* the blessing of eternal life, and make *them partakers* of his everlasting kingdom. 1 Pet. 3. 21.

Wherefore we being thus persuaded of the good will of our heavenly Father towards *these persons*, declared by his Son Jesus Christ; let us faithfully and devoutly give thanks to him, and say,

ALMIGHTY and everlasting God, heavenly Father, we give thee humble thanks, for that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee: Increase this knowledge, and confirm this faith in us evermore. Give thy holy Spirit to *these persons*, that *they* may be born again, and be made *heirs* of everlasting salvation; through our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, now and for ever. *Amen.*

¶ *Then the Priest shall speak to the* persons *to be baptized on this wise:*

WELL-BELOVED, who are come hither desiring to receive holy Baptism, *ye* have heard how the congregation hath prayed, that our Lord Jesus Christ would vouchsafe to receive you and bless you, to release you of your sins, to give you the kingdom of heaven, and everlasting life. *Ye* have heard also, that our Lord Jesus Christ hath promised in his holy Word to grant all those things that we have prayed for; which promise he, for his part, will most surely keep and perform.

Wherefore, after this promise made by Christ, *ye* must also faithfully, for your part, promise in the presence of these your Witnesses, and this whole congregation, that *ye* will renounce the devil and all his works, and constantly believe God's holy Word, and obediently keep his commandments.

constantly = firmly

The Godparents of adult persons are not Sponsors, as they are in the case of infants, for such persons do not require any to speak for them. But their Godparents are witnesses, in whose presence they make their vows, and whose duty is afterwards to remind them of their solemn promise, if they should see them likely to fall away from it.

severally = separately.

¶ *Then shall the Priest demand of each of the persons to be baptized, severally, these Questions following:*

Question.

vain = unsatisfying.

carnal desires of the flesh = fleshly desires of our sinful nature.

DOST thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow, nor be led by them?

Answer. I renounce them all.

Question.

DOST thou believe in God the Father Almighty, Maker of heaven and earth?

hell = hades, the spirit world, or unseen world.

quick = living.

And in Jesus Christ his only-begotten Son our Lord? And that he was conceived by the Holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

Catholick = of all nations.

Saints = holy persons.

And dost thou believe in the Holy Ghost; the holy Catholick Church; the Communion of Saints; the Remission of sins; the Resurrection of the flesh; and everlasting life after death?

Answer. All this I stedfastly believe.

Question.

WILT thou be baptized in this faith?

Answer. That is my desire.

Question.

endeavour = try.

WILT thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Answer. I will endeavour so to do, God being my helper.

¶ *Then shall the Priest say,*

old Adam = old nature.

new man = new nature.

O MERCIFUL God, grant that the old Adam in *these persons* may be so buried, that the new man may be raised up in *them*. *Amen.*

Eph. 4. 22-24.
Rom. 6. 6.
Col. 3. 9, 10.

carnal = belonging to the flesh.

Grant that all carnal affections may die in *them*, and that all things belonging to the Spirit may live and grow in *them*. *Amen.*

Rom. 6. 3, 4.
Gal. 5. 24.

If there should be more than one person to be baptized, the Priest is directed to address the questions to each one separately, not collectively, as he does to the Sponsors of infants.

It was formerly the custom in the Church that when a person made his baptismal vows he turned his face to the west, which is the symbol of darkness, when he declared that he renounced for ever the Prince of darkness, and his agents the world and the flesh. Then turning round and facing the east, the symbol of light, he declared his belief in the true Faith by which light is brought into the world.

The third vow, being a vow for the future, cannot be made with the same certainty as those which concern the past and the present. He does not affirm "I will" keep the commandments—but humbly, "I will endeavour to do so, God being my helper."

triumph = rejoice after a victory.

dedicated = set apart as holy.

Grant that *they* may have power and strength to have victory, and to triumph, against the devil, the world, and the flesh. *Amen.* 1 Cor. 15. 55.

Grant that *they*, being here dedicated to thee by our office and ministry, may also be endued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live, and govern all things, world without end. *Amen.*

ALMIGHTY, everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood, and gave commandment to his disciples, that they should go teach all nations, and baptize them In the Name of the Father, the Son, and the Holy Ghost; Regard, we beseech thee, the supplications of this congregation; sanctify this Water to the mystical washing away of sin; and grant that the *persons* now to be baptized therein may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. *Amen.* John 19. 34. Matt. 28. 19.

elect = chosen.

¶ *Then shall the Priest take each person to be baptized by the right hand, and placing him conveniently by the Font, according to his discretion, shall ask the Godfathers and Godmothers the Name; and then shall dip him in the water, or pour water upon him, saying,*

N. I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *Then shall the Priest say,*

WE receive this person into the congregation of Christ's flock; *and do sign *him* with the sign of the Cross, in token that hereafter *he* shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto *his* life's end. Amen.

* *Here the Priest shall make a Cross upon the person's forehead.*

These persons who are about to be baptized will, as soon as Baptism is administered to them, be placed in a state of salvation, that is a state of safety, in which sufficient grace will be given them, if they seek for it in God's appointed ways, to bring them to eternal life at last. But it is not certain that they will remain in this state of salvation; they may fall from the grace of their Baptism. Therefore the Church prays earnestly for them, that they may from this day forward grow in grace, continually conquer their spiritual enemies, and ever remain in the number of God's faithful and elect children.

Both "immersion," dipping, and "affusion," pouring, are valid forms of Baptism. The eunuch baptized by Philip the Deacon (Acts 8. 38) was plainly immersed, the 3,000 baptized on the Day of Pentecost (Acts 2. 41) probably had the water poured upon them. We have the Baptism of many adult persons recorded in the Acts of the Apostles besides these; such as Cornelius, Lydia, the gaoler of Philippi, and St. Paul.

¶ *Then shall the Priest say,*

regenerate = born again.

SEEING now, dearly beloved brethren, that *these persons are* regenerate, and grafted into the body of Christ's Church, let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that *they* may lead the rest of *their* life according to this beginning.

¶ *Then shall be said the Lord's Prayer, all kneeling.*

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

WE yield thee humble thanks, O heavenly Father, that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee; Increase this knowledge, and confirm this faith in us evermore. Give thy holy Spirit to *these persons;* that, being now born again, and made *heirs* of everlasting salvation, through our Lord Jesus Christ, *they* may continue thy *servants*, and attain thy promises; through the same Lord Jesus Christ thy Son, who liveth and reigneth with thee, in the unity of the same Holy Spirit, everlastingly. *Amen.*

¶ *Then, all standing up, the Priest shall use this Exhortation following; speaking to the Godfathers and Godmothers first.*

FORASMUCH as *these persons have* promised in your presence to renounce the devil and all his works, to believe in God, and to serve him; ye must remember, that it is your part and duty to put *them* in mind, what a solemn vow, promise, and profession *they have* now made before this congregation, and especially before you *their* chosen witnesses. And ye are also to call upon *them* to use all diligence to be rightly instructed in God's holy Word; that so *they* may grow in grace, and in the knowledge of our Lord Jesus Christ, and live godly, righteously, and soberly in this present world. Titus 2. 12.

That our Lord intended water to be used as the outward sign in Baptism is plain, not only from His words on St. John 3. 5, but from the declaration of Acts 8. 36 and 10. 47.

This service was placed in the Prayer Book in 1662, because during the Great Rebellion so many had grown up unbaptized, and for use in our Colonies. The use of it in our Colonies must have increased tenfold since that time.

The Godparents, whose office it has been to be witnesses of the vows made by the newly-baptized persons, are at the end of the service addressed by the Priest, and told that their duty is to remind these persons of their vow, and also to lead them to be diligent in gaining instruction in God's Word. This reminds us that our Lord commanded that instruction should follow Baptism: "Go ye and make disciples of all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you." The principles of the Faith have been learned before Baptism, but there is still much knowledge to be built on the first foundation.

(¶ *And then, speaking to the new baptized* persons, *he shall proceed, and say,*)

AND as for you, who have now by Baptism put on Christ, it is your part and duty also, being made the *children* of God and of the light, by faith in Jesus Christ, to walk answerably to your Christian calling, and as becometh the children of light; remembering always that Baptism representeth unto us our profession; which is, to follow the example of our Saviour Christ, and to be made like unto him; that as he died, and rose again for us; so should we, who are baptized, die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

Gal. 3. 27.

Eph. 5. 8.

calling = God's part of the covenant.

profession = our part, our promises.

mortifying = deadening.

¶ *It is expedient that every person, thus baptized, should be confirmed by the Bishop so soon after his Baptism as conveniently may be; that so he may be admitted to the holy Communion.*

¶ *If any persons not baptized in their infancy shall be brought to be baptized before they come to years of discretion to answer for themselves; it may suffice to use the Office for Publick Baptism of Infants, or (in case of extreme danger) the Office for Private Baptism; only changing the word* [Infant] *for* [Child *or* Person] *as occasion requireth.*

A CATECHISM,

THAT IS TO SAY,

AN INSTRUCTION TO BE LEARNED OF EVERY PERSON, BEFORE HE BE BROUGHT TO BE CONFIRMED BY THE BISHOP.

Question.

WHAT is your Name?

Answer. N. or *M.*

Question. Who gave you this Name?

Answer. My Godfathers and Godmothers in my Baptism; wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven.

wherein = in which.

member = a living part.

inheritor = one who has entered on a possession.

kingdom of heaven = the Church.

God's part of the covenant: what He makes us in Baptism.

The baptized persons are now exhorted in the words and in the spirit of St. Paul's teaching. They are no longer heathens; they have been made Christians, therefore their duty is to live as such. So speaks St. Paul. He never in his Epistles speaks of coming to Christ, of conversion from heathenism. He addresses all as already Christians, as having already "put on Christ," and tells them that what they have to do is to follow the example of Christ, and be made like unto Him.

The rubric directs that the newly-baptized be confirmed as soon as may be. This teaches us what Confirmation is, not (as many think) a renewal of the baptismal vows (though this is made part of the service for those who made their vows as infants), but a bestowal of further gifts from God,—of the seven-fold gifts of the Spirit. After Confirmation the Christian is admitted to Holy Communion, the partaking of which is one great fulfilment of our baptismal promises, and also the great means to help us to keep those promises in all ways.

The Church Catechism is a form of instruction by means of question and answer, which every baptized child must learn before he is considered fit for Confirmation. The Catechism not only teaches the Creed, the Lord's Prayer, and the Ten Commandments, and gives an explanation of them, but also instructs on the baptismal covenant and the two Sacraments.

renounce = neither follow nor be led by.
pomps = outward show.
vanity = worthlessness.
lusts = desires.
the flesh = the corrupt nature which brings forth sin in heart and body.
salvation = being saved.
in the same = in the same state of salvation.
rehearse = say over.
articles = different portions.
thy Belief = the Faith.
Jesus = the God Saviour.
Christ = the Anointed One.
descended = went down.
hell = hades, the world of spirits.
the quick = the living.
the Church = the kingdom of Christ.
Catholick = for all nations.
communion = fellowship.
saints = the people of God.
Amen = so it is; so I believe.

Question. What did your Godfathers and Godmothers then for you?

Man's part of the covenant: what we promise to do.

Answer. They did promise and vow three things in my name. First, that I should renounce the devil and all his works, the pomps and vanity of this wicked world: and all the sinful lusts of the flesh. Secondly, that I should believe all the Articles of the Christian Faith. And thirdly, that I should keep God's holy will and commandments, and walk in the same all the days of my life.

Question. Dost thou not think that thou art bound to believe, and to do, as they have promised for thee?

Answer. Yes verily; and by God's help so I will. And I heartily thank our heavenly Father, that he hath called me to this state of salvation, through Jesus Christ our Saviour. And I pray unto God to give me his grace, that I may continue in the same unto my life's end.

Catechist.

Rehearse the Articles of thy Belief.

Jude 3.

Answer.

I BELIEVE in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his only Son our Lord, Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He descended into hell; The third day he rose again from the dead, He ascended into heaven, And sitteth at the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; The holy Catholick Church; The Communion of Saints; The Forgiveness of sins; The Resurrection of the body; And the Life everlasting. Amen.

Question. What dost thou chiefly learn in these Articles of thy Belief?

Answer. First, I learn to believe in God the Father, who hath made me, and all the world.

Mal. 2. 10.

The Catechism may be divided into two chief parts. First, the baptismal covenant, which includes a knowledge of our Faith and duty in the Creed and Commandments. Second, the means of grace (for we cannot keep our part of the covenant of ourselves), viz. Prayer and the Sacraments. A covenant is an agreement between two parties.

By what God does for us in performing His part of the baptismal covenant we are at once placed in a state of salvation, for He makes us members of Christ, children of God, and inheritors of His kingdom. Whether we continue in the same unto our life's end depends upon whether or not we keep our side of the covenant.

In the Apostles' Creed we are taught to hold and confess the true Faith, and thus to keep our second baptismal vow. The Catechism adds a short summary and explanation of its chief articles, teaching us that the foundation of the Christian Faith is a belief in the Blessed Trinity, the Three Persons of the One Godhead, and in what each has done, and is doing for us.

Secondly, in God the Son, who hath redeemed me, and all mankind.

Thirdly, in God the Holy Ghost, who sanctifieth me, and all the elect people of God.

redeemed = bought back, ransomed.
sanctifieth = makes holy.
elect = chosen.

1 Pet. 1. 18, 19.
1 Cor. 6. 20.
1 Pet. 1. 2.
2 Thess. 2. 13.

Question.

You said, that your Godfathers and Godmothers did promise for you, that you should keep God's Commandments. Tell me how many there be?

Answer. Ten.

Question. Which be they?

Answer.

THE same which God spake in the twentieth Chapter of Exodus, saying, I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.

I. Thou shalt have none other gods but me.

II. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my commandments.

III. Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his Name in vain.

IV. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day, and hallowed it.

V. Honour thy father and thy mother; that thy days may be long in the land which the Lord thy God giveth thee.

VI. Thou shalt do no murder.

bondage = slavery.
I. The law of Faith.
II. The law of Worship.
III. The law of Reverence.
take = take into thy mouth.
in vain = idly.
guiltless = innocent.
IV. The law of Service.
Sabbath = rest.
V. The law of Respectfulness.
VI. The law of Mercy.

As the Ten Commandments of God may be understood by even a child, so are our Lord's special charges to us plain and clear:

1. To be born into His kingdom of grace by Baptism.
2. To pray daily.
3. To shew His death till He come, and partake of His Body and Blood in Holy Communion.
4. To do alms-deeds.
5. To deny ourselves.
6. To bring all nations into His Church.

In the Ten Commandments we learn what our duty is, and are shewn what is our third baptismal vow, viz. "to keep God's holy will and commandments, and walk in the same all the days of my life."

The Ten Commandments contain the Moral Law of God, written at first with His finger on two tables of stone, to shew that all nations and all ages are bound to keep it. Other laws given to the Jewish Church and nation have passed away, but the Moral Law abideth for ever, and to it our Lord when on earth set His seal. (Matt. 5. 17-19; 15. 3, 4; 19. 17-19.) If gratitude for being "brought out of the land of Egypt, out of the house of bondage," was a motive for the Jews' obedience, much more should it be so to us, who have been redeemed from the power of sin, and set free from the slavery of Satan.

VII. The law of Purity.
VIII. The law of Honesty.
IX. The law of Truth.
X. The law of Contentment.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

Question.

What dost thou chiefly learn by these Commandments?

Answer. I learn two things: my duty towards God, and my duty towards my Neighbour.

Question. What is thy duty towards God?

I. *Answer.* My duty towards God, is to believe
in him, to fear him, and to love him with all my
heart, with all my mind, with all my soul, and
II. with all my strength; to worship him, to give
him thanks, to put my whole trust in him, to call
III. upon him, to honour his holy Name and his
IV. Word, and to serve him truly all the days of
my life.

Question. What is thy duty towards thy Neighbour.

Answer. My duty towards my Neighbour, is
to love him as myself, and to do to all men, as I
V. would they should do unto me: To love, honour,
and succour my father and mother: To honour
and obey the King, and all that are put in
authority under him: To submit myself to all my
governors, teachers, spiritual pastors and masters: To order myself lowly and reverently to all
VI. my betters: To hurt no body by word nor deed:
VIII. To be true and just in all my dealing: To bear no
VI. malice nor hatred in my heart: To keep my hands
VIII. from picking and stealing, and my tongue from
IX. evil-speaking, lying, and slandering: To keep my
VII. body in temperance, soberness, and chastity: Not
X. to covet nor desire other men's goods; but to
learn and labour truly to get mine own living, and
to do my duty in that state of life, unto which it
shall please God to call me.

succour = help.
authority = lawful rule.
spiritual pastors = shepherds of souls.
order = rule.
betters = all set over us.
dealing = business or work.
temperance = self-restraint.
soberness = modesty.
chastity = purity.

Catechist.

My good Child, know this, that thou art not able to do these things of thyself, nor to walk in the Commandments of God, and to serve him,

The Catechism follows the teaching of Christ, who warns us that our "righteousness must exceed the righteousness of the Scribes and Pharisees," for they kept the Commandments in the letter, but we must keep them in the spirit also; that is, we are not only to obey the exact words, but we are also to look into and keep the inner meaning, "God's holy will" as well as "His Commandments." We are to obey in heart as well as in action, and from the motive of love to God, rather than to gain the praise of men. Following His words recorded in Matt. 22. 37-40, the Catechism explains each Commandment in "My Duty towards God," and "My Duty towards my Neighbour," giving the spirit of each, and shewing how love keeps them all.

without his special grace; which thou must learn at all times to call for by diligent prayer. Let me hear therefore, if thou canst say the Lord's Prayer.

special grace = the grace needed by each of us every hour.

Answer.

Hallowed = kept holy.

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Question. What desirest thou of God in this Prayer?

worship = hallowed be. .
serve = thy kingdom. .
obey = thy will be. .
death = banishment from God's presence.

Answer. I desire my Lord God our heavenly Father, who is the giver of all goodness, to send his grace unto me, and to all people; that we may worship him, serve him, and obey him, as we ought to do. And I pray unto God, that he will send us all things that be needful both for our souls and bodies; and that he will be merciful unto us, and forgive us our sins; and that it will please him to save and defend us in all dangers ghostly and bodily; and that he will keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death. And this I trust he will do of his mercy and goodness, through our Lord Jesus Christ. And therefore I say, Amen, So be it.

send us all = give us this. .
be merciful = forgive us our. .
save and defend us in all = lead us not into. .
keep us from all = deliver us from. .

Question.

HOW many Sacraments hath Christ ordained in his Church?

generally = common to all.
necessary = required whenever possible.

Answer. Two only, as generally necessary to salvation, that is to say, Baptism, and the Supper of the Lord.

Question. What meanest thou by this word *Sacrament?*

Answer. I mean an outward and visible sign of an inward and spiritual grace given unto us,

Having been instructed upon the baptismal covenant, the Church in the second part of the Catechism teaches us the means of grace. We cannot keep our vows, we are "not able to do these things of ourselves." God's grace is sufficient for us, but we must seek for it in His appointed means; that is, in the ways or channels that He has ordained. "Diligent prayer" is the first. "Ask and ye shall have." The best of all prayers, which the Christian must use always and everywhere, is the Lord's Prayer; and the Catechism teaches us what it is we "desire of God in this prayer." Grace to worship Him, grace to serve Him, grace to obey Him, all things needful for soul and body, forgiveness of sin, defence in danger, deliverance from evil. Through our Lord Jesus Christ we may obtain all that we need, if we will ask for it. It is His own prayer, so His Name at the close of it is not needed.

The second great means of grace (channels of obtaining grace) taught in the Catechism is "The two Sacraments." They were both ordained by Christ Himself. They both consist of an outward and visible sign, and of an inward and spiritual grace given. Moreover the outward sign was also ordained by Christ Himself (water in one Sacrament, bread and wine in the other); ordained to be the means of receiving the inward grace, so that the inward grace cannot be obtained unless the outward sign is used. The outward sign is also intended by Christ to be "a pledge," something that we see and touch, a security, to assure us that we are really receiving (though invisible to us) the inward and spiritual grace.

means = channel.
the same = the same grace given unto us.
pledge = security.

ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.

Question. How many parts are there in a Sacrament?

Answer. Two; the outward visible sign, and the inward spiritual grace.

Question. What is the outward visible sign or form in Baptism?

Answer. Water; wherein the person is baptized *In the Name of the Father, and of the Son, and of the Holy Ghost.*

Question. What is the inward and spiritual grace?

Answer. A death unto sin, and a new birth unto righteousness: for being by nature born in sin, and the children of wrath, we are hereby made the children of grace.

Question. What is required of persons to be baptized?

Answer. Repentance, whereby they forsake sin; and Faith, whereby they stedfastly believe the promises of God made to them in that Sacrament.

Question. Why then are Infants baptized, when by reason of their tender age they cannot perform them?

both = repentance and faith.
Sureties = Sponsors.

Answer. Because they promise them both by their Sureties; which promise, when they come to age, themselves are bound to perform.

Question. Why was the Sacrament of the Lord's Supper ordained?

thereby = by the death of Christ.

Answer. For the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby.

Question. What is the outward part or sign of the Lord's Supper?

Answer. Bread and Wine, which the Lord hath commanded to be received.

Question. What is the inward part, or thing signified?

verily = truly.
thereby = by the Lord's Supper.

Answer. The Body and Blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper.

Question. What are the benefits whereof we are partakers thereby?

Answer. The strengthening and refreshing of

The first Sacrament is Baptism, and it can be received once only. Its outward and visible sign is water, administered with the words "In the Name of the Father, and of the Son, and of the Holy Ghost;" its inward and spiritual grace given is a "new birth," or regeneration, the soul being born again of water and the Holy Spirit.

The second Sacrament is the Lord's Supper, to be received continually as long as we live. Its outward and visible sign is bread and wine; its inward part or thing signified is "the Body and Blood of Christ," which feed and nourish the soul that received birth at Baptism. **Both Sacraments are great mysteries; we understand them not, we receive them in faith.**

as our bodies are = are strengthened and refreshed.

our souls by the Body and Blood of Christ, as our bodies are by the Bread and Wine.

Question. What is required of them who come to the Lord's Supper?

Answer. To examine themselves, whether they repent them truly of their former sins, stedfastly purposing to lead a new life; have a lively faith in God's mercy through Christ, with a thankful remembrance of his death; and be in charity with all men.

Curate = Parish Priest.

¶ *The Curate of every Parish shall diligently upon Sundays and Holy-days, after the second Lesson at Evening Prayer, openly in the Church instruct and examine so many Children of his Parish sent unto him, as he shall think convenient, in some part of this Catechism.*

Dames = mistresses.

ordered = ruled.

¶ *And all Fathers, Mothers, Masters, and Dames, shall cause their Children, Servants, and Prentices, (which have not learned their Catechism,) to come to the Church at the time appointed, and obediently to hear, and be ordered by the Curate, until such time as they have learned all that is here appointed for them to learn.*

competent = reasonable.

¶ *So soon as Children are come to a competent age, and can say, in their Mother Tongue, the Creed, the Lord's Prayer, and the Ten Commandments; and also can answer to the other Questions of this short Catechism; they shall be brought to the Bishop. And every one shall have a Godfather, or a Godmother, as a Witness of their Confirmation.*

¶ *And whensoever the Bishop shall give knowledge for Children to be brought unto him for their Confirmation, the Curate of every Parish shall either bring, or send in writing, with his hand subscribed thereunto, the names of all such persons within his Parish, as he shall think fit to be presented to the Bishop to be confirmed. And, if the Bishop approve of them, he shall confirm them in manner following.*

THE ORDER OF CONFIRMATION,

OR LAYING ON OF HANDS UPON THOSE THAT ARE BAPTIZED AND COME TO YEARS OF DISCRETION.

¶ *Upon the day appointed, all that are to be then confirmed, being placed, and standing in order, before the Bishop; he (or some other Minister appointed by him) shall read this Preface following.*

edifying = building up, —that is, to the understanding of what they are doing and receiving.

TO the end that Confirmation may be ministered to the more edifying of such as shall receive it, the Church hath thought good to order, That none hereafter shall be Confirmed, but such as can say the Creed, the Lord's Prayer, and the Ten Commandments; and can also answer to such

The rubrics at the end of the Catechism speak of the duty of the Parish Priest to catechize the children of his parish on Sundays openly in the Church, and of the duty of all Parents, and Masters, and Mistresses, to send their children to be catechized, as well as any of their servants or dependents who have not yet been properly instructed. No higher example can be given to children than the example of our Lord Himself, who (we are told by St. Luke) at the age of twelve years attended the public catechizing in the temple, "hearing" the words of the appointed teachers and "asking them questions" that He might learn the more. Let all children be ready to do the same and "obediently hear, and be ordered by the Curate."

The Laying on of Hands upon the baptized is commonly called "Confirmation." This name distinguishes it from the other Laying on of Hands, by which Ordination is administered.

other Questions, as in the short Catechism are contained: which order is very convenient to be observed; to the end, that children, being now come to the years of discretion, and having learned what their Godfathers and Godmothers promised for them in Baptism, they may themselves, with their own mouth and consent, openly before the Church, ratify and confirm the same; and also promise, that by the grace of God they will evermore endeavour themselves faithfully to observe such things, as they, by their own confession, have assented unto.

convenient = proper.
discretion = able to choose between right and wrong.
ratify = approve.
confirm = settle.
confession = acknowledgement.
assented = agreed.

¶ *Then shall the Bishop say,*

DO ye here, in the presence of God, and of this congregation, renew the solemn promise and vow that was made in your name at your Baptism; ratifying and confirming the same in your own persons, and acknowledging yourselves bound to believe, and to do, all those things, which your Godfathers and Godmothers then undertook for you?

renew = make once again.
ratifying = approving.
confirming = settling.

¶ *And every one shall audibly answer,*

I do.

audibly = aloud.

The Bishop.

OUR help is in the Name of the Lord;
Answer. Who hath made heaven and earth.
Bishop. Blessed be the Name of the Lord;
Answer. Henceforth, world without end.
Bishop. Lord, hear our prayers.
Answer. And let our cry come unto thee.

The Bishop. Let us pray.

ALMIGHTY and everliving God, who hast vouchsafed to regenerate these thy servants by Water and the holy Ghost, and hast given unto them forgiveness of all their sins; Strengthen them, we beseech thee, O Lord, with the Holy Ghost the Comforter, and daily increase in them thy manifold gifts of grace; the spirit of wisdom

Isa. 11. 1, 2.
Rev. 4. 5.

hast vouchsafed = at the time of their Baptism.
regenerate = give a new birth to.
The sevenfold gifts of the Spirit.

Although we cannot say certainly that Confirmation was ordained by Christ Himself, yet we may reasonably suppose that it was amongst "the things pertaining to the kingdom of God" spoken of by our Lord when, during the Great Forty Days between His Resurrection and Ascension, He "gave commandments unto the Apostles whom He had chosen." (Acts 1. 2, 3.) What the Apostles did, they must have been told by Him to do; and in Acts 8. 14-17; 19. 5, 6, we find them laying hands on the baptized, by means of which outward sign gifts of the Holy Spirit were bestowed; and this holy rite has always been continued in the Church.

It has been thought well by the Church that before the candidates are confirmed by the Bishop, those of them who were baptized as infants shall take this opportunity of publicly renewing the three vows which they made by the mouth of their Godparents. The renewal of the vows is no more an essential part of Confirmation than was making them an essential part of Baptism. Yet that they should in the presence of God, of the Bishop, and of the Congregation declare that they hold themselves bound by these vows is a very fitting and a very solemn ordinance of the Church, for which they should prepare beforehand with much thought and prayer. "I do,"—two short words, but containing what a depth of meaning! But not in my own strength, for the Bishop immediately says **"Our help is in the Name of the Lord."**

and understanding; the spirit of counsel and ghostly strength; the spirit of knowledge and true godliness; and fill them, O Lord, with the spirit of thy holy fear, now and for ever. *Amen.*

¶ *Then all of them in order kneeling before the Bishop, he shall lay his hand upon the head of every one severally, saying,*

severally = separately.

DEFEND, O Lord, this thy Child [or *this thy Servant*] with thy heavenly grace, that *he* may continue thine for ever; and daily increase in thy holy Spirit more and more, until *he* come unto thy everlasting kingdom. Amen.

¶ *Then shall the Bishop say,*

The Lord be with you.
Answer. And with thy spirit.

¶ *And (all kneeling down) the Bishop shall add,*

Let us pray.

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

And this Collect.

ALMIGHTY and everliving God, who makest us both to will and to do those things that be good and acceptable unto thy divine Majesty; We make our humble supplications unto thee for these thy servants, upon whom (after the example of thy holy Apostles) we have now laid our hands, to certify them (by this sign) of thy favour and gracious goodness towards them. Let thy fatherly hand, we beseech thee, ever be over them; let thy Holy Spirit ever be with them; and so lead them in the knowledge and obedience of thy Word, that in the end they may obtain everlasting life; through our Lord Jesus Christ, who with thee and the Holy Ghost liveth and reigneth, ever one God, world without end. *Amen.*

certify = make sure.

Acts 8. 14-17 & 19. 5, 6. Eph. 1. 13.

We read in the Acts of the Apostles that laying on of hands was only administered by the Apostles, the chief officers of the Church. None therefore but a Bishop has authority to confirm. In the early times of the Church the gifts conveyed by means of this rite included the "extraordinary gifts" of the Spirit, such as speaking with tongues and prophesyings. We need not lament that these gifts are no longer bestowed. The "ordinary gifts" are sufficient for us wherewith to work out our salvation. The sevenfold gifts of the Spirit, given to all those who come to Confirmation with faith, are "the best gifts" (1 Cor. 12. 31), and far more needful for us than any one of "the extraordinary gifts" could be.

As in Baptism, and in Holy Communion, the best of all prayers follows immediately on the reception of the inward and spiritual grace.

O ALMIGHTY Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments; that, through thy most mighty protection both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ. *Amen.*

¶ *Then the Bishop shall bless them, saying thus,*

THE Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be upon you, and remain with you for ever. *Amen.*

¶ *And there shall none be admitted to the holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed.*

THE FORM OF

SOLEMNIZATION OF MATRIMONY.

¶ *First the Banns of all that are to be married together must be published in the Church three several Sundays, during the time of Morning Service, or of Evening Service, (if there be no Morning Service,) immediately after the second Lesson; the Curate saying after the accustomed manner,*

I PUBLISH the Banns of Marriage between *N.* of — and *N.* of —. If any of you know cause, or just impediment, why these two persons should not be joined together in holy Matrimony, ye are to declare it. This is the first [*second*, or *third*] time of asking.

impediment = hindrance.

¶ *And if the persons that are to be married dwell in divers Parishes, the Banns must be asked in both Parishes; and the Curate of the one Parish shall not solemnize Matrimony betwixt them, without a Certificate of the Banns being thrice asked, from the Curate of the other Parish.*

certificate = written assurance.

¶ *At the day and time appointed for solemnization of Matrimony, the persons to be married shall come into the body of the Church*

body of the Church = outside the chancel.

Young Christians should not only desire and look forward with hope to their Confirmation, because they believe they will there receive great gifts from God the Holy Ghost, but also because the Church has made Confirmation a stepping-stone to the Holy Communion. (This they are taught as in a picture by Baptism being administered at the door of God's house, Confirmation at the chancel step, and the Holy Communion at the steps of the sanctuary.) As soon as they are confirmed they are invited to the very highest privilege of the Church. Let them accept the invitation at once. If they are fit for Confirmation (and their Parish Priest has presented them as fit), they are fit for Holy Communion. And let them not fail to continue their attendance at the altar as often as they are able to prepare themselves for it.

Marriage has always been solemnized with religious rites in the Church. No Christians could wish to enter upon the most important relation of life without asking for the blessing of God upon their union. Although marriage before a Registrar is legal according to the laws of the land, yet none but those who are utterly regardless of God would wish to be married without the ceremonies of religion.

Notice of an intended marriage, called "publishing the banns," is to be given three Sundays in succession in the churches of the parish where the parties reside, in order that any person knowing of an impediment may declare it.

with their friends and neighbours: and there standing together, the Man on the right hand, and the Woman on the left, the Priest shall say,

DEARLY beloved, we are gathered together here in the sight of God, and in the face of this congregation, to join together this Man and this Woman in holy Matrimony; which is an honourable estate, instituted of God in the time of man's innocency, signifying unto us the mystical union that is betwixt Christ and his Church; which holy estate Christ adorned and beautified with his presence, and first miracle that he wrought, in Cana of Galilee; and is commended of Saint Paul to be honourable among all men: and therefore is not by any to be enterprised, nor taken in hand, unadvisedly, lightly, or wantonly, to satisfy men's carnal lusts and appetites, like brute beasts that have no understanding; but reverently, discreetly, advisedly, soberly, and in the fear of God; duly considering the causes for which Matrimony was ordained.

Gen. 2. 24.
Matt. 19. 4-6.
Eph. 5. 23-32.
John 2. 1-11.
Heb. 13. 4.

enterprised - undertaken.
discreetly - prudently.
advisedly = carefully.
soberly = calmly.

First, It was ordained for the procreation of children, to be brought up in the fear and nurture of the Lord, and to the praise of his holy Name.

Secondly, It was ordained for a remedy against sin, and to avoid fornication; that such persons as have not the gift of continency might marry, and keep themselves undefiled members of Christ's body.

Thirdly, It was ordained for the mutual society, help, and comfort, that the one ought to have of the other, both in prosperity and adversity. Into which holy estate these two persons present come now to be joined. Therefore if any man can shew any just cause, why they may not lawfully be joined together, let him now speak, or else hereafter for ever hold his peace.

¶ *And also, speaking unto the persons that shall be married, he shall say,*

I REQUIRE and charge you both, as ye will answer at the dreadful day of judgement when the secrets of all hearts shall be disclosed, that if either of you know any impediment, why ye may not be lawfully joined together in Matrimony, ye do now confess it. For be ye well assured, that so many as are coupled together otherwise than God's Word doth allow are not joined together by God; neither is their Matrimony lawful.

These very solemn words of the Church should be well considered and taken to heart by all. Especially should young men and women meditate upon them long before their wedding day. If they would take the counsel here given them, and enter upon marriage "reverently, discreetly, advisedly, soberly, and in the fear of God," then they would be very careful how they chose the future partner of their lives, and they would have a good hope of spending their time on earth together in happiness and in the fear and love of God.

¶ *At which day of Marriage, if any man do alledge and declare any impediment, why they may not be coupled together in Matrimony, by God's Law, or the Laws of this Realm; and will be bound, and sufficient sureties with him, to the parties; or else put in a Caution (to the full value of such charges as the persons to be married do thereby sustain) to prove his allegation: then the solemnization must be deferred, until such time as the truth be tried.*

impediment = hindrance.

¶ *If no impediment be alledged, then shall the Curate say unto the Man,*

N. WILT thou have this Woman to thy wedded wife, to live together after God's ordinance in the holy estate of Matrimony? Wilt thou love her, comfort her, honour, and keep her in sickness and in health; and, forsaking all other, keep thee only unto her, so long as ye both shall live?

¶ *The Man shall answer,*

I will.

¶ *Then shall the Priest say unto the Woman,*

after = according to.

N. WILT thou have this Man to thy wedded husband, to live together after God's ordinance in the holy estate of Matrimony? Wilt thou obey him, and serve him, love, honour, and keep him in sickness and in health; and, forsaking all other, keep thee only unto him, so long as ye both shall live?

¶ *The Woman shall answer,*

I will.

¶ *Then shall the Minister say,*

Who giveth this Woman to be married to this Man?

¶ *Then shall they give their troth to each other in this manner.*

The Minister, receiving the Woman at her father's or friend's hands, shall cause the Man with his right hand to take the Woman by her right hand, and to say after him as followeth.

I *N.* take thee *N.* to my wedded wife, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance; and thereto I plight thee my troth.

plight = pledge.

troth = fidelity.

Impediments to lawful matrimony, which should here be confessed before it is too late, are: First, if either have a husband or wife still living. Second, if either have a husband or wife from whom they have been divorced. Third, if they are related to each other within the forbidden degrees, a Table of which is found at the end of the Prayer Book.

The promises made here both by the man and the woman are so very solemn that it would be well if all who intend to be married should read them, and ponder them with prayer, before their marriage day, that they may feel sure they shall be able to make them from their hearts when they are called upon so to do in the presence of God.

The marriage vow remains the marriage vow through all the changes and chances of this mortal life, and nothing but death can loose from it. "For better for worse" the husband takes the wife, whether she advance beyond him in holiness, or should perchance fall behind into sin, and so does she take him; "for richer for poorer," however their worldly estate may alter; "in sickness and in health," whatever may befall the body of either, still does each vow to love and to cherish the other unaltered; and as God made the woman subject to the man, the wife adds the vow of obedience also.

¶ *Then shall they loose their hands; and the Woman, with her right hand taking the Man by his right hand, shall likewise say after the Minister,*

I *N.* take thee *N.* to my wedded husband, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love, cherish, and to obey, till death us do part, according to God's holy ordinance; and thereto I give thee my troth.

¶ *Then shall they again loose their hands; and the Man shall give unto the Woman a Ring, laying the same upon the book with the accustomed duty to the Priest and Clerk. And the Priest, taking the Ring, shall deliver it unto the Man, to put it upon the fourth finger of the Woman's left hand. And the Man holding the Ring there, and taught by the Priest, shall say,*

worship = honour, as in Luke 14. 10.

WITH this Ring I thee wed, with my body I thee worship, and with all my worldly goods I thee endow: In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *Then the Man leaving the Ring upon the fourth finger of the Woman's left hand, they shall both kneel down; and the Minister shall say,*

Let us pray.

O ETERNAL God, Creator and Preserver of all mankind, Giver of all spiritual grace, the Author of everlasting life; Send thy blessing upon these thy servants, this man and this woman, whom we bless in thy Name; that, as Isaac and Rebecca lived faithfully together, so these persons may surely perform and keep the vow and covenant betwixt them made, (whereof this Ring given and received is a token and pledge,) and may ever remain in perfect love and peace together, and live according to thy laws; through Jesus Christ our Lord. *Amen.*

Gen. 24. 67.

covenant = agreement.
token = sign.
pledge = security.

¶ *Then shall the Priest join their right hands together, and say,*

Those whom God hath joined together let no man put asunder.

Matt. 19. 6.

¶ *Then shall the Minister speak unto the people.*

FORASMUCH as *N.* and *N.* have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have given and pledged their troth either to other, and have declared the same by giving and receiving of a Ring, and by joining of hands; I pronounce that they be Man and Wife together, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

The Priest is the representative of God, and now, joining the hands of the man and woman, declares in Christ's own words that it is God who has joined them together, and that no man henceforth may separate them. Then in the most solemn words he pronounces them to be man and wife in the Name of the most holy and blessed Trinity, and in that Name bestows the blessing of God upon them.

None who hear these words with any thought or reverence can look upon marriage lightly and carelessly, or speak of this holy ordinance with foolish jesting.

¶ *And the Minister shall add this Blessing.*

GOD the Father, God the Son, God the Holy Ghost, bless, preserve, and keep you; the Lord mercifully with his favour look upon you; and so fill you with all spiritual benediction and grace, that ye may so live together in this life, that in the world to come ye may have life everlasting. *Amen.*

benediction = blessing.

grace = favour.

¶ *Then the Minister or Clerks, going to the Lord's Table, shall say or sing this Psalm following.*

Beati omnes. Psalm cxxviii.

BLESSED are all they that fear the Lord : and walk in his ways.

For thou shalt eat the labour of thine hands : O well is thee, and happy shalt thou be.

Thy wife shall be as the fruitful vine : upon the walls of thine house;

Thy children like the olive-branches : round about thy table.

Lo, thus shall the man be blessed : that feareth the Lord.

The Lord from out of Sion shall so bless thee : that thou shalt see Jerusalem in prosperity all thy life long;

Yea, that thou shalt see thy children's children : and peace upon Israel.

Glory be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *Or this Psalm.*

Deus misereatur. Psalm lxvii.

GOD be merciful unto us, and bless us : and shew us the light of his countenance, and be merciful unto us.

That thy way may be known upon earth : thy saving health among all nations.

Let the people praise thee, O God : yea, let all the people praise thee.

O let the nations rejoice and be glad : for thou shalt judge the folk righteously, and govern the nations upon earth.

Let the people praise thee, O God : yea, let all the people praise thee.

Then shall the earth bring forth her increase : and God, even our own God, shall give us his blessing.

The marriage itself being now finished, the rest of the service takes place at the altar, to remind the newly-married persons that they should if possible not leave the Church without receiving the Holy Communion. "The Minister and Clerks," that is the officiating Priest and any other Clergy present, go to the Lord's Table (followed by the bridegroom and bride, for the rubric shortly after bids them kneel down there), singing or saying as they go the marriage psalm.

God shall bless us : and all the ends of the world shall fear him.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *The Psalm ended, and the Man and the Woman kneeling before the Lord's Table, the Priest standing at the Table, and turning his face towards them, shall say,*

Lord, have mercy upon us.
Answer. Christ, have mercy upon us.
Minister. Lord, have mercy upon us.

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation ; But deliver us from evil. Amen.

Minister. O Lord, save thy servant, and thy handmaid ;
Answer. Who put their trust in thee.
Minister. O Lord, send them help from thy holy place ;
Answer. And evermore defend them.
Minister. Be unto them a tower of strength,
Answer. From the face of their enemy.
Minister. O Lord, hear our prayer.
Answer. And let our cry come unto thee.

Minister.

O GOD of Abraham, God of Isaac, God of Jacob, bless these thy servants, and sow the seed of eternal life in their hearts ; that whatsoever in thy holy Word they shall profitably learn, they may in deed fulfil the same. Look, O Lord, mercifully upon them from heaven, and bless them. And as thou didst send thy blessing upon Abraham and Sarah, to their great comfort, so vouchsafe to send thy blessing upon these thy servants ; that they obeying thy will, and alway being in safety under thy protection, may abide in thy love unto their lives' end ; through Jesus Christ our Lord. *Amen.*

The marriage psalm being ended, prayer is offered to God for the married pair as they kneel down before the altar. This is the only rubric in the Prayer Book in which the Priest is directed to turn his face towards those for whom he is praying. The reason is because the whole of the latter part of the service is a benediction on the marriage ; that is, it is the giving of the Church's blessing to the Solemnization of Matrimony which has just taken place. Therefore the prayers are here said by the Priest in the same position in which he pronounces the Blessing. As in Baptism, Confirmation, and Communion, so here the Lord's Prayer is the first prayer after the central act of the service has been performed.

¶ *This Prayer next following shall be omitted, where the Woman is past child-bearing.*

O MERCIFUL Lord, and heavenly Father, by
whose gracious gift mankind is increased;
We beseech thee, assist with thy blessing these
two persons, that they may both be fruitful in
procreation of children, and also live together so
honesty = honour. long in godly love and honesty, that they may see
their children christianly and virtuously brought
up, to thy praise and honour; through Jesus
Christ our Lord. *Amen.*

O GOD, who by thy mighty power hast made
all things of nothing; who also (after other
things set in order) didst appoint, that out of
similitude = likeness. man (created after thine own image and simi- Gen. 2. 23, 24.
litude) woman should take her beginning; and,
knitting them together, didst teach that it should
never be lawful to put asunder those whom thou Matt. 19. 6.
by Matrimony hadst made one: O God, who Mark 10. 6-9.
hast consecrated the state of Matrimony to such
an excellent mystery, that in it is signified and Matt. 22. 2.
represented the spiritual marriage and unity be- Eph. 5. 32.
twixt Christ and his Church; Look mercifully Ps. 45. 10-15.
upon these thy servants, that both this man may
love his wife, according to thy Word, (as Christ
did love his spouse the Church, who gave himself Eph. 5. 25, 29.
for it, loving and cherishing it even as his own
flesh,) and also that this woman may be loving
and amiable, faithful and obedient to her hus-
band; and in all quietness, sobriety, and peace,
be a follower of holy and godly matrons. O Lord,
bless them both, and grant them to inherit thy
everlasting kingdom; through Jesus Christ our
Lord. *Amen.*

¶ *Then shall the Priest say,*

ALMIGHTY God, who at the beginning did
create our first parents, Adam and Eve, and
sanctify = make holy. did sanctify and join them together in marriage; Gen. 2. 18, 24.
Pour upon you the riches of his grace, sanctify
and bless you, that ye may please him both in
body and soul, and live together in holy love
unto your lives' end. *Amen.*

This man and woman who have now been joined together by the Church as man and wife, must consider the great responsibility that will rest upon them if it should please God to give them the great blessing of children. It will be their duty, after bringing them to Baptism, to train them up from their earliest years "in the nurture and admonition of the Lord" (Eph. 6. 4); and, both by word and example, to set them in the right way which leads to everlasting life. As the Church here prays for them that they shall see that their children are so brought up, so must they remember that they must not cease daily to pray for grace themselves that they may be able to train them aright.

The wedding of a man and woman is the beginning of their life together. If the mutual love which they now feel each to the other is to last until death part them, they must consider the sacredness of the marriage tie, ordained by Christ Himself, and a type of the union between Him and His Church. That the man may never cease to love and cherish his wife, nor she to honour and obey her husband, through all the many years which it may please God that they shall spend together, is the prayer now made for them. They will do well to pray also daily themselves that they may always keep their marriage vow.

¶ *After which, if there be no Sermon declaring the duties of Man and Wife, the Minister shall read as followeth.*

ALL ye that are married, or that intend to take the holy estate of Matrimony upon you, hear what the holy Scripture doth say as touching the duty of husbands towards their wives, and wives towards their husbands.

as touching = concerning.

Saint Paul, in his Epistle to the Ephesians, the fifth Chapter, doth give this commandment to all married men; Husbands, love your wives, even as Christ also loved the Church, and gave himself for it, that he might sanctify and cleanse it with the washing of water, by the Word; that he might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy, and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself: for no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the Church: for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife; and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the Church. Nevertheless, let every one of you in particular so love his wife, even as himself. Eph. 5. 25-33.

Likewise the same Saint Paul, writing to the Colossians, speaketh thus to all men that are married; Husbands, love your wives, and be not bitter against them. Col. 3. 19.

Hear also what Saint Peter, the Apostle of Christ, who was himself a married man, saith unto them that are married; Ye husbands, dwell with your wives according to knowledge; giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life, that your prayers be not hindered. 1 Pet. 3. 7. Mark 1. 30.

Hitherto ye have heard the duty of the husband toward the wife. Now likewise, ye wives, hear and learn your duties toward your husbands, even as it is plainly set forth in holy Scripture.

Saint Paul, in the aforenamed Epistle to the Ephesians, teacheth you thus; Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, Eph. 5. 22-24.

An Exhortation on the Duties of Husband and Wife is now to follow. It may be given in the form of a sermon or address by the Priest, or in the words of Holy Scripture. In either case let not the newly-married persons fail to listen with an earnest resolution of obeying, and let all other husbands and wives who may be present ask themselves how far they have remembered the commands of God, and done their duty towards each other, since the day that they themselves were married.

even as Christ is the head of the Church: and he is the Saviour of the body. Therefore as the Church is subject unto Christ, so let the wives be to their own husbands in every thing. And again he saith, Let the wife see that she reverence her husband. Eph. 5. 33.

Col. 3. 18. And in his Epistle to the Colossians, Saint Paul giveth you this short lesson; Wives, submit yourselves unto your own husbands, as it is fit in the Lord.

1 Pet. 3. 1-6. Saint Peter also doth instruct you very well, thus saying; Ye wives, be in subjection to your own husbands; that, if any obey not the Word, they also may without the Word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear. Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible; even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands; even as Sarah obeyed Abraham, calling him lord; whose daughters ye are as long as ye do well, and are not afraid with any amazement.

conversation = manner of life.

are not afraid, etc. = are not put in fear by any terror.

¶ *It is convenient that the new-married persons should receive the holy Communion at the time of their Marriage, or at the first opportunity after their Marriage.*

convenient = fitting.

THE ORDER FOR

THE VISITATION OF THE SICK.

¶ *When any person is sick, notice shall be given thereof to the Minister of the Parish; who, coming into the sick person's house, shall say,*

PEACE be to this house, and to all that dwell in it.

The very abrupt ending of the marriage service suggests that there is something more to follow, while the final rubric points out that it is fitting that the newly-made husband and wife should now receive the Holy Communion, or if not now, at the earliest opportunity. In what better way can they shew their gratitude to God for His late mercies vouchsafed to them? or how can they better consecrate their lives to His service than by remembering Him in the way He has ordained, and seeking at His altar the grace they will need in order to live together godly and righteous lives?

The first rubric in the Order for the Visitation of the Sick is a direction for the laity. When any one is sick "notice shall be given to the Minister of the Parish." How often is this direction neglected! Some do not care for the visits of their Clergyman at all, while others unreasonably complain that he does not come to them, when the fault lies with themselves in not having sent him notice of their illness.

The beautiful salutation of the Priest, as he enters the sick person's house, is based on our Lord's command in Luke 10. 5.

¶ *When he cometh into the sick man's presence he shall say, kneeling down,*

REMEMBER not, Lord, our iniquities, nor the iniquities of our forefathers: Spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Answer. Spare us, good Lord.

¶ *Then the Minister shall say,*

Let us pray.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Minister. O Lord, save thy servant;
Answer. Which putteth *his* trust in thee.
Minister. Send *him* help from thy holy place;
Answer. And evermore mightily defend *him.*
Minister. Let the enemy have no advantage of *him;*
Answer. Nor the wicked approach to hurt *him.*
Minister. Be unto *him*, O Lord, a strong tower,
Answer. From the face of *his* enemy.
Minister. O Lord, hear our prayers.
Answer. And let our cry come unto thee.

the enemy = the powers of the devil, spiritual evil.

Minister.

O LORD, look down from heaven, behold, visit, and relieve this thy servant. Look upon *him* with the eyes of thy mercy, give *him* comfort and sure confidence in thee, defend *him* from the danger of the enemy, and keep *him* in perpetual peace and safety; through Jesus Christ our Lord. *Amen.*

HEAR us, Almighty and most merciful God and Saviour; extend thy accustomed goodness to this thy servant who is grieved with sickness. Sanctify, we beseech thee, this thy

A sinner may neglect God in the time of health, and think that he can live without prayer, without the Church, without the Bible, yet in the time of sickness everything is changed to him. He cannot help perceiving his utter weakness, his great danger. If he has never prayed before, he would pray now. If he has never valued the prayers of the Church before, he is glad and thankful for them now. It may be long since he has said even the words of the Lord's Prayer, but he will humbly join in them now.

fatherly correction to *him;* that the sense of *his* weakness may add strength to *his* faith, and seriousness to *his* repentance: That, if it shall be thy good pleasure to restore *him* to *his* former health, *he* may lead the residue of *his* life in thy fear, and to thy glory: or else, give *him* grace so to take thy visitation, that, after this painful life ended, *he* may dwell with thee in life everlasting; through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Minister exhort the sick person after this form, or other like.*

DEARLY beloved, know this, that Almighty God is the Lord of life and death, and of all things to them pertaining, as youth, strength, health, age, weakness, and sickness. Wherefore, whatsoever your sickness is, know you certainly, that it is God's visitation. And for what cause soever this sickness is sent unto you; whether it be to try your patience for the example of others, and that your faith may be found in the day of the Lord laudable, glorious, and honourable, to the increase of glory and endless felicity; or else it be sent unto you to correct and amend in you whatsoever doth offend the eyes of your heavenly Father; know you certainly, that if you truly repent you of your sins, and bear your sickness patiently, trusting in God's mercy, for his dear Son Jesus Christ's sake, and render unto him humble thanks for his fatherly visitation, submitting yourself wholly unto his will, it shall turn to your profit, and help you forward in the right way that leadeth unto everlasting life.

¶ *If the person visited be very sick, then the Curate may end his exhortation in this place, or else proceed.*

TAKE therefore in good part the chastisement of the Lord: For (as Saint Paul saith in the twelfth Chapter to the Hebrews) whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

But it is the faithful servants of God who, when cast upon a sick bed, will most desire the prayers of the Church. It is they who will first ask for the presence of their Clergyman; to them his visits will be the greatest comfort. For them chiefly has the Church drawn up this service, and its prayers and exhortations will give them the strength and consolation which they so greatly need.

The sick servant of God knows not what his Master is preparing for him, knows not whether he is to live or die; but he is willing to leave it in God's hands. He humbly consents to the words of the Church, that his sickness is "God's visitation" sent either to try his patience and prove his faith, or else to correct and amend in him whatever offends his heavenly Father; and that if he truly repent of his sins, and bear his sickness patiently, "it will turn to his profit, and help him forward in the right way that leadeth to everlasting life."

Furthermore, we have had fathers of our flesh, which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. These words, good *brother*, are written in holy Scripture for our comfort and instruction; that we should patiently, and with thanksgiving, bear our heavenly Father's correction, whensoever by any manner of adversity it shall please his gracious goodness to visit us. And there should be no greater comfort to Christian persons, than to be made like unto Christ, by suffering patiently adversities, troubles, and sicknesses. For he himself went not up to joy, but first he suffered pain; he entered not into his glory before he was crucified. So truly our way to eternal joy is to suffer here with Christ; and our door to enter into eternal life is gladly to die with Christ; that we may rise again from death, and dwell with him in everlasting life. Now therefore, taking your sickness, which is thus profitable for you, patiently, I exhort you, in the Name of God, to remember the profession which you made unto God in your Baptism. And forasmuch as after this life there is an account to be given unto the righteous Judge, by whom all must be judged, without respect of persons, I require you to examine yourself and your estate, both toward God and man; so that, accusing and condemning yourself for your own faults, you may find mercy at our heavenly Father's hand for Christ's sake, and not be accused and condemned in that fearful judgement. Therefore I shall rehearse to you the Articles of our Faith, that you may know whether you do believe as a Christian man should, or no.

¶ *Here the Minister shall rehearse the Articles of the Faith, saying thus,*

DOST thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only-begotten Son our Lord? And that he was conceived by the Holy Ghost, born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and

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In this beautiful Exhortation the sick person is first reminded that his sufferings are to be taken with joy because they help to make him like unto Christ, for that we must share in His sufferings if we hope to share in His glory. Next he is bidden to examine his own heart, and to judge himself, because he must give an account of himself to God; and as faith evermore comes before duty, the Priest is directed to examine him as to his belief in all the Articles of the Faith, whether he firmly and steadfastly hold them. To which the sick person shall answer, "All this I steadfastly believe."

also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the holy Catholick Church; the Communion of Saints; the Remission of sins; the Resurrection of the flesh; and everlasting life after death?

¶ *The sick person shall answer,*

All this I stedfastly believe.

¶ *Then shall the Minister examine whether he repent him truly of his sins, and be in charity with all the world; exhorting him to forgive, from the bottom of his heart, all persons that have offended him; and if he hath offended any other, to ask them forgiveness; and where he hath done injury or wrong to any man, that he make amends to the uttermost of his power. And if he hath not before disposed of his goods, let him then be admonished to make his Will, and to declare his Debts, what he oweth, and what is owing unto him; for the better discharging of his conscience, and the quietness of his Executors. But men should often be put in remembrance to take order for the settling of their temporal estates, whilst they are in health.*

¶ *These words before rehearsed may be said before the Minister begin his Prayer, as he shall see cause.*

¶ *The Minister should not omit earnestly to move such sick persons as are of ability to be liberal to the poor.*

¶ *Here shall the sick person be moved to make a special Confession of his sins, if he feel his conscience troubled with any weighty matter. After which Confession, the Priest shall absolve him (if he humbly and heartily desire it) after this sort.*

OUR Lord Jesus Christ, who hath left power to his Church to absolve all sinners who truly repent and believe in him, of his great mercy forgive thee thine offences: And by his authority committed to me, I absolve thee from all thy sins, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *And then the Priest shall say the Collect following.*

Let us pray.

O MOST merciful God, who, according to the multitude of thy mercies, dost so put away the sins of those who truly repent, that thou

After this the Priest is directed to examine the sick person as to his duty, wherein he hath sinned, and what he hath left undone, and to exhort him to repentance. Especially is he to call upon him to forgive all who may have injured him, and to seek forgiveness from those whom he may have injured. Nobody who remembers his own great sinfulness towards God, would wish to die not being in charity with all men.

The Priest is also to exhort the sick person to make his will, if he has not yet done so, that earthly affairs may be put away from his mind; and, if he is able to be so, he is earnestly reminded to be liberal to the poor.

Here, if the sick person is troubled because he cannot feel assured of God's forgiveness, or because he has some heavy sin resting upon his conscience, he is exhorted to make a special confession to the Priest, who (if he humbly and heartily desire it) is to use the authority left by Christ to His Church when He said to His Apostles, "Whose soever sins ye remit, they are remitted unto them," and to pronounce absolution from all his sins in the Name of the Blessed Trinity.

All Priests at their Ordination receive authority and power from Christ through the Bishop to say these most solemn and comforting words, "I absolve thee."

decayed = destroyed.
fraud = deceit.
asswage = ease.
impute = charge.

rememberest them no more; Open thine eye of mercy upon this thy servant, who most earnestly desireth pardon and forgiveness. Renew in *him*, most loving Father, whatsoever hath been decayed by the fraud and malice of the devil, or by *his* own carnal will and frailness; preserve and continue this sick member in the unity of the Church; consider *his* contrition, accept *his* tears, asswage *his* pain, as shall seem to thee most expedient for *him*. And forasmuch as *he* putteth *his* full trust only in thy mercy, impute not unto *him his* former sins, but strengthen *him* with thy blessed Spirit; and, when thou art pleased to take *him* hence, take *him* unto thy favour, through the merits of thy most dearly beloved Son Jesus Christ our Lord. *Amen.*

¶ *Then shall the Minister say this Psalm.*

In te, Domine, speravi. Psalm lxxi.

IN thee, O Lord, have I put my trust; let me never be put to confusion : but rid me, and deliver me in thy righteousness; incline thine ear unto me, and save me.

Be thou my strong hold, whereunto I may alway resort : thou hast promised to help me; for thou art my house of defence, and my castle.

Deliver me, O my God, out of the hand of the ungodly : out of the hand of the unrighteous and cruel man.

For thou, O Lord God, art the thing that I long for : thou art my hope, even from my youth.

Through thee have I been holden up ever since I was born : thou art he that took me out of my mother's womb; my praise shall alway be of thee.

I am become as it were a monster unto many : but my sure trust is in thee.

O let my mouth be filled with thy praise : that I may sing of thy glory and honour all the day long.

Cast me not away in the time of age : forsake me not when my strength faileth me.

For mine enemies speak against me, and they that lay wait for my soul take their counsel together, saying : God hath forsaken him, persecute him, and take him; for there is none to deliver him.

This Psalm, praying for help and deliverance, and at the same time breathing a most sure trust and confidence in God, an abiding patience, and a gratitude expressed in repeated praise and thanksgiving, is admirably suited for its place in this service. Old age, with all its weakness and weariness, is coming upon many of us; sickness none can hope to escape; but the Christian fears them not: he knows that God is with him through all trial and all infirmity, and he patiently abides alway, saying, "It is the Lord; let Him do what seemeth Him good."

Go not far from me, O God : my God, haste thee to help me.

Let them be confounded and perish that are against my soul : let them be covered with shame and dishonour that seek to do me evil.

As for me, I will patiently abide alway : and will praise thee more and more.

My mouth shall daily speak of thy righteousness and salvation : for I know no end thereof.

I will go forth in the strength of the Lord God : and will make mention of thy righteousness only.

Thou, O God, hast taught me from my youth up until now : therefore will I tell of thy wondrous works.

Forsake me not, O God, in mine old age, when I am gray-headed : until I have shewed thy strength unto this generation, and thy power to all them that are yet for to come.

Thy righteousness, O God, is very high, and great things are they that thou hast done : O God, who is like unto thee?

Glory be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *Adding this.*

O SAVIOUR of the world, who by thy Cross and precious Blood hast redeemed us, Save us, and help us, we humbly beseech thee, O Lord.

¶ *Then shall the Minister say,*

THE Almighty Lord, who is a most strong tower to all them that put their trust in him, to whom all things in heaven, in earth, and under the earth, do bow and obey, be now and evermore thy defence; and make thee know and feel, that there is none other Name under heaven given to man, in whom, and through whom, thou mayest receive health and salvation, but only the Name of our Lord Jesus Christ. Amen. Acts 4. 12.

¶ *And after that shall say,*

UNTO God's gracious mercy and protection we commit thee. The Lord bless thee, and keep Num. 6. 24-26.

This short prayer, "O Saviour of the world," is one of the most beautiful in the Prayer Book. It would be well for all of us to learn it by heart, and in moments of deep sorrow at the remembrance of sin, or in great trouble, or in sudden temptation, the cry could go up to God, whether kneeling alone, or secretly from the heart in the very midst of the world; and the answer would be sure, "I will never leave thee, nor forsake thee."

There are six forms of Benediction to be found in the Prayer Book. One in the Service for Holy Communion, which is also used in the Ordination Services and in the Accession Service; one in the Confirmation Service; two in the Marriage Service; and two in the Order for the Visitation of the Sick. These last are very special and beautiful benedictions, to be pronounced on the sick person only; and, as messages to him from the God in whom he trusts, they cannot fail to shed upon his soul sure comfort and peace. (The second of these blessings is that which the High Priest of Israel was ordered to pronounce on the people.)

thee. The Lord make his face to shine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace, both now and evermore. *Amen.*

A Prayer for a sick child.

O ALMIGHTY God, and merciful Father, to whom alone belong the issues of life and death; Look down from heaven, we humbly beseech thee, with the eyes of mercy upon this child now lying upon the bed of sickness: Visit *him*, O Lord, with thy salvation; deliver *him* in thy good appointed time from *his* bodily pain, and save *his* soul for thy mercies' sake: That, if it shall be thy pleasure to prolong *his* days here on earth, *he* may live to thee, and be an instrument of thy glory, by serving thee faithfully, and doing good in *his* generation; or else receive *him* into those heavenly habitations, where the souls of them that sleep in the Lord Jesus enjoy perpetual rest and felicity. Grant this, O Lord, for thy mercies' sake, in the same thy Son our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

A Prayer for a sick person, when there appeareth small hope of recovery.

O FATHER of mercies, and God of all comfort, our only help in time of need; We fly unto thee for succour in behalf of this thy servant, here lying under thy hand in great weakness of body. Look graciously upon *him*, O Lord; and the more the outward man decayeth, strengthen *him*, we beseech thee, so much the more continually with thy grace and holy Spirit in the inner man. Give *him* unfeigned repentance for all the errors of *his* life past, and stedfast faith in thy Son Jesus; that *his* sins may be done away by thy mercy, and *his* pardon sealed in heaven, before *he* go hence, and be no more seen. We know, O Lord, that there is no word impossible with thee; and that, if thou wilt, thou canst even yet raise *him* up, and grant *him* a longer continuance amongst us: Yet, forasmuch as in all appearance the time of *his* dissolution draweth near, so fit and prepare *him*, we beseech thee, against the hour of death,

dissolution = separation of soul from the body.

Four special prayers are added, to be used as they are needed. The fact that one of them is a "Prayer for a sick person, when there appeareth small hope of recovery," shews that the Church considers that the ministrations of the Priest should be called for by the sick, and the foregoing service used, even when there is a good hope of recovery. Indeed, such persons need his prayers and counsels as much as do the dying. They have to be reminded of God's mercy in giving them this opportunity of looking into their past lives, and in granting them time for repentance; and they are to be exhorted, if it should please God to restore them to health, to lead the rest of their lives to His glory.

that after *his* departure hence in peace, and in thy favour, *his* soul may be received into thine everlasting kingdom, through the merits and mediation of Jesus Christ, thine only Son, our Lord and Saviour. *Amen.*

A commendatory Prayer for a sick person at the point of departure.

O ALMIGHTY God, with whom do live the spirits of just men made perfect, after they are delivered from their earthly prisons; We humbly commend the soul of this thy servant, our dear *brother*, into thy hands, as into the hands of a faithful Creator, and most merciful Saviour; most humbly beseeching thee, that it may be precious in thy sight. Wash it, we pray thee, in the blood of that immaculate Lamb, that was slain to take away the sins of the world; that whatsoever defilements it may have contracted in the midst of this miserable and naughty world, through the lusts of the flesh, or the wiles of Satan, being purged and done away, it may be presented pure and without spot before thee. And teach us who survive, in this and other like daily spectacles of mortality, to see how frail and uncertain our own condition is; and so to number our days, that we may seriously apply our hearts to that holy and heavenly wisdom, whilst we live here, which may in the end bring us to life everlasting, through the merits of Jesus Christ thine only Son our Lord. *Amen.*

immaculate = spotless.

A Prayer for persons troubled in mind or in conscience.

O BLESSED Lord, the Father of mercies, and the God of all comforts; We beseech thee, look down in pity and compassion upon this thy afflicted servant. Thou writest bitter things against *him*, and makest *him* to possess *his* former iniquities; thy wrath lieth hard upon *him*, and *his* soul is full of trouble: But, O merciful God, who hast written thy holy Word for our learning, that we, through patience and comfort of thy holy Scriptures, might have hope; give *him* a right understanding of *himself*, and of thy threats and promises; that *he* may neither cast away *his* confidence in thee, nor place it any where but in thee. Give *him* strength against all

When a dying person is at the point of departure, the priest should if possible be sent for to say the "Commendatory Prayer." As our Lord's last words ere He died were, "Father, into Thy hands I commend My spirit," so as the soul of the sick Christian is leaving the body we commend it in these solemn words of the Church to the care of its heavenly Father, "as into the hands of a faithful Creator and most merciful Saviour," praying that He will wash all defilements away from it in the precious Blood of the Lamb. In the absence of the Priest this prayer may be offered by any faithful Christian present.

his temptations, and heal all *his* distempers. Break not the bruised reed, nor quench the smoking flax. Shut not up thy tender mercies in displeasure; but make *him* to hear of joy and gladness, that the bones which thou hast broken may rejoice. Deliver *him* from fear of the enemy, and lift up the light of thy countenance upon *him*, and give *him* peace, through the merits and mediation of Jesus Christ our Lord. *Amen.*

THE COMMUNION OF THE SICK.

¶ *Forasmuch as all mortal men be subject to many sudden perils, diseases, and sicknesses, and ever uncertain what time they shall depart out of this life; therefore, to the intent they may be always in a readiness to die, whensoever it shall please Almighty God to call them, the Curates shall diligently from time to time (but especially in the time of pestilence, or other infectious sickness) exhort their Parishioners to the often receiving of the holy Communion of the Body and Blood of our Saviour Christ, when it shall be publickly administered in the Church; that so doing, they may, in case of sudden visitation, have the less cause to be disquieted for lack of the same. But if the sick person be not able to come to the Church, and yet is desirous to receive the Communion in his house; then he must give timely notice to the Curate, signifying also how many there are to communicate with him, (which shall be three, or two at the least,) and having a convenient place in the sick man's house, with all things necessary so prepared, that the Curate may reverently minister, he shall there celebrate the holy Communion, beginning with the Collect, Epistle, and Gospel, here following.*

THE COLLECT.

ALMIGHTY, everliving God, Maker of mankind, who dost correct those whom thou dost love, and chastise every one whom thou dost receive; We beseech thee to have mercy upon this thy servant visited with thine hand, and to grant that *he* may take *his* sickness patiently, and recover *his* bodily health, (if it be thy gracious will;) and whensoever *his* soul shall depart from the body, it may be without spot presented unto thee; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Heb. xii. 5.

MY son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth he chasteneth; and scourgeth every son whom he receiveth.

In this rubric all members of the Church are exhorted "to the often receiving of the Holy Communion of the Body and Blood of our Saviour Christ, when it shall be publickly administered in the Church." Here, then, we are taught that we should not be satisfied with receiving only three times in the year. It may be that through sudden or very grievous illness we may not be able to receive it before we die; but if we have been regular in our attendance we shall "have the less cause to be disquieted for lack of the same" now. But if able to have the Communion administered to us in our sickness, we should not fail to ask our Parish Priest to bring it to us, as nothing else can so well strengthen us to meet death without fear.

THE GOSPEL. St. John v. 24.

VERILY, verily I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

¶ *After which the Priest shall proceed according to the form before prescribed for the holy Communion, beginning at these words* [Ye that do truly &c.]

¶ *At the time of the distribution of the holy Sacrament, the Priest shall first receive the Communion himself, and after minister unto them that are appointed to communicate with the sick, and last of all to the sick person.*

¶ *But if a man, either by reason of extremity of sickness, or for want of warning in due time to the Curate, or for lack of company to receive with him, or by any other just impediment, do not receive the Sacrament of Christ's Body and Blood, the Curate shall instruct him, that if he do truly repent him of his sins, and stedfastly believe that Jesus Christ hath suffered death upon the Cross for him, and shed his Blood for his redemption, earnestly remembering the benefits he hath thereby, and giving him hearty thanks therefore, he doth eat and drink the Body and Blood of our Saviour Christ profitably to his Soul's health, although he do not receive the Sacrament with his mouth.*

¶ *When the sick person is visited, and receiveth the holy Communion all at one time, then the Priest, for more expedition, shall cut off the form of the Visitation at the Psalm* [In thee, O Lord, have I put my trust, &c.] *and go straight to the Communion.*

¶ *In the time of the Plague, Sweat, or such other like contagious times of sickness or diseases, when none of the Parish or neighbours can be gotten to communicate with the sick in their houses, for fear of the infection, upon special request of the diseased, the Minister may only communicate with him.*

There are many persons who, not being sick, yet by reason of age and growing infirmity are unable to get up to their Parish Church and attend its services as they used to do. If they have been communicants they will especially miss this great means of grace, and should by all means signify to their Clergyman their desire of still receiving, at any rate at the Great Festivals. He will then come to them at their homes, and administer to them the Blessed Sacrament to their great and endless comfort, using this service for "The Communion of the Sick."

THE ORDER FOR

THE BURIAL OF THE DEAD.

¶ *Here is to be noted, that the Office ensuing is not to be used for any that die unbaptized, or excommunicate, or have laid violent hands upon themselves.*

¶ *The Priest and Clerks meeting the Corpse at the entrance of the Church-yard, and going before it, either into the Church, or towards the Grave, shall say, or sing,*

I AM the resurrection and the life, saith the Lord: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. *St. John* xi. 25, 26.

I KNOW that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another. *Job* xix. 25, 26, 27.

WE brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away; blessed be the Name of the Lord. 1 *Tim.* vi. 7. *Job* i. 21.

¶ *After they are come into the Church, shall be read one or both of these Psalms following..*

Dixi, custodiam. Psalm xxxix.

I SAID, I will take heed to my ways : that I offend not in my tongue.

I will keep my mouth as it were with a bridle : while the ungodly is in my sight.

I held my tongue, and spake nothing : I kept silence, yea, even from good words; but it was pain and grief to me.

My heart was hot within me, and while I was thus musing the fire kindled : and at the last I spake with my tongue;

Christians have ever buried their dead with the rites of religion. They believe in the Resurrection of the Body, therefore they treat with reverence the body from which the soul has departed, and commit it to the grave with prayers of hope.

The unbaptized is not to be buried with the Church Service, because he is not a member of the Church; nor the excommunicate, because he has been put out of communion with the Church; nor the suicide, because he has of his own will and act cut himself off from hope of life everlasting.

The second rubric leaves it to the Priest's discretion as to whether or not the body shall be taken into the Church.

Lord, let me know mine end, and the number of my days : that I may be certified how long I have to live.

Behold, thou hast made my days as it were a span long : and mine age is even as nothing in respect of thee ; and verily every man living is altogether vanity.

For man walketh in a vain shadow, and disquieteth himself in vain : he heapeth up riches, and cannot tell who shall gather them.

And now, Lord, what is my hope : truly my hope is even in thee.

Deliver me from all mine offences : and make me not a rebuke unto the foolish.

I became dumb, and opened not my mouth : for it was thy doing.

Take thy plague away from me : I am even consumed by means of thy heavy hand.

When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away, like as it were a moth fretting a garment : every man therefore is but vanity.

Hear my prayer, O Lord, and with thine ears consider my calling : hold not thy peace at my tears.

For I am a stranger with thee : and a sojourner, as all my fathers were.

O spare me a little, that I may recover my strength : before I go hence, and be no more seen.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Domine, refugium. Psalm xc.

LORD, thou hast been our refuge : from one generation to another.

Before the mountains were brought forth, or

Three Processional Anthems:—

1. Our Lord's beautiful and encouraging words to Martha on the death of her brother, "Whoso liveth and believeth in Me;" that is, "Whoso liveth in Me, and believeth in Me."
2. The wonderful prophecy of Job, whose book is probably the oldest in the Bible. With a faith that could not falter, he knew he should himself see the Saviour; for the very same body that would be buried he believed would rise again, and in his flesh he should "see God."
3. St. Paul's words on the vanity of all earthly possessions; and Job's exclamation of perfect resignation to God's will when the children whom God had given to him were reclaimed by the Giver.

The 39th Psalm is said to have been written by David in his sorrow after the death of his son Absalom. In trouble we learn what in the midst of joy we are apt to forget, the vanity and uncertainty of human life. Affliction is good for us if it turns our thoughts to another world, and teaches us to take heed to our ways, and prepare ourselves for the day of our death, when the time for repentance will be over.

The 90th Psalm is headed in the Bible, "A Prayer of Moses the man of God," and is supposed to have been written when the Israelites were smitten by the plague. In this Psalm we see ever the earth and the world were made : thou art God from everlasting, and world without end.

Thou turnest man to destruction : again thou sayest, Come again, ye children of men.

For a thousand years in thy sight are but as yesterday : seeing that is past as a watch in the night.

As soon as thou scatterest them, they are even as a sleep : and fade away suddenly like the grass.

In the morning it is green, and groweth up : but in the evening it is cut down, dried up, and withered.

For we consume away in thy displeasure : and are afraid at thy wrathful indignation.

Thou hast set our misdeeds before thee : and our secret sins in the light of thy countenance.

For when thou art angry all our days are gone : we bring our years to an end, as it were a tale that is told.

The days of our age are threescore years and ten; and though men be so strong, that they come to fourscore years : yet is their strength then but labour and sorrow; so soon passeth it away, and we are gone.

But who regardeth the power of thy wrath : for even thereafter as a man feareth, so is thy displeasure.

So teach us to number our days : that we may apply our hearts unto wisdom.

Turn thee again, O Lord, at the last : and be gracious unto thy servants.

O satisfy us with thy mercy, and that soon : so shall we rejoice and be glad all the days of our life.

Comfort us again now after the time that thou hast plagued us : and for the years wherein we have suffered adversity.

Shew thy servants thy work : and their children thy glory.

And the glorious Majesty of the Lord our God be upon us : prosper thou the work of our hands upon us, O prosper thou our handywork.

Glory be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

the nothingness of man. The duration of his life upon earth is but a moment compared with eternity; he himself is but as a shadow that passeth away. Even if his age is prolonged to seventy years (and how few reach to such a length of days!), what is that compared with the life to come? At this solemn hour, when we are bringing our dead to their last home on earth, even the most careless may be roused to remember how near death is to all of us. May we all take to heart our Lord's words, "Watch, for ye know not when the time is."

¶ *Then shall follow the Lesson taken out of the fifteenth Chapter of the former Epistle of Saint Paul to the Corinthians.*

1 Cor. xv. 20.

NOW is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterward they that are Christ's, at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority, and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith, all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead? and why stand we in jeopardy every hour? I protest by your rejoicing, which I have in Christ Jesus our Lord, I die daily. If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? Let us eat and drink, for to-morrow we die. Be not deceived: evil communications corrupt good manners. Awake to righteousness, and sin not; for some have not the knowledge of God. I speak this to your shame. But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die. And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: But God giveth it a body, as it hath pleased him, and to every seed his own body. All flesh is not the same flesh; but

From our earliest years we have learnt daily to repeat and confess, "I believe in the resurrection of the body." The Christian knows that though his body die and be laid in the earth, yet that it will be raised to life again at the Resurrection at the last day. And why? Because Christ rose, "the firstfruits of them that sleep;" because by His Resurrection He overcame death; because as the Head rose to life, so will He raise all His members.

With what body shall we be raised? With the same body which clothed our soul on earth, for our Lord rose with the same body which was crucified,—the marks were still in His hands and feet and side. But yet with a changed and glorified body, as our Lord's was changed and glorified. Like a seed sown in the earth,—sown in corruption, in dishonour, in weakness, a natural body; raised in incorruption, in glory, in power, a spiritual body.

celestial = heavenly.
terrestrial = earthly.

there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead: It is sown in corruption; it is raised in incorruption: It is sown in dishonour; it is raised in glory: It is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit, that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump, (for the trumpet shall sound,) and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality; then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

What shall be the signal for this universal resurrection, this wonderful change which shall pass not only on the risen bodies, but on the bodies of those living still on the earth, when Christ shall come again? The trumpet of the voice of God: "The hour is coming when all that are in the graves shall hear His voice and shall come forth." (John 5. 28.) Then this mortal, whom now we lay down to rest, shall put on immortality; then shall death be swallowed up in victory, and sin and Satan be conquered for evermore. "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

¶ *When they come to the Grave, while the Corpse is made ready to be laid into the earth, the Priest shall say, or the Priest and Clerks shall sing:*

MAN that is born of a woman hath but a short time to live, and is full of misery. He cometh up, and is cut down, like a flower; he fleeth as it were a shadow, and never continueth in one stay. Job 14. 1, 2.

In the midst of life we are in death: of whom may we seek for succour, but of thee, O Lord, who for our sins art justly displeased?

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts; shut not thy merciful ears to our prayer; but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not, at our last hour, for any pains of death, to fall from thee.

to fall from thee = to fall from trust in thee.

¶ *Then, while the earth shall be cast upon the Body by some standing by, the Priest shall say,*

FORASMUCH as it hath pleased Almighty God of his great mercy to take unto himself the soul of our dear *brother* here departed, we therefore commit *his* body to the ground; earth to earth, ashes to ashes, dust to dust; in sure and certain hope of the Resurrection to eternal life, through our Lord Jesus Christ; who shall change our vile body, that it may be like unto his glorious body, according to the mighty working, whereby he is able to subdue all things to himself. Eccles. 12. 7. Gen. 3. 19. Phil. 3. 21.

¶ *Then shall be said or sung,*

I HEARD a voice from heaven, saying unto me, Write, From henceforth blessed are the dead which die in the Lord: even so saith the Spirit; for they rest from their labours. Rev. 14. 13.

¶ *Then the Priest shall say,*

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

The first two anthems at the grave are words of warning to those who stand around it—the shortness and uncertainty of life, death always near, sin the sting of death. The last two are a cry to God our merciful Saviour in the hour of death to deliver us, to spare us in the judgement, to save us from death eternal.

In the words of committal to the ground, the Priest commends the body to the safe custody of God, in "sure and certain hope of the Resurrection to eternal life;"—*hope*, not certain knowledge. Hereafter we shall *know*; at present God gives us the blessed gift of hope.

Priest.

ALMIGHTY God, with whom do live the spirits of them that depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity; We give thee hearty thanks, for that it hath pleased thee to deliver this our *brother* out of the miseries of this sinful world; beseeching thee, that it may please thee, of thy gracious goodness, shortly to accomplish the number of thine elect, and to hasten thy kingdom; that we, with all those that are departed in the true faith of thy holy Name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory; through Jesus Christ our Lord. *Amen.* Mark 12. 27.

felicity = happiness.

accomplish = fill up.

consummation = completion.

THE COLLECT.

O MERCIFUL God, the Father of our Lord Jesus Christ, who is the resurrection and the life; in whom whosoever believeth shall live, though he die; and whosoever liveth, and believeth in him, shall not die eternally; who also hath taught us, by his holy Apostle Saint Paul, not to be sorry, as men without hope, for them that sleep in him; We meekly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness; that, when we shall depart this life, we may rest in him, as our hope is this our *brother* doth; and that, at the general Resurrection in the last day, we may be found acceptable in thy sight; and receive that blessing, which thy well-beloved Son shall then pronounce to all that love and fear thee, saying, Come, ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world: Grant this, we beseech thee, O merciful Father, through Jesus Christ, our Mediator and Redeemer. *Amen.*

John 11. 25, 26.

1 Thes. 4. 13.

Matt. 25. 34.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

Here we have the doctrine of the Church set forth concerning departed souls: "Almighty God, with whom do live." Though their bodies are dead, their spirits never die; and those who have departed in the Lord live "with God." Moreover, "the souls of the faithful are in joy and felicity;" the miseries of this sinful world can never touch them more. But their happiness is not yet perfect; greater joy awaits them; they have not yet entered the highest heaven, but are waiting in Paradise. When God has filled up the number of His elect, and His kingdom which is above has come, then, joined again to their bodies, they look for perfect bliss and an entrance with Christ into everlasting glory.

The final Collect is a prayer for the living, that as long as we are left alive on the earth we may continually be raised from the death of sin (into which we may have fallen back since our Baptism) to the life of righteousness, so that when the time of our departure comes we may rest with Christ, as we hope our brother doth, until in the Resurrection Day we may be found worthy to be called by Him to receive the kingdom which He has prepared for us.

THE
THANKSGIVING OF WOMEN AFTER CHILD-BIRTH,
COMMONLY CALLED,
THE CHURCHING OF WOMEN.

¶ *The Woman, at the usual time after her Delivery, shall come into the Church decently apparelled, and there shall kneel down in some convenient place, as hath been accustomed, or as the Ordinary shall direct: And then the Priest shall say unto her,*

FORASMUCH as it hath pleased Almighty God of his goodness to give you safe deliverance, and hath preserved you in the great danger of Child-birth; you shall therefore give hearty thanks unto God, and say,

(¶ *Then shall the Priest say the* cxvi*th Psalm,*)

Dilexi quoniam.

I AM well pleased : that the Lord hath heard the voice of my prayer;

That he hath inclined his ear unto me : therefore will I call upon him as long as I live.

The snares of death compassed me round about : and the pains of hell gat hold upon me.

I found trouble and heaviness, and I called upon the Name of the Lord : O Lord, I beseech thee, deliver my soul.

Gracious is the Lord, and righteous : yea, our God is merciful.

The Lord preserveth the simple : I was in misery, and he helped me.

Turn again then unto thy rest, O my soul : for the Lord hath rewarded thee.

And why? thou hast delivered my soul from death : mine eyes from tears, and my feet from falling.

I will walk before the Lord : in the land of the living.

As Jewish women were commanded in the Law of Moses to come to the house of God for a Service of Purification, and to make an offering to God (which law the Blessed Virgin obeyed, as we read in the second chapter of St. Luke), so does the Church bid Christian mothers to return thanks to God in the church as soon as they are recovered, and to offer an alms as a sign of their gratitude to God. Their "hearty thanks" are expressed in the words of one or other of these Proper Psalms.

The first of these Psalms is a thanksgiving for deliverance from a great danger, and expresses the earnest resolution of the person saved from death henceforth "to walk before the Lord," and ever to "call upon Him," and in return for all the benefits bestowed by God to "receive the cup of salvation in the presence of the congregation in the courts of God's house." It is well if the woman now kneeling before God means all this from her heart, and will "receive the Cup of Salvation" as soon as she is able, in that Holy Communion which the Church in the final rubric reminds her "it is convenient she should receive."

I believed, and therefore will I speak; but I was sore troubled: I said in my haste, All men are liars.

What reward shall I give unto the Lord: for all the benefits that he hath done unto me?

I will receive the cup of salvation: and call upon the Name of the Lord.

I will pay my vows now in the presence of all his people: in the courts of the Lord's house, even in the midst of thee, O Jerusalem. Praise the Lord.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Or, Psalm cxxvii. *Nisi Dominus.*

EXCEPT the Lord build the house: their labour is but lost that build it.

Except the Lord keep the city: the watchman waketh but in vain.

It is but lost labour that ye haste to rise up early, and so late take rest, and eat the bread of carefulness: for so he giveth his beloved sleep.

Lo, children and the fruit of the womb: are an heritage and gift that cometh of the Lord.

Like as the arrows in the hand of the giant: even so are the young children.

Happy is the man that hath his quiver full of them: they shall not be ashamed when they speak with their enemies in the gate.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ *Then the Priest shall say,*

Let us pray.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation;

The second Psalm, as it declares the blessing that comes with children, that they are sent as a gift from God, and bring happiness to their parents, should not be chosen if the child has not lived. After the Lesser Litany, the Lord's Prayer, which ends with the Doxology because the service is one of thanksgiving, three versicles and responses, and a collect of thanksgiving for the past and prayers for the future, the service ends abruptly, suggesting, as it has no proper ending, that it is intended to be used immediately before Holy Communion, or Mattins, or Litany, or other service, in which the woman may join. By all means let her, if possible, remain so to do.

But deliver us from evil: For thine is the kingdom, The power, and the glory, For ever and ever. Amen.

Minister. O Lord, save this woman thy servant;
Answer. Who putteth her trust in thee.
Minister. Be thou to her a strong tower;
Answer. From the face of her enemy.
Minister. Lord, hear our prayer.
Answer. And let our cry come unto thee.

Minister. Let us pray.

O ALMIGHTY God, we give thee humble thanks for that thou hast vouchsafed to deliver this woman thy servant from the great pain and peril of Child-birth; Grant, we beseech thee, most merciful Father, that she, through thy help, may both faithfully live, and walk according to thy will, in this life present; and also may be partaker of everlasting glory in the life to come; through Jesus Christ our Lord. *Amen.*

¶ *The Woman, that cometh to give her Thanks, must offer accustomed Offerings; and, if there be a Communion, it is convenient that she receive the holy Communion.*

Commination = a threatening.

A COMMINATION,

OR DENOUNCING OF GOD'S ANGER AND JUDGEMENTS AGAINST SINNERS,

WITH CERTAIN PRAYERS, TO BE USED ON THE FIRST DAY OF LENT, AND AT OTHER TIMES, AS THE ORDINARY SHALL APPOINT.

¶ *After Morning Prayer, the Litany ended according to the accustomed manner, the Priest shall, in the Reading-Pew or Pulpit, say,*

Primitive = early.
notorious = well-known and scandalous.
penance = punishment.
admonished = warned.
discipline = mode of correction.

BRETHREN, in the Primitive Church there was a godly discipline, that, at the beginning of Lent, such persons as stood convicted of notorious sin were put to open penance, and punished in this world, that their souls might be saved in the day of the Lord; and that others, admonished by their example, might be the more afraid to offend.

Instead whereof, until the said discipline may be restored again, (which is much to be wished,)

The "godly discipline" of the Primitive Church ordered that notorious sinners should be excommunicated, and that if they repented they should not be received back until they had gone through a long course of open penance, that the Church might be convinced of their sincerity. They were not allowed at first to come further than the church porch, and only gradually might join in some of the services, until after long probation they were at last received back to Communion.

it is thought good, that at this time (in the presence of you all) should be read the general sentences of God's cursing against impenitent sinners, gathered out of the seven and twentieth Chapter of Deuteronomy, and other places of Scripture; and that ye should answer to every Sentence, *Amen:* To the intent that, being admonished of the great indignation of God against sinners, ye may the rather be moved to earnest and true repentance; and may walk more warily in these dangerous days; fleeing from such vices, for which ye affirm with your own mouths the curse of God to be due.

warily = cautiously.

CURSED is the man that maketh any carved or molten image, to worship it.

¶ *And the people shall answer and say,* Amen.

Minister. Cursed is he that curseth his father or mother.

Answer. Amen.

Minister. Cursed is he that removeth his neighbour's land-mark.

Answer. Amen.

Minister. Cursed is he that maketh the blind to go out of his way.

Answer. Amen.

Minister. Cursed is he that perverteth the judgement of the stranger, the fatherless, and widow.

Answer. Amen.

Minister. Cursed is he that smiteth his neighbour secretly.

Answer. Amen.

Minister. Cursed is he that lieth with his neighbour's wife.

Answer. Amen.

Minister. Cursed is he that taketh reward to slay the innocent.

Answer. Amen.

Minister. Cursed is he that putteth his trust in man, and taketh man for his defence, and in his heart goeth from the Lord.

Answer. Amen.

Minister. Cursed are the unmerciful, fornicators, and adulterers, covetous persons, idolaters, slanderers, drunkards, and extortioners.

Answer. Amen.

Take particular notice that these sentences are not (as many ignorant persons imagine) prayers to call down curses upon others, and to which we are to answer "So be it." If it were so, they would be written "Cursed *be* the man that maketh," &c. On the contrary, they are plain declarations of a plain fact: "Cursed *is* the man that maketh." God says in the Bible that such a man is cursed, and the Priest repeats what God says. The people are to answer Amen, which does not here mean So be it, but (as Amen after the Creeds) "So it is,"—"I know that it is so."

Minister.

NOW seeing that all they are accursed (as
the prophet David beareth witness) who do
err and go astray from the commandments of
God; let us (remembering the dreadful judgement
hanging over our heads, and always ready
to fall upon us) return unto our Lord God, with
all contrition and meekness of heart; bewailing
and lamenting our sinful life, acknowledging and
confessing our offences, and seeking to bring
forth worthy fruits of penance. For now is the Matt. 3. 8, 10.
ax put unto the root of the trees, so that every
tree that bringeth not forth good fruit is hewn
down, and cast into the fire. It is a fearful
thing to fall into the hands of the living God:
he shall pour down rain upon the sinners, snares,
fire and brimstone, storm and tempest; this shall
be their portion to drink. For lo, the Lord is
come out of his place to visit the wickedness of
such as dwell upon the earth. But who may Mal. 3. 2.
abide the day of his coming? Who shall be able
to endure when he appeareth? His fan is in his Matt. 3. 12.
hand, and he will purge his floor, and gather his
wheat into the barn; but he will burn the chaff
with unquenchable fire. The day of the Lord 1 Thes. 5. 2, 3.
cometh as a thief in the night: and when men
shall say, Peace, and all things are safe, then
shall sudden destruction come upon them, as
sorrow cometh upon a woman travailing with
child, and they shall not escape. Then shall
appear the wrath of God in the day of vengeance,
which obstinate sinners, through the stubbornness
of their heart, have heaped unto themselves;
which despised the goodness, patience, and long- Rom. 2. 4.
sufferance of God, when he calleth them continually
to repentance. Then shall they call
upon me, (saith the Lord,) but I will not hear;
they shall seek me early, but they shall not find
me; and that, because they hated knowledge,
and received not the fear of the Lord, but
abhorred my counsel, and despised my correction.
Then shall it be too late to knock when Luke 13. 25.
the door shall be shut; and too late to cry for
mercy when it is the time of justice. O terrible
voice of most just judgement, which shall be

Surely so fine a sermon as this never fell from the lips of man. But the words are not the words of man, but almost entirely taken from the Word of God. God grant that this Word may prove on every Ash-Wednesday to be "quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit;" and may be "a discerner of the thoughts and intents of the heart." (Heb. 4. 12.) But it cannot pierce the heart of those who refuse to hear; and how many sinners will not hear, for they will not go to church to hear the Church's voice!

Behold the doom of the sinner who will not repent and turn away from his sin; who, vainly imagining that he can go on to the very last moment in his wickedness, and can stop when he sees death at hand, will surely find a sudden destruction come upon him,—will find that death has come "as a thief in the night," and that there is no escape for him. The God whom he has all his life despised he will know at last as a just and terrible God, who will not pronounced upon them, when it shall be said unto them, Go, ye cursed, into the fire everlasting, which is prepared for the devil and his angels. Therefore, brethren, take we heed betime, while the day of salvation lasteth; for the night cometh, when none can work. But let us, while we have the light, believe in the light, and walk as children of the light; that we be not cast into utter darkness, where is weeping and gnashing of teeth. Let us not abuse the goodness of God, who calleth us mercifully to amendment, and of his endless pity promiseth us forgiveness of that which is past, if with a perfect and true heart we return unto him. For though our sins be as red as scarlet, they shall be made white as snow; and though they be like purple, yet they shall be made white as wool. Turn ye (saith the Lord) from all your wickedness, and your sin shall not be your destruction: Cast away from you all your ungodliness that ye have done: Make you new hearts, and a new spirit: Wherefore will ye die, O ye house of Israel, seeing that I have no pleasure in the death of him that dieth, saith the Lord God? Turn ye then, and ye shall live. Although we have sinned, yet have we an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins. For he was wounded for our offences, and smitten for our wickedness. Let us therefore return unto him, who is the merciful receiver of all true penitent sinners; assuring ourselves that he is ready to receive us, and most willing to pardon us, if we come unto him with faithful repentance; if we submit ourselves unto him, and from henceforth walk in his ways; if we will take his easy yoke, and light burden upon us, to follow him in lowliness, patience, and charity, and be ordered by the governance of his Holy Spirit; seeking always his glory, and serving him duly in our vocation with thanksgiving: This if we do, Christ will deliver us from the curse of the law, and from the extreme malediction which shall light upon them that shall be set on the left hand; and he will set us on his right hand, and give us the gracious benediction of his Father, commanding us to take possession of his glorious kingdom: Unto which he vouchsafe to bring us all, for his infinite mercy. Amen.

Matt. 25. 41.
John 9. 4.
John 12. 36.
Matt. 22. 13.
Isa. 1. 18.
Ezek. 18. 30-32.
1 John 2. 1, 2.
Isa. 53. 5.
Matt. 11. 29, 30.

vocation = calling.
malediction = curse.
light = descend.
benediction = blessing.

spare the guilty. But if the sinner will hear and turn, the Church assures him of mercy. God is gracious and merciful, and will never turn away from him who truly calls upon Him. Though his sins be dyed deep as scarlet they shall be washed white in the Blood of the Lamb, if he will only return unto Him who is ready and willing to pardon. "Hear then now," cries the Church in her Master's Name, "Why will ye die? Repent and live, and at the last day you shall be set on the right hand, and not on the left, and shall be called to enter His Kingdom instead of being thrust into outer darkness."

¶ *Then shall they all kneel upon their knees, and the Priest and Clerks kneeling (in the place where they are accustomed to say the Litany) shall say this Psalm.*

Miserere mei, Deus. Psalm li.

HAVE mercy upon me, O God, after thy great goodness : according to the multitude of thy mercies do away mine offences.

Wash me throughly from my wickedness : and cleanse me from my sin.

For I acknowledge my faults : and my sin is ever before me.

Against thee only have I sinned, and done this evil in thy sight : that thou mightest be justified in thy saying, and clear when thou art judged.

Behold, I was shapen in wickedness : and in sin hath my mother conceived me.

But lo, thou requirest truth in the inward parts : and shalt make me to understand wisdom secretly.

Thou shalt purge me with hyssop, and I shall be clean : thou shalt wash me, and I shall be whiter than snow.

Thou shalt make me hear of joy and gladness : that the bones which thou hast broken may rejoice.

Turn thy face away from my sins : and put out all my misdeeds.

Make me a clean heart, O God : and renew a right spirit within me.

Cast me not away from thy presence : and take not thy holy Spirit from me.

O give me the comfort of thy help again : and stablish me with thy free Spirit.

Then shall I teach thy ways unto the wicked : and sinners shall be converted unto thee.

Deliver me from blood-guiltiness, O God, thou that art the God of my health : and my tongue shall sing of thy righteousness.

Thou shalt open my lips, O Lord : and my mouth shall shew thy praise.

For thou desirest no sacrifice, else would I

Then shall Priest and people fall upon their knees (and God grant we may feel true repentance in our hearts as we do so), and in the words of the 51st Psalm confess their sins, acknowledge their wretchedness, and cry for mercy and pardon for the past, and for the help of God's Holy Spirit to do better for the future.

The rubric directs the Priest to kneel in the place "where the Litany is accustomed to be said," the former part of the service having been said "in the reading-pew or pulpit." This suggests the use of a Litany-desk or fald-stool, placed below the entrance of the chancel, according with the words of the prophet Joel, read in to-day's Epistle, "Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, 'Spare thy people, O Lord.'" It also shows that our Prayer Book refers to former rules and customs which had been in use in the Church for many previous generations.

In the words of this Psalm David poured forth his bitter sorrow and heart-felt repentance for the one great sin of his life, which spoiled the perfection of his service of God. The Bible says that "David did that which was right in the eyes of the Lord, and turned not aside from anything that He commanded him all the days of his life, save only in the matter of Uriah the Hittite." (1 Kings 15. 5.) In David's words sinners as great as he (and greater, because they have sinned against greater privileges) have for generations cried to God for mercy.

give it thee : but thou delightest not in burnt-offerings.

The sacrifice of God is a troubled spirit : a broken and contrite heart, O God, shalt thou not despise.

O be favourable and gracious unto Sion : build thou the walls of Jerusalem.

Then shalt thou be pleased with the sacrifice of righteousness, with the burnt-offerings and oblations : then shall they offer young bullocks upon thine altar.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

Answer. As it was in the beginning, is now, and ever shall be : world without end. Amen.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation ; But deliver us from evil. Amen.

Minister. O Lord, save thy servants ;
Answer. That put their trust in thee.
Minister. Send unto them help from above.
Answer. And evermore mightily defend them.
Minister. Help us, O God our Saviour.
Answer. And for the glory of thy Name deliver us ; be merciful to us sinners, for thy Name's sake.
Minister. O Lord, hear our prayer.
Answer. And let our cry come unto thee.

Minister. Let us pray.

O LORD, we beseech thee, mercifully hear our prayers, and spare all those who confess their sins unto thee ; that they, whose consciences by sin are accused, by thy merciful pardon may be absolved ; through Christ our Lord. *Amen.*

O MOST mighty God, and merciful Father, who hast compassion upon all men, and hatest nothing that thou hast made ; who wouldest not the death of a sinner, but that he should rather

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After the Lesser Litany, the Lord's Prayer, and four versicles and responses, follow two Penitential Prayers, said by the Minister alone in the name of the congregation, and one which the people are to say after him. These general Confessions are very fervent, the expressions of sorrow very deep, the cry for mercy very earnest. Like all public Confessions they can only be "general,"—that is, particular sins cannot be named ; but each one of us who "meekly acknowledges his vileness, and truly repents him of his faults," may in his own heart confess his own private sins.

turn from his sin, and be saved; Mercifully forgive us our trespasses; receive and comfort us, who are grieved and wearied with the burden of our sins. Thy property is always to have mercy; to thee only it appertaineth to forgive sins. Spare us therefore, good Lord, spare thy people, whom thou hast redeemed; enter not into judgement with thy servants, who are vile earth, and miserable sinners; but so turn thine anger from us, who meekly acknowledge our vileness, and truly repent us of our faults, and so make haste to help us in this world, that we may ever live with thee in the world to come; through Jesus Christ our Lord. *Amen.*

appertaineth = belongeth.

¶ *Then shall the people say this that followeth, after the Minister.*

TURN thou us, O good Lord, and so shall we be turned. Be favourable, O Lord, be favourable to thy people, Who turn to thee in weeping, fasting, and praying. For thou art a merciful God, Full of compassion, Long-suffering, and of great pity. Thou sparest when we deserve punishment, And in thy wrath thinkest upon mercy. Spare thy people good Lord, spare them, And let not thine heritage be brought to confusion. Hear us, O Lord, for thy mercy is great, And after the multitude of thy mercies look upon us; Through the merits and mediation of thy blessed Son, Jesus Christ our Lord. Amen.

¶ *Then the Minister alone shall say,*

THE Lord bless us, and keep us; the Lord lift up the light of his countenance upon us, and give us peace, now and for evermore. *Amen.*

We are on Ash-Wednesday beginning our forty days' fast. Let us each see that it is really a time of "weeping, fasting, and praying." "Weeping," a true sorrow for the sins of the past year. "Fasting," a denial of some usual indulgence of the body, to teach ourselves the lesson of self-restraint which we most of us have learned as yet but badly. "Praying," an additional time given each day to devotion, either in church or at home.

The last part of the Commination Service may be very fitly used at the close of any service during Lent.

THE BOOK OF PSALMS.

THE Psalter has for thousands of years been used in the worship of God, and in the words of the Psalms the Church will doubtless continue her praise as long as the world shall endure. While the translation of the Bible Psalms from Hebrew into English is that of the Authorized Version of 1611, that of the Prayer Book Psalms is from the Great Bible of 1539; hence the divergence in some of the words. Another difference is that the Prayer Book Psalter is "pointed as it is to be sung or said in churches," each verse being divided into two parts by a colon, to mark the division in the chant. There is no doubt that many of the Psalms written by David were sung by his choir in public worship (1 Chr. 15. 16–22; 16. 4–36; 25. 7). "To the Chief Musician, a song of David" is the heading of many of the Psalms (Bible Version). That King David did not write the whole of the Psalms himself is well understood, but, as no other writer composed so many as he, the book is commonly called by the name of the Sweet Psalmist of Israel (2 Sam. 23. 1), "The Psalms of David."

The several Psalms were collected together into five books at five different times: the first book, it is supposed, by King David himself; the second by King Hezekiah; the third by King Josiah; the fourth during the Captivity; the fifth after the return from the Captivity. Each book ends with a doxology, "Praised be the Lord. Amen."

We must not forget when we speak of the Psalms of David that, like every other book of the Bible, they are the words of God. What plainer testimony can we have than such texts as these: "O Lord, who by the mouth of thy servant David hast said, Why do the heathen rage?" (Acts 4. 24–26; Ps. 2. 1); "But unto the Son God saith, Thy throne" (Heb. 1. 8; Ps. 45. 6); "Wherefore as the Holy Ghost saith, To-day if ye will hear" (Heb. 3. 7; Ps. 95. 7). Indeed, no other part of the Old Testament is so often quoted in the New as the Book of Psalms, and our Lord Himself often set His seal to it (Mark 12. 36; Luke 20. 17; Matt. 21. 16).

In the Psalter, as a part of worship, our Lord Himself joined when He went into the Synagogues to take part in the service.

Our forefathers sang the Psalms in Latin, until at the Reformation they were translated into English. The Latin headings, that is the two or three first words, are still left.

Many short inspired prayers are to be found in the Psalms, most helpful for the servants of Christ to send up from their hearts in the midst of their work. "Set a watch, O Lord, before my mouth; keep the door of my lips;" "Shew Thou me the way that I should walk in," are only two among very many. Words of comfort also abound, as "The Lord shall preserve thee from all evil; yea, it is even He that shall keep thy soul;" and countless numbers besides, ever ready for the faithful soul.

THE
PSALMS OF DAVID.

THE FIRST DAY.

Morning Prayer.

PSALM 1. *Beatus vir, qui non abiit &c.*

BLESSED is the man that hath not walked in the counsel of the ungodly, nor stood in the way of sinners : and hath not sat in the seat of the scornful.

2 But his delight is in the law of the Lord : and in his law will he exercise himself day and night. Eph. 6. 17.

exercise himself in the use of the sword of the Spirit and by obedience to God's law.

3 And he shall be like a tree planted by the water-side : that will bring forth his fruit in due season. John 4. 14. Gal. 5. 22, 23.

4 His leaf also shall not wither : and look, whatsoever he doeth, it shall prosper.

5 As for the ungodly, it is not so with them : but they are like the chaff, which the wind scattereth away from the face of the earth.

to stand = to justify themselves.

6 Therefore the ungodly shall not be able to stand in the judgement : neither the sinners in the congregation of the righteous.

7 But the Lord knoweth the way of the righteous : and the way of the ungodly shall perish.

PSALM 2. *Quare fremuerunt gentes?*

WHY do the heathen so furiously rage together : and why do the people imagine a vain thing? Acts 4. 25, 26.

2 The kings of the earth stand up, and the rulers take counsel together : against the Lord, and against his Anointed.

his Anointed = the Christ of God.

3 Let us break their bonds asunder : and cast away their cords from us.

4 He that dwelleth in heaven shall laugh them to scorn : the Lord shall have them in derision.

5 Then shall he speak unto them in his wrath : and vex them in his sore displeasure.

PSALM 1.—A psalm of instruction. The godly, refusing to walk in the downward path which begins with caring not for God and ends in mocking at all goodness, bring forth fruit with patience : but the ungodly like chaff are empty of all good seed. The one shall prosper under God's protection, the other shall have none to save them.

PSALM 2.—A Proper Psalm for Easter-Day. A prophecy of the coming King, the Anointed One, the only-begotten Son of God, whose dominion shall spread into all lands. The kings of the earth will conspire in vain against Him, for "His kingdom is that which shall not be destroyed."

6 Yet have I set my King : upon my holy hill of Sion.

7 I will preach the law, whereof the Lord hath said unto me : Thou art my Son, this day have I begotten thee.

Acts 13. 33. Heb. 1. 5. & 5. 5.

8 Desire of me, and I shall give thee the heathen for thine inheritance : and the utmost parts of the earth for thy possession.

9 Thou shalt bruise them with a rod of iron : and break them in pieces like a potter's vessel.

learned = taught.

10 Be wise now therefore, O ye kings : be learned, ye that are judges of the earth.

11 Serve the Lord in fear : and rejoice unto him with reverence.

to kiss = to give a token of homage, 1 Sam. 10. 1.

12 Kiss the Son, lest he be angry, and so ye perish from the right way : if his wrath be kindled, (yea, but a little,) blessed are all they that put their trust in him.

PSALM 3. *Domine, quid multiplicati?*

LORD, how are they increased that trouble me : many are they that rise against me.

2 Many one there be that say of my soul : There is no help for him in his God.

worship = glory.

3 But thou, O Lord, art my defender : thou art my worship, and the lifter up of my head.

his holy hill = Mount Zion, a type of heaven.

4 I did call upon the Lord with my voice : and he heard me out of his holy hill.

5 I laid me down and slept, and rose up again : for the Lord sustained me.

6 I will not be afraid for ten thousands of the people : that have set themselves against me round about.

broken the teeth = taken away the power to hurt.

7 Up, Lord, and help me, O my God : for thou smitest all mine enemies upon the cheek-bone ; thou hast broken the teeth of the ungodly.

8 Salvation belongeth unto the Lord : and thy blessing is upon thy people.

PSALM 4. *Cum invocarem.*

HEAR me when I call, O God of my righteousness : thou hast set me at liberty when I was in trouble ; have mercy upon me, and hearken unto my prayer.

2 O ye sons of men, how long will ye blaspheme mine honour : and have such pleasure in vanity, and seek after leasing ?

leasing = lying.

3 Know this also, that the Lord hath chosen to

PSALM 3.—"A Psalm of David when he fled from his son Absalom." A psalm of perfect trust in the security of God's protection in all times of trouble and persecution.

PSALM 4.—A devotional psalm, expressing trust in God through severe trouble. The Psalmist shews the children of men what dishonour they do to God, and what harm to their own souls, when they love the world and sin ; and sets forth the happiness of those who serve God.

himself the man that is godly : when I call upon the Lord, he will hear me.

commune = speak to.

4 Stand in awe, and sin not : commune with your own heart, and in your chamber, and be still.

5 Offer the sacrifice of righteousness : and put your trust in the Lord. Mic. 6. 6-8.

many = the weak in faith.

6 There be many that say : Who will shew us any good?

7 Lord, lift thou up : the light of thy countenance upon us.

since the time = more than in the time.

8 Thou hast put gladness in my heart : since the time that their corn, and wine, and oil, increased.

9 I will lay me down in peace, and take my rest : for it is thou, Lord, only, that makest me dwell in safety.

PSALM 5. *Verba mea auribus.*

PONDER my words, O Lord : consider my meditation.

2 O hearken thou unto the voice of my calling, my King, and my God : for unto thee will I make my prayer.

3 My voice shalt thou hear betimes, O Lord : early in the morning will I direct my prayer unto thee, and will look up.

4 For thou art the God that hast no pleasure in wickedness : neither shall any evil dwell with thee.

5 Such as be foolish shall not stand in thy sight : for thou hatest all them that work vanity.

leasing = lies.

6 Thou shalt destroy them that speak leasing : the Lord will abhor both the blood-thirsty and deceitful man.

7 But as for me, I will come into thine house, even upon the multitude of thy mercy : and in thy fear will I worship toward thy holy temple.

8 Lead me, O Lord, in thy righteousness, because of mine enemies : make thy way plain before my face.

faithfulness = truth.

9 For there is no faithfulness in his mouth : their inward parts are very wickedness.

their throat = from their open mouths comes forth all manner of evil.

10 Their throat is an open sepulchre : they flatter with their tongue. Rom. 3. 13.

11 Destroy thou them, O God; let them perish through their own imaginations : cast them out in the multitude of their ungodliness; for they have rebelled against thee.

12 And let all them that put their trust in thee rejoice : they shall ever be giving of thanks,

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PSALM 5.—A psalm of prayer and meditation, of trust in God in the midst of persecution. In his prayers in the early morning, and in his worship in the house of God, David learns how to behave towards those who trouble him. In all difficulties he knows that God will make his way plain, that He will ever defend him from all harm, so that even in the midst of adversities he will be able to rejoice and give thanks.

because thou defendest them; they that love thy Name shall be joyful in thee;

13 For thou, Lord, wilt give thy blessing unto the righteous: and with thy favourable kindness wilt thou defend him as with a shield.

Evening Prayer.

PSALM 6. *Domine, ne in furore.*

O LORD, rebuke me not in thine indignation: neither chasten me in thy displeasure.

2 Have mercy upon me, O Lord, for I am weak: O Lord, heal me, for my bones are vexed.

3 My soul also is sore troubled: but, Lord, how long wilt thou punish me?

4 Turn thee, O Lord, and deliver my soul: O save me for thy mercy's sake.

5 For in death no man remembereth thee: and who will give thee thanks in the pit?

the pit = the grave.

6 I am weary of my groaning; every night wash I my bed: and water my couch with my tears.

7 My beauty is gone for very trouble: and worn away because of all mine enemies.

8 Away from me, all ye that work vanity: for the Lord hath heard the voice of my weeping.

9 The Lord hath heard my petition: the Lord will receive my prayer.

10 All mine enemies shall be confounded, and sore vexed: they shall be turned back, and put to shame suddenly.

PSALM 7. *Domine, Deus meus.*

O LORD my God, in thee have I put my trust: save me from all them that persecute me, and deliver me;

2 Lest he devour my soul, like a lion, and tear it in pieces: while there is none to help.

he = my enemy.

3 O Lord my God, if I have done any such thing: or if there be any wickedness in my hands;

4 If I have rewarded evil unto him that dealt friendly with me: yea, I have delivered him that without any cause is mine enemy;

5 Then let mine enemy persecute my soul, and take me: yea, let him tread my life down upon the earth, and lay mine honour in the dust.

PSALM 6.—A Proper Psalm for Ash-Wednesday. One of the Seven Penitential Psalms. (Seven being the "perfect" number in the Bible, so our penitence must be "perfect," or "complete.") A contrite heart here pours out its repentance. The tears of bitter sorrow with which the Psalmist "washes his bed and waters his couch" are seen and accepted by God. He grants him too the strength which he asks against sin's power; his "enemies shall be turned back."

PSALM 7.—"A Psalm of David, which he sang concerning Cush the Benjamite." (This may mean Saul.) David flees to God for succour, protesting his innocence of having harmed his enemy.

6 Stand up, O Lord, in thy wrath, and lift up thyself, because of the indignation of mine enemies : arise up for me in the judgement that thou hast commanded.

arise up for me = do Thou give the punishment which Thou hast ordered for persecutors.

7 And so shall the congregation of the people come about thee : for their sakes therefore lift up thyself again.

And so shall the congregation = they will come to Thee and praise Thee.

8 The Lord shall judge the people; give sentence with me, O Lord : according to my righteousness, and according to the innocency that is in me.

9 O let the wickedness of the ungodly come to an end : but guide thou the just.

10 For the righteous God : trieth the very hearts and reins.

11 My help cometh of God : who preserveth them that are true of heart.

12 God is a righteous Judge, strong, and patient : and God is provoked every day.

13 If a man will not turn, he will whet his sword : he hath bent his bow, and made it ready.

14 He hath prepared for him the instruments of death : he ordaineth his arrows against the persecutors.

15 Behold, he travaileth with mischief : he hath conceived sorrow, and brought forth ungodliness.

16 He hath graven and digged up a pit : and is fallen himself into the destruction that he made for other.

graven = hollowed out.

17 For his travail shall come upon his own head : and his wickedness shall fall on his own pate.

travail = toil.

pate = crown of the head.

18 I will give thanks unto the Lord, according to his righteousness : and I will praise the Name of the Lord most High.

PSALM 8. *Domine, Dominus noster.*

O LORD our Governor, how excellent is thy Name in all the world : thou that hast set thy glory above the heavens !

2 Out of the mouth of very babes and sucklings hast thou ordained strength, because of thine enemies : that thou mightest still the enemy, and the avenger. Matt. 21. 16.

still = silence.

3 For I will consider thy heavens, even the works of thy fingers : the moon and the stars, which thou hast ordained.

4 What is man, that thou art mindful of him : and the son of man, that thou visitest him ? Heb. 2. 6-8.

visitest him with Thy protection.

5 Thou madest him lower than the angels : to crown him with glory and worship.

worship = honour.

PSALM 8.—A Proper Psalm for Ascension-Day. A psalm of praise to God for all His wonderful works, and for the beautiful things in nature which in His love to man He has given to him so richly to enjoy; and above all for the exaltation of Christ, who ascended in His human body to be crowned with glory and honour. To little children, more than to others, is given strength (ver. 2) to praise God perfectly, for the homage of the simple-hearted is ever the most acceptable to Him.

6 Thou makest him to have dominion of the works of thy hands : and thou hast put all things in subjection under his feet;

7 All sheep and oxen : yea, and the beasts of the field;

8 The fowls of the air, and the fishes of the sea : and whatsoever walketh through the paths of the seas.

9 O Lord our Governor : how excellent is thy Name in all the world!

Morning Prayer.

PSALM 9. *Confitebor tibi.*

I WILL give thanks unto thee, O Lord, with my whole heart : I will speak of all thy marvellous works.

2 I will be glad and rejoice in thee : yea, my songs will I make of thy Name, O thou most Highest.

3 While mine enemies are driven back : they shall fall and perish at thy presence.

maintained = upheld.

4 For thou hast maintained my right and my cause : thou art set in the throne that judgest right.

5 Thou hast rebuked the heathen, and destroyed the ungodly : thou hast put out their name for ever and ever.

destructions are come = thy destructions are come to an end for ever.

6 O thou enemy, destructions are come to a perpetual end : even as the cities which thou hast destroyed; their memorial is perished with them.

7 But the Lord shall endure for ever : he hath also prepared his seat for judgement.

8 For he shall judge the world in righteousness : and minister true judgement unto the people.

9 The Lord also will be a defence for the oppressed : even a refuge in due time of trouble.

10 And they that know thy Name will put their trust in thee : for thou, Lord, hast never failed them that seek thee.

11 O praise the Lord which dwelleth in Sion : shew the people of his doings.

inquisition = inquiry.

12 For, when he maketh inquisition for blood, he remembereth them : and forgetteth not the complaint of the poor. Gen. 4. 10. Isa. 26. 21.

13 Have mercy upon me, O Lord; consider the trouble which I suffer of them that hate me : thou that liftest me up from the gates of death.

14 That I may shew all thy praises within the

PSALM 9.—A psalm of praise to God for upholding the righteous, and defending them against all their enemies. Those who rebel against God will come to utter destruction, and their dwelling-places, like Sodom and Gomorrah, Babylon and Tyre, will be swept away. Men who oppress the poor will not be allowed to go on in their cruelty for ever. God will stretch out His hand and save those who cry to Him.

ports = gates.

ports of the daughter of Sion : I will rejoice in thy salvation.

15 The heathen are sunk down in the pit that they made : in the same net which they hid privily, is their foot taken.

16 The Lord is known to execute judgement : the ungodly is trapped in the work of his own hands.

17 The wicked shall be turned into hell : and all the people that forget God.

18 For the poor shall not alway be forgotten : the patient abiding of the meek shall not perish for ever.

19 Up, Lord, and let not man have the upper hand : let the heathen be judged in thy sight.

20 Put them in fear, O Lord : that the heathen may know themselves to be but men.

PSALM 10. *Ut quid, Domine?*

WHY standest thou so far off, O Lord : and hidest thy face in the needful time of trouble?

lust = pleasure.
wiliness = cunning.

2 The ungodly for his own lust doth persecute the poor : let them be taken in the crafty wiliness that they have imagined.

3 For the ungodly hath made boast of his own heart's desire : and speaketh good of the covetous, whom God abhorreth.

4 The ungodly is so proud, that he careth not for God : neither is God in all his thoughts.

grievous = hurtful.

5 His ways are alway grievous : thy judgements are far above out of his sight, and therefore defieth he all his enemies.

6 For he hath said in his heart, Tush, I shall never be cast down : there shall no harm happen unto me.

7 His mouth is full of cursing, deceit, and fraud : under his tongue is ungodliness and vanity. Rom. 3. 14.

8 He sitteth lurking in the thievish corners of the streets : and privily in his lurking dens doth he murder the innocent; his eyes are set against the poor.

ravish = destroy.

9 For he lieth waiting secretly, even as a lion lurketh he in his den : that he may ravish the poor.

humbleth himself in hypocrisy

10 He doth ravish the poor : when he getteth him into his net.

11 He falleth down, and humbleth himself : that

PSALM 10.—A psalm teaching the certain misery which will follow vice. In thought the ungodly is proud and careth not for God; in word he speaks vanity, cursing, and lies; in deed he oppresses the weak; and all the time he imagines that God sees not. The Psalmist wonders at God's forbearance, forgetting that He is not willing the sinner should perish, but grants him time for repentance. But if he will not turn, the righteous Judge will surely arise to punish him, and to deliver the poor out of his hand.

the congregation of the poor may fall into the hands of his captains.

12 He hath said in his heart, Tush, God hath forgotten : he hideth away his face, and he will never see it.

Eccles. 8. 11

13 Arise, O Lord God, and lift up thine hand : forget not the poor.

14 Wherefore should the wicked blaspheme God : while he doth say in his heart, Tush, thou God carest not for it.

15 Surely thou hast seen it : for thou beholdest ungodliness and wrong.

16 That thou mayest take the matter into thine hand : the poor committeth himself unto thee; for thou art the helper of the friendless.

17 Break thou the power of the ungodly and malicious : take away his ungodliness, and thou shalt find none.

18 The Lord is King for ever and ever : and the heathen are perished out of the land.

preparest their heart = inclinest them to pray.

19 Lord, thou hast heard the desire of the poor : thou preparest their heart, and thine ear hearkeneth thereto;

20 To help the fatherless and poor unto their right : that the man of the earth be no more exalted against them.

PSALM 11. *In Domino confido.*

how say ye then = why do ye advise me?

IN the Lord put I my trust : how say ye then to my soul, that she should flee as a bird unto the hill?

ver. 2 & 3. The declaration of David's friends.

2 For lo, the ungodly bend their bow, and make ready their arrows within the quiver : that they may privily shoot at them which are true of heart.

foundations of law and justice.

what hath = what can the righteous do?

3 For the foundations will be cast down : and what hath the righteous done?

ver. 4. David's answer.

4 The Lord is in his holy temple : the Lord's seat is in heaven.

5 His eyes consider the poor : and his eyelids try the children of men.

alloweth = approveth.

6 The Lord alloweth the righteous : but the ungodly, and him that delighteth in wickedness doth his soul abhor.

7 Upon the ungodly he shall rain snares, fire and brimstone, storm and tempest : this shall be their portion to drink.

8 For the righteous Lord loveth righteousness : his countenance will behold the thing that is just.

PSALM 11.—A psalm of confidence in God. David's faith is sorely tried by those who tell him that no help is to be found in God. But he stands firm in the assurance that God sees all things, and that His justice can never fail.

Evening Prayer.

PSALM 12. *Salvum me fac.*

minished = lessened in number.

HELP me, Lord, for there is not one godly man left : for the faithful are minished from among the children of men.

2 They talk of vanity every one with his neighbour : they do but flatter with their lips, and dissemble in their double heart.

dissemble = speak falsely.

3 The Lord shall root out all deceitful lips : and the tongue that speaketh proud things ;

4 Which have said, With our tongue will we prevail : we are they that ought to speak, who is lord over us ?

5 Now for the comfortless troubles' sake of the needy : and because of the deep sighing of the poor,

6 I will up, saith the Lord : and will help every one from him that swelleth against him, and will set him at rest.

7 The words of the Lord are pure words : even as the silver, which from the earth is tried, and purified seven times in the fire.

8 Thou shalt keep them, O Lord : thou shalt preserve him from this generation for ever.

9 The ungodly walk on every side : when they are exalted, the children of men are put to rebuke.

PSALM 13. *Usque quo, Domine?*

HOW long wilt thou forget me, O Lord, for ever : how long wilt thou hide thy face from me ?

seek counsel = be perplexed.

2 How long shall I seek counsel in my soul, and be so vexed in my heart : how long shall mine enemies triumph over me ?

3 Consider, and hear me, O Lord my God : lighten mine eyes, that I sleep not in death.

4 Lest mine enemy say, I have prevailed against him : for if I be cast down, they that trouble me will rejoice at it.

5 But my trust is in thy mercy : and my heart is joyful in thy salvation.

6 I will sing of the Lord, because he hath dealt so lovingly with me : yea, I will praise the Name of the Lord most Highest.

PSALM 12.—A psalm appealing to God in despair of any human comfort. When times are bad, when piety and honesty seem hard to find, we may always resort to God and to His Word, sure of finding refreshment and peace.

PSALM 13.—A psalm in the day of trouble, ending with thanksgiving to God. The Psalmist thought there was nothing but darkness around him ; but suddenly a light shines out of the cloud, and he knows that God is with him.

PSALM 14. *Dixit insipiens.*

THE fool hath said in his heart : There is no God. Rom. 1. 21, 22.

2 They are corrupt, and become abominable in their doings : there is none that doeth good, no not one.

3 The Lord looked down from heaven upon the children of men : to see if there were any that would understand, and seek after God.

4 But they are all gone out of the way, they are altogether become abominable : there is none that doeth good, no not one. Rom. 3. 12-18.

5 Their throat is an open sepulchre, with their tongues have they deceived : the poison of asps is under their lips. asps = vipers.

6 Their mouth is full of cursing and bitterness : their feet are swift to shed blood.

7 Destruction and unhappiness is in their ways, and the way of peace have they not known : there is no fear of God before their eyes.

8 Have they no knowledge, that they are all such workers of mischief : eating up my people as it were bread, and call not upon the Lord?

9 There were they brought in great fear, even where no fear was : for God is in the generation of the righteous.

10 As for you, ye have made a mock at the counsel of the poor : because he putteth his trust in the Lord.

11 Who shall give salvation unto Israel out of Sion? When the Lord turneth the captivity of his people : then shall Jacob rejoice, and Israel shall be glad.

Morning Prayer.

PSALM 15. *Domine, quis habitabit?*

LORD, who shall dwell in thy tabernacle : or who shall rest upon thy holy hill? Matt. 7. 21, 24.

2 Even he, that leadeth an uncorrupt life : and doeth the thing which is right, and speaketh the truth from his heart.

3 He that hath used no deceit in his tongue, nor done evil to his neighbour : and hath not slandered his neighbour.

setteth not = setteth no great store. 4 He that setteth not by himself, but is lowly in

PSALM 14.—A psalm of instruction on the folly of the wicked. St. Paul quotes part of this psalm to prove the corruption of human nature, that all are born in sin. Yet God has provided a remedy. He has "turned the captivity of His people" when in bondage to Satan, and "given salvation to Israel" by Him who is able to save His people from their sins.

PSALM 15.—A Proper Psalm for Ascension-Day. What is the character of him who shall be counted worthy to ascend up where his Lord has gone before? He who is pure in heart, righteous in deed, truthful in word. He who does no unkind deceitful action, nor speaks ill of his neighbour, nor thinks much of himself. He who keeps his promises, over-reaches none in business, takes no advantage of the weak and ignorant, and loves all those who fear God.

his own eyes : and maketh much of them that fear the Lord.

5 He that sweareth unto his neighbour, and disappointeth him not : though it were to his own hindrance.

6 He that hath not given his money upon usury : nor taken reward against the innocent.

reward = a bribe.

Deut. 23. 19, 20.

7 Whoso doeth these things : shall never fall.

PSALM 16. *Conserva me, Domine.*

PRESERVE me, O God : for in thee have I put my trust.

2 O my soul, thou hast said unto the Lord : Thou art my God, my goods are nothing unto thee.

my goods = all the good I can do cannot increase Thy glory.

3 All my delight is upon the saints, that are in the earth : and upon such as excel in virtue.

4 But they that run after another god : shall have great trouble.

5 Their drink-offerings of blood will I not offer : neither make mention of their names within my lips.

drink-offerings of blood = heathen sacrifices.

6 The Lord himself is the portion of mine inheritance, and of my cup : thou shalt maintain my lot.

7 The lot is fallen unto me in a fair ground : yea, I have a goodly heritage.

heritage = possession.

8 I will thank the Lord for giving me warning : my reins also chasten me in the night-season.

9 I have set God always before me : for he is on my right hand, therefore I shall not fall.

10 Wherefore my heart was glad, and my glory rejoiced : my flesh also shall rest in hope.

my glory = expresses the Divine joy of Christ anticipating the resurrection.

Acts 2. 25-32.

11 For why? thou shalt not leave my soul in hell : neither shalt thou suffer thy Holy One to see corruption.

hell = the unseen place, Paradise.

Acts 13. 35.

12 Thou shalt shew me the path of life; in thy presence is the fulness of joy : and at thy right hand there is pleasure for evermore.

PSALM 17. *Exaudi, Domine.*

HEAR the right, O Lord, consider my complaint : and hearken unto my prayer, that goeth not out of feigned lips.

feigned = deceitful.

2 Let my sentence come forth from thy presence : and let thine eyes look upon the thing that is equal.

PSALM 16.—This psalm teaches us that those who love God and His saints seek no portion in this world. God is their inheritance, and they thank Him and are satisfied.

The four last verses of the 16th Psalm are prophetical (as both St. Peter and St. Paul tell us) of the resurrection of Christ.

PSALM 17.—In this psalm of prayer we see David—a type of Christ, innocent, yet hated and persecuted—committing himself to Him that judgeth righteously. So may all Christians trust that God will keep them in this life, and receive them in the next. Not often in the Old Testament is so clear a faith expressed in the resurrection of the body, and the life to come, as in the last verse.

3 Thou hast proved and visited mine heart in the night-season; thou hast tried me, and shalt find no wickedness in me: for I am utterly purposed that my mouth shall not offend.

ver. 4. Because of violent works, done contrary to Thy word, I have kept at a distance from all destructive ways.

4 Because of men's works, that are done against the words of thy lips: I have kept me from the ways of the destroyer.

5 O hold thou up my goings in thy paths: that my footsteps slip not.

6 I have called upon thee, O God, for thou shalt hear me: incline thine ear to me, and hearken unto my words.

7 Shew thy marvellous loving-kindness, thou that art the Saviour of them which put their trust in thee: from such as resist thy right hand.

the apple = the pupil.

8 Keep me as the apple of an eye: hide me under the shadow of thy wings, Zech. 2. 8. Matt. 23. 37.

9 From the ungodly that trouble me: mine enemies compass me round about to take away my soul.

inclosed in their own fat = puffed up with pride.

10 They are inclosed in their own fat: and their mouth speaketh proud things.

11 They lie waiting in our way on every side: turning their eyes down to the ground;

12 Like as a lion that is greedy of his prey: and as it were a lion's whelp, lurking in secret places.

13 Up, Lord, disappoint him, and cast him down: deliver my soul from the ungodly, which is a sword of thine;

a sword of thine = God uses the ungodly to execute His punishments.

in this life = this life only.

hid treasure = a great store of earthly blessings.

14 From the men of thy hand, O Lord, from the men, I say, and from the evil world: which have their portion in this life, whose bellies thou fillest with thy hid treasure. Luke 16. 25.

15 They have children at their desire: and leave the rest of their substance for their babes.

16 But as for me, I will behold thy presence in righteousness: and when I awake up after thy likeness, I shall be satisfied with it.

Evening Prayer.

PSALM 18. *Diligam te, Domine.*

buckler = shield.

the horn = the strength.

I WILL love thee, O Lord, my strength; the Lord is my stony rock, and my defence: my Saviour, my God, and my might, in whom I will trust, my buckler, the horn also of my salvation, and my refuge.

PSALM 18.—A psalm of thanksgiving "of David, the servant of the Lord, who spake unto the Lord the words of this song in the day that the Lord delivered him from the hand of all his enemies, and from the hand of Saul." (Bible version.) This psalm is written in 2 Samuel, twenty-second chapter, and is there recorded as David's song of thankfulness in his private devotions. It might afterwards have been given to "the chief singer," as were other psalms, to be used in the service of the sanctuary.

2 I will call upon the Lord, which is worthy to be praised : so shall I be safe from mine enemies.

3 The sorrows of death compassed me : and the overflowings of ungodliness made me afraid.

pains of hell = fear of death.

4 The pains of hell came about me : the snares of death overtook me. Acts 2. 24.

5 In my trouble I will call upon the Lord : and complain unto my God.

6 So shall he hear my voice out of his holy temple : and my complaint shall come before him, it shall enter even into his ears.

7 The earth trembled and quaked : the very foundations also of the hills shook, and were removed, because he was wroth. Ex. 19. 16-18. Heb. 12. 18-21.

8 There went a smoke out in his presence : and a consuming fire out of his mouth, so that coals were kindled at it.

9 He bowed the heavens also, and came down : and it was dark under his feet.

10 He rode upon the cherubims, and did fly : he came flying upon the wings of the wind.

11 He made darkness his secret place : his pavilion round about him with dark water, and thick clouds to cover him.

12 At the brightness of his presence his clouds removed : hail-stones, and coals of fire.

13 The Lord also thundered out of heaven, and the Highest gave his thunder : hail-stones, and coals of fire.

14 He sent out his arrows, and scattered them : he cast forth lightnings, and destroyed them.

chiding = reproofs.

15 The springs of waters were seen, and the foundations of the round world were discovered, at thy chiding, O Lord : at the blasting of the breath of thy displeasure.

16 He shall send down from on high to fetch me : and shall take me out of many waters.

17 He shall deliver me from my strongest enemy, and from them which hate me : for they are too mighty for me.

18 They prevented me in the day of my trouble : but the Lord was my upholder.

19 He brought me forth also into a place of liberty : he brought me forth, even because he had a favour unto me.

20 The Lord shall reward me after my righteous dealing : according to the cleanness of my hands shall he recompense me.

21 Because I have kept the ways of the Lord :

The key-note of this psalm is to be found in the first verse. All God's mercies to us should enlarge and deepen our love to Him. Who can be more worthy of our love? On whom can we depend like our God, our Saviour, our shield, our refuge? Verses 7—15 contain a magnificent description of the manifestation of the power of God, who is heard, as on Mount Sinai, in the earthquake and the thunder, the hailstorm and the tempest. So at the last terrible day of the Lord will "the powers of heaven be shaken" at the coming of the Judge of all the world.

and have not forsaken my God, as the wicked doth.

22 For I have an eye unto all his laws : and will not cast out his commandments from me.

23 I was also uncorrupt before him : and eschewed mine own wickedness.

24 Therefore shall the Lord reward me after my righteous dealing : and according unto the cleanness of my hands in his eye-sight.

ver. 25. God will be to us according as we are to Him.

25 With the holy thou shalt be holy : and with a perfect man thou shalt be perfect.

froward = perverse.

26 With the clean thou shalt be clean : and with the froward thou shalt learn frowardness.

27 For thou shalt save the people that are in adversity : and shalt bring down the high looks of the proud.

28 Thou also shalt light my candle : the Lord my God shall make my darkness to be light.

29 For in thee I shall discomfit an host of men : and with the help of my God I shall leap over the wall.

30 The way of God is an undefiled way : the word of the Lord also is tried in the fire; he is the defender of all them that put their trust in him.

31 For who is God, but the Lord : or who hath any strength, except our God?

32 It is God, that girdeth me with strength of war : and maketh my way perfect.

harts' feet = feet of a stag, able to stand firm on a rock in dangerous places.

33 He maketh my feet like harts' feet : and setteth me up on high.

34 He teacheth mine hands to fight : and mine arms shall break even a bow of steel.

35 Thou hast given me the defence of thy salvation : thy right hand also shall hold me up, and thy loving correction shall make me great.

36 Thou shalt make room enough under me for to go : that my footsteps shall not slide.

37 I will follow upon mine enemies, and overtake them : neither will I turn again till I have destroyed them.

38 I will smite them, that they shall not be able to stand : but fall under my feet.

39 Thou hast girded me with strength unto the battle : thou shalt throw down mine enemies under me.

40 Thou hast made mine enemies also to turn their backs upon me : and I shall destroy them that hate me.

The destruction of David's enemies, and his final victory over them all, is a type of all the earth becoming subject to Christ. Words such as "Thou shalt make me the head of the heathen, a people whom I have not known shall serve me," are prophetic of the readiness with which the Gentiles, once not the people of God, once "strangers to the covenant of promise" (Eph. 2. 12), would come into Christ's Church as soon as the Gospel was preached unto them.

41 They shall cry, but there shall be none to help them : yea, even unto the Lord shall they cry, but he shall not hear them.

42 I will beat them as small as the dust before the wind : I will cast them out as the clay in the streets.

43 Thou shalt deliver me from the strivings of the people : and thou shalt make me the head of the heathen.

44 A people whom I have not known : shall serve me.

45 As soon as they hear of me, they shall obey me : but the strange children shall dissemble with me.

dissemble = pretend.

46 The strange children shall fail : and be afraid out of their prisons.

their prisons = their hiding places.

47 The Lord liveth, and blessed be my strong helper : and praised be the God of my salvation.

48 Even the God that seeth that I be avenged : and subdueth the people unto me.

49 It is he that delivereth me from my cruel enemies, and setteth me up above mine adversaries : thou shalt rid me from the wicked man.

50 For this cause will I give thanks unto thee, O Lord, among the Gentiles : and sing praises unto thy Name.

Rom. 15. 9.

51 Great prosperity giveth he unto his King : and sheweth loving-kindness unto David his Anointed, and unto his seed for evermore.

Morning Prayer.

PSALM 19. *Cœli enarrant.*

THE heavens declare the glory of God : and the firmament sheweth his handy-work.

firmament = sky.

2 One day telleth another : and one night certifieth another.

certifieth = informeth.

3 There is neither speech nor language : but their voices are heard among them.

ver. 3. There is no land in which their voices are not heard.

4 Their sound is gone out into all lands : and their words into the ends of the world.

Rom. 10. 18.

5 In them hath he set a tabernacle for the sun : which cometh forth as a bridegroom out of his chamber, and rejoiceth as a giant to run his course.

Mal. 4. 2. John 3. 27-29.

6 It goeth forth from the uttermost part of the heaven, and runneth about unto the end of it again : and there is nothing hid from the heat thereof.

PSALM 19.—A Proper Psalm for Christmas-Day. A psalm on the excellence and perfection of the law of God, as shewn first in His works (Rom. 1. 20), and next in His Word. The sun going forth as a bridegroom to give light and heat to the world, is a type of Christ, the Sun of Righteousness, who, as at Christmas, arose with healing in His wings to bring light and salvation to all men, and as the Bridegroom to call the Church to be His Bride.

7 The law of the Lord is an undefiled law, converting the soul : the testimony of the Lord is sure, and giveth wisdom unto the simple.

8 The statutes of the Lord are right, and rejoice the heart : the commandment of the Lord is pure, and giveth light unto the eyes.

clean = upright.

9 The fear of the Lord is clean, and endureth for ever : the judgements of the Lord are true, and righteous altogether.

10 More to be desired are they than gold, yea, than much fine gold : sweeter also than honey, and the honey-comb.

11 Moreover, by them is thy servant taught : and in keeping of them there is great reward.

12 Who can tell how oft he offendeth : O cleanse thou me from my secret faults.

presumptuous = wilful.

13 Keep thy servant also from presumptuous sins, lest they get the dominion over me : so shall I be undefiled, and innocent from the great offence.

14 Let the words of my mouth, and the meditation of my heart : be alway acceptable in thy sight,

15 O Lord : my strength, and my redeemer.

PSALM 20. *Exaudiat te Dominus.*

THE Lord hear thee in the day of trouble : the Name of the God of Jacob defend thee;

2 Send thee help from the sanctuary : and strengthen thee out of Sion;

3 Remember all thy offerings : and accept thy burnt-sacrifice;

4 Grant thee thy heart's desire : and fulfil all thy mind.

5 We will rejoice in thy salvation, and triumph in the Name of the Lord our God : the Lord perform all thy petitions.

wholesome = healing.

6 Now know I, that the Lord helpeth his Anointed, and will hear him from his holy heaven : even with the wholesome strength of his right hand.

7 Some put their trust in chariots, and some in horses : but we will remember the Name of the Lord our God. Isa. 31. 1.

8 They are brought down, and fallen : but we are risen, and stand upright.

9 Save, Lord, and hear us, O King of heaven : when we call upon thee.

PSALM 20.—A Proper Psalm in the Accession Service. A prayer for King David that God would accept his offerings and grant his desires; a very fitting prayer for all earthly monarchs. This psalm is also prophetic of Christ the King of kings, in whose salvation we "rejoice and triumph."

PSALM 21. *Domine, in virtute tua.*

THE King shall rejoice in thy strength, O Lord : exceeding glad shall he be of thy salvation.

2 Thou hast given him his heart's desire : and hast not denied him the request of his lips.

prevent = go before.

3 For thou shalt prevent him with the blessings of goodness : and shalt set a crown of pure gold upon his head.

4 He asked life of thee, and thou gavest him a long life : even for ever and ever.

5 His honour is great in thy salvation : glory and great worship shalt thou lay upon him.

felicity = happiness.

6 For thou shalt give him everlasting felicity : and make him glad with the joy of thy countenance.

7 And why? becausé the King putteth his trust in the Lord : and in the mercy of the most Highest he shall not miscarry.

8 All thine enemies shall feel thy hand : thy right hand shall find out them that hate thee.

9 Thou shalt make them like a fiery oven in time of thy wrath : the Lord shall destroy them in his displeasure, and the fire shall consume them.

their fruit = their children.

10 Their fruit shalt thou root out of the earth : and their seed from among the children of men.

device = plan.

11 For they intended mischief against thee : and imagined such a device as they are not able to perform.

12 Therefore shalt thou put them to flight : and the strings of thy bow shalt thou make ready against the face of them.

13 Be thou exalted, Lord, in thine own strength : so will we sing, and praise thy power.

Evening Prayer.

PSALM 22. *Deus, Deus meus.*

MY God, my God, look upon me; why hast thou forsaken me : and art so far from my health, and from the words of my complaint? Matt. 27. 46.

health = salvation.

2 O my God, I cry in the day-time, but thou hearest not : and in the night-season also I take no rest.

3 And thou continuest holy : O thou worship of Israel.

PSALM 21.—A Proper Psalm for Ascension-Day. As the last psalm is a prayer for the king, so this follows as a thanksgiving for his success. But as sung on the day of our Lord's triumph, we see it chiefly as a psalm of praise for the exaltation of the King of Glory.

PSALM 22.—A Proper Psalm for Good Friday. A psalm of prophecy in which "the Spirit of Christ testified beforehand the sufferings of Christ and the glory which should follow." (1 Pet. 1. 11.) For here is set forth what great afflictions He endured for men, and what was the great salvation wrought by His death; how by being lifted upon the Cross He drew all men unto Him, till "all the ends of the earth should remember themselves and be turned unto the Lord."

4 Our fathers hoped in thee : they trusted in thee, and thou didst deliver them.

holpen = helped.
confounded = ashamed.

5 They called upon thee, and were holpen : they put their trust in thee, and were not confounded.

6 But as for me, I am a worm, and no man : a very scorn of men, and the out-cast of the people.

7 All they that see me laugh me to scorn : they shoot out their lips, and shake their heads, saying,

Matt 27. 41-43.

8 He trusted in God, that he would deliver him : let him deliver him, if he will have him.

9 But thou art he that took me out of my mother's womb : thou wast my hope, when I hanged yet upon my mother's breasts.

10 I have been left unto thee ever since I was born : thou art my God even from my mother's womb.

11 O go not from me, for trouble is hard at hand : and there is none to help me.

12 Many oxen are come about me : fat bulls of Basan close me in on every side.

ramping = tearing.

13 They gape upon me with their mouths : as it were a ramping and a roaring lion.

14 I am poured out like water, and all my bones are out of joint : my heart also in the midst of my body is even like melting wax.

15 My strength is dried up like a potsherd, and my tongue cleaveth to my gums : and thou shalt bring me into the dust of death.

John 19. 28.

16 For many dogs are come about me : and the council of the wicked layeth siege against me.

tell = count.

17 They pierced my hands and my feet ; I may tell all my bones : they stand staring and looking upon me.

Mark 15. 25.
Matt. 27. 36.

18 They part my garments among them : and cast lots upon my vesture.

John 19. 24.

19 But be not thou far from me, O Lord : thou art my succour, haste thee to help me.

my darling = my life, that which I hold dearest.

20 Deliver my soul from the sword : my darling from the power of the dog.

21 Save me from the lion's mouth : thou hast heard me also from among the horns of the unicorns.

22 I will declare thy Name unto my brethren : in the midst of the congregation will I praise thee.

Heb. 2. 12.

23 O praise the Lord, ye that fear him : magnify

The prophecies of this psalm were fulfilled to the very letter—the council of the wicked, their mocking words, "He trusted in God that He would deliver Him," the nails through His hands and His feet, the racking thirst, the bitter pain, the staring eyes that sat and watched Him, the soldiers dividing His garments—all are foretold. We remember His own words after His resurrection, "All things must be fulfilled which were written in the Psalms concerning Me."

him, all ye of the seed of Jacob, and fear him, all ye seed of Israel;

24 For he hath not despised, nor abhorred, the low estate of the poor : he hath not hid his face from him, but when he called unto him he heard him.

25 My praise is of thee in the great congregation : my vows will I perform in the sight of them that fear him.

26 The poor shall eat, and be satisfied : they that seek after the Lord shall praise him; your heart shall live for ever.

27 All the ends of the world shall remember themselves, and be turned unto the Lord : and all the kindreds of the nations shall worship before him.

28 For the kingdom is the Lord's : and he is the Governor among the people.

29 All such as be fat upon earth : have eaten, and worshipped.

30 All they that go down into the dust shall kneel before him : and no man hath quickened his own soul.

quickened = given life to.

31 My seed shall serve him : they shall be counted unto the Lord for a generation.

32 They shall come, and the heavens shall declare his righteousness : unto a people that shall be born, whom the Lord hath made.

PSALM 23. *Dominus regit me.*

THE Lord is my shepherd : therefore can I lack nothing.

John 10. 3, 4, 11.
Isa. 40. 9-11.

2 He shall feed me in a green pasture : and lead me forth beside the waters of comfort.

3 He shall convert my soul : and bring me forth in the paths of righteousness, for his Name's sake.

4 Yea, though I walk through the valley of the shadow of death, I will fear no evil : for thou art with me; thy rod and thy staff comfort me.

rod = a king's sceptre.
staff = a shepherd's crook.
a table = a feast.

5 Thou shalt prepare a table before me against them that trouble me : thou hast anointed my head with oil, and my cup shall be full.

In this "table" and "cup" may we see an emblem of the Holy Eucharist?

6 But thy loving-kindness and mercy shall follow me all the days of my life : and I will dwell in the house of the Lord for ever.

PSALM 23.—The Lord is *my* shepherd, for He calleth each sheep by his name—feeds and refreshes me, brings me back when I go astray, in the darkest time is with me, and brings me through my trouble, and then makes ready a feast for me, and never ceases His loving-kindness all the days of my life.

Morning Prayer.

PSALM 24. *Domini est terra.*

THE earth is the Lord's, and all that therein is : the compass of the world, and they that dwell therein. 1 Cor. 10. 26.

compass = whole extent.

2 For he hath founded it upon the seas : and prepared it upon the floods.

3 Who shall ascend into the hill of the Lord : or who shall rise up in his holy place?

4 Even he that hath clean hands, and a pure heart : and that hath not lift up his mind unto vanity, nor sworn to deceive his neighbour.

5 He shall receive the blessing from the Lord : and righteousness from the God of his salvation.

6 This is the generation of them that seek him : even of them that seek thy face, O Jacob.

gates were sometimes lifted up (like a portcullis) instead of turning on hinges.

7 Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors : and the King of glory shall come in.

8 Who is the King of glory : it is the Lord strong and mighty, even the Lord mighty in battle.

9 Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors : and the King of glory shall come in.

10 Who is the King of glory : even the Lord of hosts, he is the King of glory.

PSALM 25. *Ad te, Domine, levavi.*

UNTO thee, O Lord, will I lift up my soul; my God, I have put my trust in thee : O let me not be confounded, neither let mine enemies triumph over me.

transgress = that is, by hating and persecuting.

2 For all they that hope in thee shall not be ashamed : but such as transgress without a cause shall be put to confusion.

3 Shew me thy ways, O Lord : and teach me thy paths.

4 Lead me forth in thy truth, and learn me : for thou art the God of my salvation; in thee hath been my hope all the day long.

5 Call to remembrance, O Lord, thy tender mercies : and thy loving-kindnesses, which have been ever of old.

6 O remember not the sins and offences of my youth : but according to thy mercy think thou upon me, O Lord, for thy goodness.

PSALM 24.—A Proper Psalm for Ascension-Day. Like the 15th Psalm it declares th character of the man who will be counted worthy to ascend where His Example has gone befor and prophesies the exaltation of the King of Glory, "mighty in battle," having conquered si and Satan.

PSALM 25.—A psalm full of devout affection to God. It is the prayer of one who longs fo the pardon of his sins, especially of all the follies and offences of his youth; who meekl submits himself to the guidance of God, and in all his sorrows looks with confidence to Him He has had experience before of His love, and knows that He is the Saviour of those who trus in Him.

7 Gracious and righteous is the Lord : therefore will he teach sinners in the way.

8 Them that are meek shall he guide in judgement : and such as are gentle, them shall he learn his way.

9 All the paths of the Lord are mercy and truth : unto such as keep his covenant, and his testimonies.

10 For thy Name's sake, O Lord : be merciful unto my sin, for it is great.

11 What man is he, that feareth the Lord : him shall he teach in the way that he shall choose.

12 His soul shall dwell at ease : and his seed shall inherit the land.

13 The secret of the Lord is among them that fear him : and he will shew them his covenant.

14 Mine eyes are ever looking unto the Lord : for he shall pluck my feet out of the net.

net = the snare set by the enemy.

15 Turn thee unto me, and have mercy upon me : for I am desolate, and in misery.

16 The sorrows of my heart are enlarged : O bring thou me out of my troubles.

17 Look upon my adversity and misery : and forgive me all my sin.

18 Consider mine enemies, how many they are : and they bear a tyrannous hate against me.

19 O keep my soul, and deliver me : let me not be confounded, for I have put my trust in thee.

20 Let perfectness and righteous dealing wait upon me : for my hope hath been in thee.

21 Deliver Israel, O God : out of all his troubles.

PSALM 26. *Judica me, Domine.*

BE thou my judge, O Lord, for I have walked innocently : my trust hath been also in the Lord, therefore shall I not fall.

2 Examine me, O Lord, and prove me : try out my reins and my heart.

reins = secret thoughts.

3 For thy loving-kindness is ever before mine eyes : and I will walk in thy truth.

4 I have not dwelt with vain persons : neither will I have fellowship with the deceitful.

5 I have hated the congregation of the wicked : and will not sit among the ungodly.

6 I will wash my hands in innocency, O Lord : and so will I go to thine altar;

7 That I may shew the voice of thanksgiving : and tell of all thy wondrous works.

8 Lord, I have loved the habitation of thy house : and the place where thine honour dwelleth.

PSALM 26.—A psalm of confidence in God, and love for His house. If we would "walk innocently," as David tried to walk, let us follow him in keeping no company with those who fear not God. Those who "sit among the ungodly" are not likely "to love God's house" as he did, nor to "desire to go to His altar."

shut not up = do not number me with

9 O shut not up my soul with the sinners : nor my life with the blood-thirsty ;

gifts = bribes.

10 In whose hands is wickedness : and their right hand is full of gifts.

11 But as for me, I will walk innocently : O deliver me, and be merciful unto me.

right = in the right road.

12 My foot standeth right : I will praise the Lord in the congregations.

Evening Prayer.

PSALM 27. *Dominus illuminatio.*

THE Lord is my light, and my salvation ; whom then shall I fear : the Lord is the strength of my life ; of whom then shall I be afraid ?

2 When the wicked, even mine enemies, and my foes, came upon me to eat up my flesh : they stumbled and fell.

host = army.

3 Though an host of men were laid against me, yet shall not my heart be afraid : and though there rose up war against me, yet will I put my trust in him.

4 One thing have I desired of the Lord, which I will require : even that I may dwell in the house of the Lord all the days of my life, to behold the fair beauty of the Lord, and to visit his temple.

5 For in the time of trouble he shall hide me in his tabernacle : yea, in the secret place of his dwelling shall he hide me, and set me up upon a rock of stone.

6 And now shall he lift up mine head : above mine enemies round about me.

oblation = offering.

7 Therefore will I offer in his dwelling an oblation with great gladness : I will sing, and speak praises unto the Lord.

8 Hearken unto my voice, O Lord, when I cry unto thee : have mercy upon me, and hear me.

9 My heart hath talked of thee, Seek ye my face : Thy face, Lord, will I seek.

10 O hide not thou thy face from me : nor cast thy servant away in displeasure.

11 Thou hast been my succour : leave me not, neither forsake me, O God of my salvation.

12 When my father and my mother forsake me : the Lord taketh me up.

13 Teach me thy way, O Lord : and lead me in the right way, because of mine enemies.

14 Deliver me not over into the will of mine adversaries : for there are false witnesses risen up against me, and such as speak wrong.

PSALM 27.—A psalm of resignation in the time of trouble. How does the Psalmist prais God as his Light and his Strength ! How earnestly does he long to make his offering of thank giving in His house !

15 I should utterly have fainted : but that I believe verily to see the goodness of the Lord in the land of the living.

16 O tarry thou the Lord's leisure : be strong, and he shall comfort thine heart; and put thou thy trust in the Lord. Isa. 25. 9.

PSALM 28. *Ad te, Domine.*

UNTO thee will I cry, O Lord my strength : think no scorn of me; lest, if thou make as though thou hearest not, I become like them that go down into the pit.

the pit = the grave.

2 Hear the voice of my humble petitions, when I cry unto thee : when I hold up my hands towards the mercy-seat of thy holy temple. Heb. 4. 16.

3 O pluck me not away, neither destroy me with the ungodly and wicked doers : which speak friendly to their neighbours, but imagine mischief in their hearts.

4 Reward them according to their deeds : and according to the wickedness of their own inventions.

after = according to

5 Recompense them after the work of their hands : pay them that they have deserved.

6 For they regard not in their mind the works of the Lord, nor the operation of his hands : therefore shall he break them down, and not build them up.

7 Praised be the Lord : for he hath heard the voice of my humble petitions.

8 The Lord is my strength, and my shield; my heart hath trusted in him, and I am helped : therefore my heart danceth for joy, and in my song will I praise him.

9 The Lord is my strength : and he is the wholesome defence of his Anointed.

10 O save thy people, and give thy blessing unto thine inheritance : feed them, and set them up for ever.

PSALM 29. *Afferte Domino.*

BRING unto the Lord, O ye mighty, bring young rams unto the Lord : ascribe unto the Lord worship and strength.

2 Give the Lord the honour due unto his Name : worship the Lord with holy worship.

3 It is the Lord, that commandeth the waters : it is the glorious God, that maketh the thunder.

PSALM 28.—In this psalm David begins by making a very earnest supplication to God in the midst of great misery, praying that he may not be punished with the wicked, whose destruction he foretells because of their contempt of God. Then he breaks forth into triumphant words of thanksgiving, because his petition has been heard and the Lord hath succoured him. Many who like him have proved God's love, can say with him, "My heart danceth for joy."

PSALM 29.—A psalm of praise of the mighty power of God, perhaps written after a heavy storm of thunder and lightning.

4 It is the Lord, that ruleth the sea; the voice of the Lord is mighty in operation : the voice of the Lord is a glorious voice.

operation = working.

5 The voice of the Lord breaketh the cedar-trees : yea, the Lord breaketh the cedars of Libanus.

6 He maketh them also to skip like a calf : Libanus also, and Sirion, like a young unicorn.

Sirion = a mountain near Lebanon.

7 The voice of the Lord divideth the flames of fire; the voice of the Lord shaketh the wilderness : yea, the Lord shaketh the wilderness of Cades.

Num. 13. 26.

Cades = Kadesh.

8 The voice of the Lord maketh the hinds to bring forth young, and discovereth the thick bushes : in his temple doth every man speak of his honour.

discovereth = layeth bare.

9 The Lord sitteth above the water-flood : and the Lord remaineth a King for ever.

10 The Lord shall give strength unto his people : the Lord shall give his people the blessing of peace.

Morning Prayer.

PSALM 30. *Exaltabo te, Domine.*

I WILL magnify thee, O Lord, for thou hast set me up : and not made my foes to triumph over me.

2 O Lord my God, I cried unto thee : and thou hast healed me.

3 Thou, Lord, hast brought my soul out of hell : thou hast kept my life from them that go down to the pit.

hell = hades.

pit = the grave.

4 Sing praises unto the Lord, O ye saints of his : and give thanks unto him for a remembrance of his holiness.

5 For his wrath endureth but the twinkling of an eye, and in his pleasure is life: heaviness may endure for a night, but joy cometh in the morning.

6 And in my prosperity I said, I shall never be removed : thou, Lord, of thy goodness hast made my hill so strong.

7 Thou didst turn thy face from me : and I was troubled.

8 Then cried I unto thee, O Lord : and gat me to my Lord right humbly.

9 What profit is there in my blood : when I go down to the pit?

PSALM 30.—A psalm of thanksgiving for individual mercies. Trouble and death had been turned away from David, and he asks all who love God to rejoice with him. But with returning prosperity he thought sorrow could never touch him more, and it needed another time of trouble to bring him humbly to God's feet. There in due time he was heard, and all his complaints turned into praises.

10 Shall the dust give thanks unto thee : or shall it declare thy truth?

11 Hear, O Lord, and have mercy upon me : Lord, be thou my helper.

12 Thou hast turned my heaviness into joy : thou hast put off my sackcloth, and girded me with gladness.

13 Therefore shall every good man sing of thy praise without ceasing : O my God, I will give thanks unto thee for ever.

PSALM 31. *In te, Domine, speravi.*

IN thee, O Lord, have I put my trust : let me never be put to confusion, deliver me in thy righteousness.

2 Bow down thine ear to me : make haste to deliver me.

3 And be thou my strong rock, and house of defence : that thou mayest save me.

4 For thou art my strong rock, and my castle : be thou also my guide, and lead me for thy Name's sake.

5 Draw me out of the net, that they have laid privily for me : for thou art my strength.

6 Into thy hands I commend my spirit : for thou hast redeemed me, O Lord, thou God of truth. Luke 23. 46.

hold of = cling to.

7 I have hated them that hold of superstitious vanities : and my trust hath been in the Lord.

known = acknowledged.

8 I will be glad, and rejoice in thy mercy : for thou hast considered my trouble, and hast known my soul in adversities.

room = place.

9 Thou hast not shut me up into the hand of the enemy : but hast set my feet in a large room.

10 Have mercy upon me, O Lord, for I am in trouble : and mine eye is consumed for very heaviness; yea, my soul and my body.

waxen = grown.

11 For my life is waxen old with heaviness : and my years with mourning.

12 My strength faileth me, because of mine iniquity : and my bones are consumed.

13 I became a reproof among all mine enemies, but especially among my neighbours : and they of mine acquaintance were afraid of me; and they that did see me without conveyed themselves from me.

like a broken vessel = cast aside.

14 I am clean forgotten, as a dead man out of mind : I am become like a broken vessel.

15 For I have heard the blasphemy of the multitude : and fear is on every side, while they

PSALM 31.—Faith and prayer must go together, and in his prayer David's faith shines out brightly. In God he trusts as his strong Rock, into God's hands he commends his spirit, sure that, whatever may happen to his body, his soul will be safe with God. In these same words our Lord breathed out His Spirit upon the Cross, and St. Stephen in his dying moments echoed them, saying, "Lord Jesus, receive my spirit."

conspire together against me, and take their counsel to take away my life.

16 But my hope hath been in thee, O Lord : I have said, Thou art my God.

my time = the length of my life.

17 My time is in thy hand ; deliver me from the hand of mine enemies : and from them that persecute me.

18 Shew thy servant the light of thy countenance : and save me for thy mercy's sake.

19 Let me not be confounded, O Lord, for I have called upon thee : let the ungodly be put to confusion, and be put to silence in the grave.

20 Let the lying lips be put to silence : which cruelly, disdainfully, and despitefully, speak against the righteous.

21 O how plentiful is thy goodness, which thou hast laid up for them that fear thee : and that thou hast prepared for them that put their trust in thee, even before the sons of men !

22 Thou shalt hide them privily by thine own presence from the provoking of all men : thou shalt keep them secretly in thy tabernacle from the strife of tongues.

23 Thanks be to the Lord : for he hath shewed me marvellous great kindness in a strong city.

made haste = was hasty.

24 And when I made haste, I said : I am cast out of the sight of thine eyes.

25 Nevertheless, thou heardest the voice of my prayer : when I cried unto thee.

26 O love the Lord, all ye his saints : for the Lord preserveth them that are faithful, and plenteously rewardeth the proud doer.

27 Be strong, and he shall establish your heart : all ye that put your trust in the Lord.

Evening Prayer.

PSALM 32. *Beati, quorum.*

BLESSED is he whose unrighteousness is forgiven : and whose sin is covered. Rom. 4. 7, 8.

2 Blessed is the man unto whom the Lord imputeth no sin : and in whose spirit there is no guile.

imputeth = layeth to his charge.

3 For while I held my tongue : my bones consumed away through my daily complaining.

David was in great trouble, in pain of body, in weakness and weariness; his enemies were conspiring against him, his neighbours had forsaken him. (May we not see in these verses a prophecy of the afflictions of Christ ?) But his faith in God does not fail him ; he knows in whom he has believed ; safe with Him he need not fear man ; and he would have all who love God feel, as he does himself, a sure confidence in Him who "preserveth them that are faithful."

PSALM 32.—A Proper Psalm for Ash-Wednesday. One of the Penitential Psalms. Here is set forth what true repentance is, and what is the blessedness of pardon. Repentance consists of three parts—contrition, confession, and satisfaction. Sorrow for sin must be poured out to God in confession (ver. 5, 6), for without confession we cannot expect forgiveness ; and then must follow amendment of life, with willing heart being guided by Him who will inform us and teach us in the way in which we should go.

4 For thy hand is heavy upon me day and night : and my moisture is like the drought in summer.

5 I will acknowledge my sin unto thee : and mine unrighteousness have I not hid.

6 I said, I will confess my sins unto the Lord : and so thou forgavest the wickedness of my sin.

7 For this shall every one that is godly make his prayer unto thee, in a time when thou mayest be found : but in the great water-floods they shall not come nigh him.

they = the floods of trouble.

8 Thou art a place to hide me in, thou shalt preserve me from trouble : thou shalt compass me about with songs of deliverance.

compass = surround.

9 I will inform thee, and teach thee in the way wherein thou shalt go : and I will guide thee with mine eye.

10 Be ye not like to horse and mule, which have no understanding : whose mouths must be held with bit and bridle, lest they fall upon thee.

11 Great plagues remain for the ungodly : but whoso putteth his trust in the Lord, mercy embraceth him on every side.

12 Be glad, O ye righteous, and rejoice in the Lord : and be joyful, all ye that are true of heart.

PSALM 33. *Exultate, justi.*

REJOICE in the Lord, O ye righteous : for it becometh well the just to be thankful.

2 Praise the Lord with harp : sing praises unto him with the lute, and instrument of ten strings.

3 Sing unto the Lord a new song : sing praises lustily unto him with a good courage.

lustily = loudly.

4 For the word of the Lord is true : and all his works are faithful.

5 He loveth righteousness and judgement : the earth is full of the goodness of the Lord.

6 By the word of the Lord were the heavens made : and all the hosts of them by the breath of his mouth.

7 He gathereth the waters of the sea together, as it were upon an heap : and layeth up the deep, as in a treasure-house.

8 Let all the earth fear the Lord : stand in awe of him, all ye that dwell in the world.

9 For he spake, and it was done : he commanded, and it stood fast.

PSALM 33.—A psalm of praise to God for His goodness and for the works of His providence. "By the word of the Lord were the heavens made, and all the hosts of them by the breath of His mouth." Here we see the Father, Son, and Holy Ghost joined in one in the work of creation. (Gen. 1. 1-3; John 1. 1-3.) Let all the children of men give glory to the Blessed Trinity, God Almighty, for the wonderful things He has made.

10 The Lord bringeth the counsel of the heathen to nought : and maketh the devices of the people to be of none effect, and casteth out the counsels of princes.

11 The counsel of the Lord shall endure for ever : and the thoughts of his heart from generation to generation.

12 Blessed are the people, whose God is the Lord Jehovah : and blessed are the folk, that he hath chosen to him to be his inheritance.

13 The Lord looked down from heaven, and beheld all the children of men : from the habitation of his dwelling he considereth all them that dwell on the earth.

14 He fashioneth all the hearts of them : and understandeth all their works.

15 There is no king that can be saved by the multitude of an host : neither is any mighty man delivered by much strength.

16 A horse is counted but a vain thing to save a man : neither shall he deliver any man by his great strength.

17 Behold, the eye of the Lord is upon them that fear him : and upon them that put their trust in his mercy ;

18 To deliver their soul from death : and to feed them in the time of dearth.

19 Our soul hath patiently tarried for the Lord : for he is our help, and our shield.

20 For our heart shall rejoice in him : because we have hoped in his holy Name.

21 Let thy merciful kindness, O Lord, be upon us : like as we do put our trust in thee.

PSALM 34. *Benedicam Domino.*

I WILL alway give thanks unto the Lord : his praise shall ever be in my mouth.

2 My soul shall make her boast in the Lord : the humble shall hear thereof, and be glad.

3 O praise the Lord with me : and let us magnify his Name together.

4 I sought the Lord, and he heard me : yea, he delivered me out of all my fear.

5 They had an eye unto him, and were lightened : and their faces were not ashamed.

6 Lo, the poor crieth, and the Lord heareth him : yea, and saveth him out of all his troubles.

7 The angel of the Lord tarrieth round about them that fear him : and delivereth them. 2 Kin. 6. 16 17.

PSALM 34.—A psalm of trust and gratitude. We may well answer David's invitation, an together with him magnify the Lord; for we too have found that when we have sought th Lord, He has heard us and saved us out of all our troubles. We know that God's angels a encamped around us, and therefore we need not fear. Let us teach our children the sam assuring them that if in word and deed and humility of heart they will serve God, He wi never leave them nor forsake them.

8 O taste, and see, how gracious the Lord is : blessed is the man that trusteth in him.

9 O fear the Lord, ye that are his saints : for they that fear him lack nothing.

lack - want.

10 The lions do lack, and suffer hunger : but they who seek the Lord shall want no manner of thing that is good.

11 Come, ye children, and hearken unto me : I will teach you the fear of the Lord.

12 What man is he that lusteth to live : and would fain see good days?

lusteth - desireth.

fain = gladly.

1 Pet. 3. 10-12.

13 Keep thy tongue from evil : and thy lips, that they speak no guile.

guile = deceit.

14 Eschew evil, and do good : seek peace, and ensue it.

eschew = avoid.

ensue = follow.

15 The eyes of the Lord are over the righteous : and his ears are open unto their prayers.

16 The countenance of the Lord is against them that do evil : to root out the remembrance of them from the earth.

17 The righteous cry, and the Lord heareth them : and delivereth them out of all their troubles.

18 The Lord is nigh unto them that are of a contrite heart : and will save such as be of an humble spirit.

19 Great are the troubles of the righteous : but the Lord delivereth him out of all.

20 He keepeth all his bones : so that not one of them is broken.

21 But misfortune shall slay the ungodly : and they that hate the righteous shall be desolate.

22 The Lord delivereth the souls of his servants : and all they that put their trust in him shall not be destitute.

Morning Prayer.

PSALM 35. *Judica, Domine.*

PLEAD thou my cause, O Lord, with them that strive with me : and fight thou against them that fight against me.

2 Lay hand upon the shield and buckler : and stand up to help me.

3 Bring forth the spear, and stop the way against them that persecute me : say unto my soul, I am thy salvation.

PSALM 35.—The punishment of the enemies of Christ is prophesied in this psalm. In the persecution of Jesus and the unwearied enmity after His life, we see the war of Satan against the holy Seed (Gen. 3. 15), ever trying, but in vain, to "destroy Him without a cause." David in his afflictions, Christ in His Passion, the Church under persecution, each Christian in temptation, supplicate the Almighty to appear in their behalf. Let us be mindful, like David and our Lord, to return our enemies good for evil.

4 Let them be confounded, and put to shame, that seek after my soul : let them be turned back, and brought to confusion, that imagine mischief for me.

5 Let them be as the dust before the wind : and the angel of the Lord scattering them.

6 Let their way be dark and slippery : and let the angel of the Lord persecute them.

7 For they have privily laid their net to destroy me without a cause : yea, even without a cause have they made a pit for my soul.

8 Let a sudden destruction come upon him unawares, and his net, that he hath laid privily, catch himself : that he may fall into his own mischief.

9 And, my soul, be joyful in the Lord : it shall rejoice in his salvation.

All my bones = the strongest part of me, all my strength.

10 All my bones shall say, Lord, who is like unto thee, who deliverest the poor from him that is too strong for him : yea, the poor, and him that is in misery, from him that spoileth him?

11 False witnesses did rise up : they laid to my charge things that I knew not.

12 They rewarded me evil for good : to the great discomfort of my soul.

13 Nevertheless, when they were sick, I put on sackcloth, and humbled my soul with fasting : and my prayer shall turn into mine own bosom.

14 I behaved myself as though it had been my friend, or my brother : I went heavily, as one that mourneth for his mother.

15 But in mine adversity they rejoiced, and gathered themselves together : yea, the very abjects came together against me unawares, making mouths at me, and ceased not.

abjects = worthless men.

16 With the flatterers were busy mockers : who gnashed upon me with their teeth.

17 Lord, how long wilt thou look upon this : O deliver my soul from the calamities which they bring on me, and my darling from the lions.

my darling = my life, which I hold dear.

18 So will I give thee thanks in the great congregation : I will praise thee among much people.

19 O let not them that are mine enemies triumph over me ungodly : neither let them wink with their eyes that hate me without a cause.

John 15. 25.

communing = talking together.

20 And why? their communing is not for peace : but they imagine deceitful words against them that are quiet in the land.

21 They gaped upon me with their mouths, and said : Fie on thee, fie on thee, we saw it with our eyes.

22 This thou hast seen, O Lord : hold not thy tongue then, go not far from me, O Lord.

23 Awake, and stand up to judge my quarrel : avenge thou my cause, my God, and my Lord.

24 Judge me, O Lord my God, according to thy righteousness : and let them not triumph over me.

25 Let them not say in their hearts, There, there, so would we have it : neither let them say, We have devoured him.

26 Let them be put to confusion and shame together, that rejoice at my trouble : let them be clothed with rebuke and dishonour, that boast themselves against me.

27 Let them be glad and rejoice, that favour my righteous dealing : yea, let them say alway, Blessed be the Lord, who hath pleasure in the prosperity of his servant.

28 And as for my tongue, it shall be talking of thy righteousness : and of thy praise all the day long.

PSALM 36. *Dixit injustus.*

MY heart sheweth me the wickedness of the ungodly : that there is no fear of God before his eyes. Rom. 3. 18.

2 For he flattereth himself in his own sight : until his abominable sin be found out.

3 The words of his mouth are unrighteous, and full of deceit : he hath left off to behave himself wisely, and to do good.

4 He imagineth mischief upon his bed, and hath set himself in no good way : neither doth he abhor any thing that is evil.

abhor = hate.

5 Thy mercy, O Lord, reacheth unto the heavens : and thy faithfulness unto the clouds.

6 Thy righteousness standeth like the strong mountains : thy judgements are like the great deep.

7 Thou, Lord, shalt save both man and beast ; How excellent is thy mercy, O God : and the children of men shall put their trust under the shadow of thy wings.

8 They shall be satisfied with the plenteousness of thy house : and thou shalt give them drink of thy pleasures, as out of the river.

9 For with thee is the well of life : and in thy light shall we see light. John 1. 4.

well = source.

10 O continue forth thy loving-kindness unto them that know thee : and thy righteousness unto them that are true of heart.

11 O let not the foot of pride come against me :

PSALM 36.—A psalm of instruction, declaring the blessing of goodness and the misery of wickedness. The ungodly fears not God, sets himself in no good way, hates not evil, and comes at last to a fall without recovery. How different to the righteous man, who, standing in the light of God, learns to know God, and proves the happiness of those who, drinking water out of the wells of salvation, never thirst again. (John 4. 14.)

and let not the hand of the ungodly cast me down.

12 There are they fallen, all that work wickedness : they are cast down, and shall not be able to stand.

Evening Prayer.

PSALM 37. *Noli æmulari.*

FRET not thyself because of the ungodly : neither be thou envious against the evil doers.

2 For they shall soon be cut down like the grass : and be withered even as the green herb.

3 Put thou thy trust in the Lord, and be doing good : dwell in the land, and verily thou shalt be fed.

4 Delight thou in the Lord : and he shall give thee thy heart's desire.

5 Commit thy way unto the Lord, and put thy trust in him : and he shall bring it to pass.

6 He shall make thy righteousness as clear as the light : and thy just dealing as the noon-day.

7 Hold thee still in the Lord, and abide patiently upon him : but grieve not thyself at him, whose way doth prosper, against the man that doeth after evil counsels.

8 Leave off from wrath, and let go displeasure : fret not thyself, else shalt thou be moved to do evil.

9 Wicked doers shall be rooted out : and they that patiently abide the Lord, those shall inherit the land.

10 Yet a little while, and the ungodly shall be clean gone : thou shalt look after his place, and he shall be away.

11 But the meek-spirited shall possess the earth : and shall be refreshed in the multitude of peace.

12 The ungodly seeketh counsel against the just : and gnasheth upon him with his teeth.

13 The Lord shall laugh him to scorn : for he hath seen that his day is coming.

14 The ungodly have drawn out the sword, and have bent their bow : to cast down the poor and needy, and to slay such as are of a right conversation.

conversation = conduct.

15 Their sword shall go through their own heart : and their bow shall be broken.

16 A small thing that the righteous hath : is better than great riches of the ungodly.

Prov. 15. 16, 17.

17 For the arms of the ungodly shall be broken : and the Lord upholdeth the righteous.

PSALM 37.—A psalm of confidence that God will make the truth appear and just dealing prosper at last. The prosperity of the wicked will soon come to an end, their ruin is sure, and it is very near. Instead of troubling ourselves when we see their success, while we have to bear unjust treatment from them, let us leave it all in God's hands, and most surely He will give us our heart's desire. Our Redeemer is mighty, and He will stretch out His hand to save.

18 The Lord knoweth the days of the godly: and their inheritance shall endure for ever.

dearth = famine.

19 They shall not be confounded in the perilous time: and in the days of dearth they shall have enough.

the fat of lambs = the part first consumed in sacrifice.

20 As for the ungodly, they shall perish; and the enemies of the Lord shall consume as the fat of lambs: yea, even as the smoke, shall they consume away.

21 The ungodly borroweth, and payeth not again: but the righteous is merciful, and liberal.

22 Such as are blessed of God shall possess the land: and they that are cursed of him shall be rooted out.

23 The Lord ordereth a good man's going: and maketh his way acceptable to himself.

24 Though he fall, he shall not be cast away: for the Lord upholdeth him with his hand.

seed = children.

25 I have been young, and now am old: and yet saw I never the righteous forsaken, nor his seed begging their bread.

26 The righteous is ever merciful, and lendeth: and his seed is blessed.

27 Flee from evil, and do the thing that is good: and dwell for evermore.

28 For the Lord loveth the thing that is right: he forsaketh not his that be godly, but they are preserved for ever.

29 The unrighteous shall be punished: as for the seed of the ungodly, it shall be rooted out.

30 The righteous shall inherit the land: and dwell therein for ever.

31 The mouth of the righteous is exercised in wisdom: and his tongue will be talking of judgement.

slide = slip.

32 The law of his God is in his heart: and his goings shall not slide.

33 The ungodly seeth the righteous: and seeketh occasion to slay him.

34 The Lord will not leave him in his hand: nor condemn him when he is judged.

35 Hope thou in the Lord, and keep his way, and he shall promote thee, that thou shalt possess the land: when the ungodly shall perish, thou shalt see it.

36 I myself have seen the ungodly in great power: and flourishing like a green bay-tree.

37 I went by, and lo, he was gone: I sought him, but his place could no where be found.

David has never seen the children of the righteous begging their bread. God's promise is faithful, that those who ask shall receive, and that we need take no anxious care about food, for the heavenly Father who feeds the birds will much more feed His children. (Matt. 6. 26.) If any therefore in freedom and in ordinary life lack bread, and are starving for want of it, it must be because they have not served God, nor prayed to Him who bids us ask "Give us this day our daily bread."

38 Keep innocency, and take heed unto the thing that is right : for that shall bring a man peace at the last.

39 As for the transgressors, they shall perish together : and the end of the ungodly is, they shall be rooted out at the last.

40 But the salvation of the righteous cometh of the Lord : who is also their strength in the time of trouble.

41 And the Lord shall stand by them, and save them : he shall deliver them from the ungodly, and shall save them, because they put their trust in him.

Morning Prayer.

PSALM 38. *Domine, ne in furore.*

PUT me not to rebuke, O Lord, in thine anger : neither chasten me in thy heavy displeasure.

2 For thine arrows stick fast in me : and thy hand presseth me sore.

3 There is no health in my flesh, because of thy displeasure : neither is there any rest in my bones, by reason of my sin.

4 For my wickednesses are gone over my head : and are like a sore burden, too heavy for me to bear.

5 My wounds stink, and are corrupt : through my foolishness.

6 I am brought into so great trouble and misery : that I go mourning all the day long.

7 For my loins are filled with a sore disease : and there is no whole part in my body.

8 I am feeble, and sore smitten : I have roared for the very disquietness of my heart.

9 Lord, thou knowest all my desire : and my groaning is not hid from thee.

10 My heart panteth, my strength hath failed me : and the sight of mine eyes is gone from me.

11 My lovers and my neighbours did stand looking upon my trouble : and my kinsmen stood afar off.

12 They also that sought after my life laid snares for me : and they that went about to do me evil talked of wickedness, and imagined deceit all the day long.

13 As for me, I was like a deaf man, and heard not : and as one that is dumb, who doth not open his mouth. 1 Pet. 2. 22, 23.

PSALM 38.—A Proper Psalm for Ash-Wednesday, and one of the Penitential Psalms, written in great affliction both of soul and body. Sickness and pain are often caused by sin, and are often sent as a punishment for sin. Let us follow David's example, and when we feel the sore burden of iniquity "confess our wickedness and be sorry for our sins." Then we shall find, as he did, that God is never far from us, and will indeed be the "God of our salvation."

14 I became even as a man that heareth not: and in whose mouth are no reproofs.

no reproofs = no replies, no words with which to answer.

15 For in thee, O Lord, have I put my trust: thou shalt answer for me, O Lord my God.

16 I have required that they, even mine enemies, should not triumph over me: for when my foot slipped, they rejoiced greatly against me.

17 And I, truly, am set in the plague: and my heaviness is ever in my sight.

set in the plague = ready to faint.

18 For I will confess my wickedness: and be sorry for my sin.

19 But mine enemies live, and are mighty: and they that hate me wrongfully are many in number.

20 They also that reward evil for good are against me: because I follow the thing that good is.

21 Forsake me not, O Lord my God: be not thou far from me.

22 Haste thee to help me: O Lord God of my salvation.

PSALM 39. *Dixi, custodiam.*

I SAID, I will take heed to my ways: that I offend not in my tongue.

2 I will keep my mouth as it were with a bridle: while the ungodly is in my sight.

3 I held my tongue, and spake nothing: I kept silence, yea, even from good words; but it was pain and grief to me.

4 My heart was hot within me, and while I was thus musing the fire kindled: and at the last I spake with my tongue;

musing = thinking.

5 Lord, let me know mine end, and the number of my days: that I may be certified how long I have to live.

certified = assured.

6 Behold, thou hast made my days as it were a span long: and mine age is even as nothing in respect of thee; and verily every man living is altogether vanity.

in respect of thee = in comparison with the Eternal One.

7 For man walketh in a vain shadow, and disquieteth himself in vain: he heapeth up riches, and cannot tell who shall gather them.

8 And now, Lord, what is my hope: truly my hope is even in thee.

9 Deliver me from all mine offences: and make me not a rebuke unto the foolish.

10 I became dumb, and opened not my mouth: for it was thy doing.

I became dumb = I complained not.

11 Take thy plague away from me: I am even consumed by the means of thy heavy hand.

PSALM 39.—A Proper Psalm for the Burial of the Dead, describing the shortness and vanity of human life. Seeing how uncertain it is what the length of our days may be, it is well that like the Psalmist we should take heed to our ways now while we have time, so that when the day of our death comes we may be prepared to meet God. What folly to disquiet ourselves about the cares of this world, or to spend our time in heaping up riches which we cannot carry away!

12 When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away, like as it were a moth fretting a garment : every man therefore is but vanity.

fretting = gnawing.

13 Hear my prayer, O Lord, and with thine ears consider my calling : hold not thy peace at my tears.

14 For I am a stranger with thee : and a sojourner, as all my fathers were.

sojourner = a pilgrim.

Heb. 11. 13.

15 O spare me a little, that I may recover my strength : before I go hence, and be no more seen.

PSALM 40. *Expectans expectavi.*

I WAITED patiently for the Lord : and he inclined unto me, and heard my calling.

inclined = bent down.

2 He brought me also out of the horrible pit, out of the mire and clay : and set my feet upon the rock, and ordered my goings.

3 And he hath put a new song in my mouth : even a thanksgiving unto our God.

4 Many shall see it, and fear : and shall put their trust in the Lord.

5 Blessed is the man that hath set his hope in the Lord : and turned not unto the proud, and to such as go about with lies.

6 O Lord my God, great are the wondrous works which thou hast done, like as be also thy thoughts which are to us-ward : and yet there is no man that ordereth them unto thee.

Rom. 11. 34.

7 If I should declare them, and speak of them : they should be more than I am able to express.

8 Sacrifice, and meat-offering, thou wouldest not : but mine ears hast thou opened.

hast thou opened, to hear and obey.

9 Burnt-offerings, and sacrifice for sin, hast thou not required : then said I, Lo, I come,

10 In the volume of the book it is written of me, that I should fulfil thy will, O my God : I am content to do it ; yea, thy law is within my heart.

Gen. 3. 15.
Heb. 10. 5-9.

11 I have declared thy righteousness in the great congregation : lo, I will not refrain my lips, O Lord, and that thou knowest.

refrain my lips = keep them back from speaking.

12 I have not hid thy righteousness within my heart : my talk hath been of thy truth, and of thy salvation.

13 I have not kept back thy loving mercy and truth : from the great congregation.

14 Withdraw not thou thy mercy from me,

PSALM 40.—A Proper Psalm for Good Friday. A prophecy of Him who came into the world to do God's will, who was "content to do it," "contented to be betrayed into the hands of wicked men, and to suffer death upon the Cross." (First Collect.) Let us follow the example of His most blessed life, waiting patiently for the Lord till it please Him to hear our calling, and ready both to do and to suffer what is His will for us.

O Lord : let thy loving-kindness and thy truth alway preserve me.

15 For innumerable troubles are come about me; my sins have taken such hold upon me that I am not able to look up : yea, they are more in number than the hairs of my head, and my heart hath failed me.

my sins. All our sins were laid on Christ. He bore them as if they were His own.

Isa. 53. 6.

16 O Lord, let it be thy pleasure to deliver me : make haste, O Lord, to help me.

17 Let them be ashamed, and confounded together, that seek after my soul to destroy it : let them be driven backward, and put to rebuke, that wish me evil.

18 Let them be desolate, and rewarded with shame : that say unto me, Fie upon thee, fie upon thee.

19 Let all those that seek thee be joyful and glad in thee : and let such as love thy salvation say alway, The Lord be praised.

20 As for me, I am poor and needy : but the Lord careth for me.

21 Thou art my helper and redeemer : make no long tarrying, O my God.

Evening Prayer.

PSALM 41. *Beatus qui intelligit.*

BLESSED is he that considereth the poor and needy : the Lord shall deliver him in the time of trouble.

2 The Lord preserve him, and keep him alive, that he may be blessed upon earth : and deliver not thou him into the will of his enemies.

3 The Lord comfort him, when he lieth sick upon his bed : make thou all his bed in his sickness.

4 I said, Lord, be merciful unto me : heal my soul, for I have sinned against thee.

5 Mine enemies speak evil of me : When shall he die, and his name perish?

6 And if he come to see me, he speaketh vanity : and his heart conceiveth falsehood within himself, and when he cometh forth he telleth it.

7 All mine enemies whisper together against me : even against me do they imagine this evil.

8 Let the sentence of guiltiness proceed against him : and now that he lieth, let him rise up no more.

PSALM 41.—A psalm written in severe trouble because of the persecution of enemies. Here we read a prophecy of what Christ suffered, not only from enemies, but (which is far harder to bear) from friends. His "own familiar friend," one of the Apostles whom He trusted, "laid great wait for Him," and betrayed Him. If Christ suffered such things let us not be surprised, but rather rejoice if, in however small a way, we are made partakers of the same sufferings.

9 Yea, even mine own familiar friend, whom I trusted : who did also eat of my bread, hath laid great weight for me.

Acts 1. 16.
John 13. 18.

10 But be thou merciful unto me, O Lord : raise thou me up again, and I shall reward them.

11 By this I know thou favourest me : that mine enemy doth not triumph against me.

12 And when I am in my health, thou upholdest me : and shalt set me before thy face for ever.

13 Blessed be the Lord God of Israel : world without end. Amen.

PSALM 42. *Quemadmodum.*

hart = stag.

LIKE as the hart desireth the water-brooks : so longeth my soul after thee, O God.

2 My soul is athirst for God, yea, even for the living God : when shall I come to appear before the presence of God?

meat = food.

3 My tears have been my meat day and night : while they daily say unto me, Where is now thy God?

4 Now when I think thereupon, I pour out my heart by myself : for I went with the multitude, and brought them forth into the house of God;

5 In the voice of praise and thanksgiving : among such as keep holy-day.

6 Why art thou so full of heaviness, O my soul : and why art thou so disquieted within me?

7 Put thy trust in God : for I will yet give him thanks for the help of his countenance.

concerning the land = from the land.

8 My God, my soul is vexed within me : therefore will I remember thee concerning the land of Jordan, and the little hill of Hermon.

water pipes = water-spouts or cataracts (that is, of trouble).

9 One deep calleth another, because of the noise of the water-pipes : all thy waves and storms are gone over me.

10 The Lord hath granted his loving-kindness in the day-time : and in the night-season did I sing of him, and made my prayer unto the God of my life.

11 I will say unto the God of my strength, Why hast thou forgotten me : why go I thus heavily, while the enemy oppresseth me?

12 My bones are smitten asunder as with a sword : while mine enemies that trouble me cast me in the teeth;

PSALM 42.—The Second Book of the Psalms begins here. (See the Preface to the Psalms.) As the hunted stag longs for the water, so did David's wearied soul for the refreshing water of life. The courts of the Lord's house were his chief delight; the holy-days which he could keep there were his highest joy. He believed in the Communion of Saints, for he desired that many should join him there; and in trouble and heaviness of mind it was there that he ever found solace and support.

13 Namely, while they say daily unto me : Where is now thy God? Matt. 27. 43, 44.

14 Why art thou so vexed, O my soul : and why art thou so disquieted within me?

15 O put thy trust in God : for I will yet thank him, which is the help of my countenance, and my God.

PSALM 43. *Judica me, Deus.*

GIVE sentence with me, O God, and defend my cause against the ungodly people : O deliver me from the deceitful and wicked man.

2 For thou art the God of my strength, why hast thou put me from thee : and why go I so heavily, while the enemy oppresseth me?

3 O send out thy light and thy truth, that they may lead me : and bring me unto thy holy hill, and to thy dwelling.

4 And that I may go unto the altar of God, even unto the God of my joy and gladness : and upon the harp will I give thanks unto thee, O God, my God.

5 Why art thou so heavy, O my soul : and why art thou so disquieted within me?

6 O put thy trust in God : for I will yet give him thanks, which is the help of my countenance, and my God.

Morning Prayer.

PSALM 44. *Deus, auribus.*

WE have heard with our ears, O God, our fathers have told us : what thou hast done in their time of old;

2 How thou hast driven out the heathen with thy hand, and planted them in : how thou hast destroyed the nations, and cast them out. Josh. 10. 8.

planted them, the Israelites.

3 For they gat not the land in possession through their own sword : neither was it their own arm that helped them;

4 But thy right hand, and thine arm, and the light of thy countenance : because thou hadst a favour unto them.

5 Thou art my King, O God : send help unto Jacob.

6 Through thee will we overthrow our enemies :

PSALM 43.—A psalm which seems like a continuance of the last in its longing after the service of God's house and altar, and its certainty that the heart will there find peace.

PSALM 44.—The Church in times of persecution and suffering thankfully remembers God's mercies, and still continues to trust in Him. He who protected our fathers in time of old will protect His children for ever. Clouds may gather, but they will roll away again, and the Church once more will be able to serve in all godly quietness. The first verse of this psalm is repeated three times every week in the Litany. David had learnt from his childhood and in thy Name will we tread them under, that rise up against us.

7 For I will not trust in my bow : it is not my sword that shall help me;

8 But it is thou that savest us from our enemies : and puttest them to confusion that hate us.

9 We make our boast of God all day long : and will praise thy Name for ever.

10 But now thou art far off, and puttest us to confusion : and goest not forth with our armies.

11 Thou makest us to turn our backs upon our enemies : so that they which hate us spoil our goods.

12 Thou lettest us be eaten up like sheep : and hast scattered us among the heathen.

13 Thou sellest thy people for nought : and takest no money for them.

14 Thou makest us to be rebuked of our neighbours : to be laughed to scorn, and had in derision of them that are round about us.

15 Thou makest us to be a by-word among the heathen : and that the people shake their heads at us.

16 My confusion is daily before me : and the shame of my face hath covered me;

for = because of

17 For the voice of the slanderer and blasphemer : for the enemy and avenger.

18 And though all this be come upon us, yet do we not forget thee : nor behave ourselves frowardly in thy covenant.

19 Our heart is not turned back : neither our steps gone out of thy way;

place of dragons = a dreary uninhabited place.

20 No, not when thou hast smitten us into the place of dragons : and covered us with the shadow of death.

21 If we have forgotten the Name of our God, and holden up our hands to any strange god : shall not God search it out? for he knoweth the very secrets of the heart.

22 For thy sake also are we killed all the day long : and are counted as sheep appointed to be slain. Rom. 8. 36.

23 Up, Lord, why sleepest thou : awake, and be not absent from us for ever.

24 Wherefore hidest thou thy face : and forgettest our misery and trouble?

25 For our soul is brought low, even unto the dust : our belly cleaveth unto the ground.

26 Arise, and help us : and deliver us for thy mercy's sake.

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the great mercy of God to the Israelites in putting them in possession of the land of Canaan. The Church uses the same words to confess what far greater things God has done for Christians, in making them possessors of a far more glorious kingdom, universal, spiritual, and eternal, His Church on earth, as well as heirs of His kingdom which is above.

PSALM 45. *Eructavit cor meum.*

inditing = dictating.

MY heart is inditing of a good matter: I speak of the things which I have made unto the King.

2 My tongue is the pen : of a ready writer.

3 Thou art fairer than the children of men : full of grace are thy lips, because God hath blessed thee for ever. Luke 4. 22.

4 Gird thee with thy sword upon thy thigh, O thou most Mighty : according to thy worship and renown. Rev. 6. 2.

5 Good luck have thou with thine honour : ride on, because of the word of truth, of meekness, and righteousness; and thy right hand shall teach thee terrible things.

6 Thy arrows are very sharp, and the people shall be subdued unto thee : even in the midst among the King's enemies.

7 Thy seat, O God, endureth for ever : the sceptre of thy kingdom is a right sceptre. Heb. 1. 8, 9.

8 Thou hast loved righteousness, and hated iniquity : wherefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

9 All thy garments smell of myrrh, aloes, and cassia : out of the ivory palaces, whereby they have made thee glad. Ex. 30. 23–25.

10 Kings' daughters were among thy honourable women : upon thy right hand did stand the queen in a vesture of gold, wrought about with divers colours. Isa. 49. 22, 23.

11 Hearken, O daughter, and consider, incline thine ear : forget also thine own people, and thy father's house.

12 So shall the King have pleasure in thy beauty : for he is thy Lord God, and worship thou him. Eph. 5. 25–27.

the daughter of Tyre = for the Gentiles also shall bring gifts.

13 And the daughter of Tyre shall be there with a gift : like as the rich also among the people shall make their supplication before thee.

14 The King's daughter is all glorious within : her clothing is of wrought gold.

15 She shall be brought unto the King in raiment of needle-work : the virgins that be her fellows shall bear her company, and shall be brought unto thee.

16 With joy and gladness shall they be brought : and shall enter into the King's palace.

PSALM 45.—A Proper Psalm for Christmas-Day, shewing forth the marriage of Christ the heavenly Bridegroom with His Bride the Church. (Rev. 19. 7; 21. 2, 9.) Here we read a clear declaration of the divinity of Christ, confirmed in plainest terms in the Epistle to the Hebrews: "to the Son He saith, Thy throne, O God, is for ever and ever." Well may the Church sing this song on the day when we celebrate the Incarnation of Christ, "Emmanuel, God with us," who hast founded a universal kingdom, into which all the children of the Gentiles are still being gathered in.

17 Instead of thy fathers thou shalt have children : whom thou mayest make princes in all lands. 1 Pet. 2. 9.

in all lands. A prophecy of the Church Catholic.

18 I will remember thy Name from one generation to another : therefore shall the people give thanks unto thee, world without end.

PSALM 46. *Deus noster refugium.*

GOD is our hope and strength : a very present help in trouble.

2 Therefore will we not fear, though the earth be moved : and though the hills be carried into the midst of the sea.

3 Though the waters thereof rage and swell : and though the mountains shake at the tempest of the same.

4 The rivers of the flood thereof shall make glad the city of God : the holy place of the tabernacle of the most Highest.

5 God is in the midst of her, therefore shall she not be removed : God shall help her, and that right early.

6 The heathen make much ado, and the kingdoms are moved : but God hath shewed his voice, and the earth shall melt away.

melt, with fear.

7 The Lord of hosts is with us : the God of Jacob is our refuge. Matt. 1. 23.

8 O come hither, and behold the works of the Lord : what destruction he hath brought upon the earth.

9 He maketh wars to cease in all the world : he breaketh the bow, and knappeth the spear in sunder, and burneth the chariots in the fire.

knappeth = snappeth.

10 Be still then, and know that I am God : I will be exalted among the heathen, and I will be exalted in the earth.

11 The Lord of hosts is with us : the God of Jacob is our refuge.

Evening Prayer.

PSALM 47. *Omnes gentes, plaudite.*

O CLAP your hands together, all ye people : O sing unto God with the voice of melody. 2 Sam. 6. 15.

2 For the Lord is high, and to be feared : he is the great King upon all the earth.

3 He shall subdue the people under us : and the nations under our feet.

PSALM 46.—A psalm of confidence in God through all the storms of life. The floods that overflow the world shall not hurt us, they shall turn into blessings for God's people. "The rivers of the flood thereof shall make glad the city of God." The water of life flows through the Church in the channels of her sacred ordinances and gladdens the heart of every believer.

PSALM 47.—A Proper Psalm for Ascension-Day. It was probably sung when the ark was carried up to Mount Zion, and is therefore prophetical of the ascension of Christ into heaven.

4 He shall choose out an heritage for us : even the worship of Jacob, whom he loved.

worship = honour.

5 God is gone up with a merry noise : and the Lord with the sound of the trump.

6 O sing praises, sing praises unto our God : O sing praises, sing praises unto our King.

7 For God is the King of all the earth : sing ye praises with understanding.

8 God reigneth over the heathen : God sitteth upon his holy seat. Heb. 8. 1.

the people = the Gentiles.

9 The princes of the people are joined unto the people of the God of Abraham : for God, which is very high exalted, doth defend the earth, as it were with a shield. Phil. 2. 9.

PSALM 48. *Magnus Dominus.*

GREAT is the Lord, and highly to be praised : in the city of our God, even upon his holy hill.

2 The hill of Sion is a fair place, and the joy of the whole earth : upon the north-side lieth the city of the great King ; God is well known in her palaces as a sure refuge.

gone by = they passed on unable to hurt.

3 For lo, the kings of the earth : are gathered, and gone by together.

4 They marvelled to see such things : they were astonished, and suddenly cast down.

5 Fear came there upon them, and sorrow : as upon a woman in her travail.

6 Thou shalt break the ships of the sea : through the east-wind.

7 Like as we have heard, so have we seen in the city of the Lord of hosts, in the city of our God : God upholdeth the same for ever. Matt. 16. 18.

8 We wait for thy loving-kindness, O God : in the midst of thy temple. 2 Chr. 20. 3-5.

9 O God, according to thy Name, so is thy praise unto the world's end : thy right hand is full of righteousness.

10 Let the mount Sion rejoice, and the daughter of Judah be glad : because of thy judgements.

tell = count.

11 Walk about Sion, and go round about her : and tell the towers thereof.

bulwarks = strong buildings.

set up = consider.

12 Mark well her bulwarks, set up her houses : that ye may tell them that come after.

13 For this God is our God for ever and ever : he shall be our guide unto death.

PSALM 48.—A Proper Psalm for Whitsun-Day. A psalm setting forth the beauty and the strength of Mount Zion, the earthly Jerusalem, which is a type of the Church of God, founded on the first Whitsun-Day, when the Holy Spirit came down and brought in the first converts into "Mount Zion, the city of the living God, the heavenly Jerusalem." The kings of the earth have gathered against her, but none can hurt her, for Christ hath built her upon a Rock, and the gates of hell shall not prevail against her.

PSALM 49. *Audite hæc, omnes.*

O HEAR ye this, all ye people : ponder it with your ears, all ye that dwell in the world ;

2 High and low, rich and poor : one with another.

3 My mouth shall speak of wisdom : and my heart shall muse of understanding.

4 I will incline mine ear to the parable : and shew my dark speech upon the harp.

heels = liers-in-wait.

5 Wherefore should I fear in the days of wickedness : and when the wickedness of my heels compasseth me round about?

6 There be some that put their trust in their goods : and boast themselves in the multitude of their riches.

7 But no man may deliver his brother : nor make agreement unto God for him ;

more = more than any man can pay.

8 For it cost more to redeem their souls : so that he must let that alone for ever ;

9 Yea, though he live long : and see not the grave.

10 For he seeth that wise men also die, and perish together : as well as the ignorant and foolish, and leave their riches for other.

11 And yet they think that their houses shall continue for ever : and that their dwelling-places shall endure from one generation to another ; and call the lands after their own names.

will not abide = being in honour abideth not.

12 Nevertheless, man will not abide in honour : seeing he may be compared unto the beasts that perish ; this is the way of them.

13 This is their foolishness : and their posterity praise their saying.

the hell = the grave.
gnaweth = feedeth.
domination = dominion.
out of = when carried out of.

14 They lie in the hell like sheep, death gnaweth upon them, and the righteous shall have domination over them in the morning : their beauty shall consume in the sepulchre out of their dwelling.

15 But God hath delivered my soul from the place of hell : for he shall receive me.

16 Be not thou afraid, though one be made rich : or if the glory of his house be increased ;

17 For he shall carry nothing away with him when he dieth : neither shall his pomp follow him.

18 For while he lived, he counted himself an happy man : and so long as thou doest well unto thyself, men will speak good of thee.

PSALM 49.—A psalm declaring that the prosperity of the wicked cannot last beyond this life. It cannot secure happiness even in this world, and he shall carry none of his riches away with him. But "the souls of the righteous are in the hand of God," and they are delivered from fear of the grave ; for they know that the Redeemer to whom they have trusted their spirits will one day call their bodies also to immortality, and that in their flesh they shall see God.

19 He shall follow the generation of his fathers : and shall never see light.

20 Man being in honour hath no understanding : but is compared unto the beasts that perish.

hath no understanding = he that hath no understanding is like unto.

Morning Prayer.

PSALM 50. *Deus deorum.*

THE Lord, even the most mighty God, hath spoken : and called the world, from the rising up of the sun, unto the going down thereof.

2 Out of Sion hath God appeared : in perfect beauty.

3 Our God shall come, and shall not keep silence : there shall go before him a consuming fire, and a mighty tempest shall be stirred up round about him.

call = call to.

4 He shall call the heaven from above : and the earth, that he may judge his people.

5 Gather my saints together unto me : those that have made a covenant with me with sacrifice.

6 And the heaven shall declare his righteousness : for God is Judge himself.

7 Hear, O my people, and I will speak : I myself will testify against thee, O Israel ; for I am God, even thy God.

8 I will not reprove thee because of thy sacrifices, or for thy burnt-offerings : because they were not alway before me.

9 I will take no bullock out of thine house : nor he-goat out of thy folds. Isa. 1. 11.

10 For all the beasts of the forest are mine : and so are the cattle upon a thousand hills.

11 I know all the fowls upon the mountains : and the wild beasts of the field are in my sight.

12 If I be hungry, I will not tell thee : for the whole world is mine, and all that is therein.

13 Thinkest thou that I will eat bulls' flesh : and drink the blood of goats?

14 Offer unto God thanksgiving : and pay thy vows unto the most Highest. 1 Sam. 15. 22.

15 And call upon me in the time of trouble : so will I hear thee, and thou shalt praise me.

16 But unto the ungodly said God : Why dost thou preach my laws, and takest my covenant in thy mouth ;

17 Whereas thou hatest to be reformed : and hast cast my words behind thee?

PSALM 50.—A psalm declaring the judgement of God upon those who offer Him sacrifice, or any form of religion, without repentant and obedient hearts. God needs not our worship, nor our work, nor our offerings. He is the King of heaven and earth, and has a thousand times ten thousand angels to do His will. Yet He graciously accepts, even asks for, the service and praise of men, if it is offered by a humble heart, hating sin, and trying "to order his conversation (his life) aright."

18 When thou sawest a thief, thou consentedst unto him : and hast been partaker with the adulterers.

19 Thou hast let thy mouth speak wickedness : and with thy tongue thou hast set forth deceit.

20 Thou satest, and spakest against thy brother : yea, and hast slandered thine own mother's son.

I held my tongue = I did not reprove thee.

as thyself, who dost not hate sin.

21 These things hast thou done, and I held my tongue, and thou thoughtest wickedly, that I am even such a one as thyself : but I will reprove thee, and set before thee the things that thou hast done.

22 O consider this, ye that forget God : lest I pluck you away, and there be none to deliver you.

ordereth = ruleth.

conversation = life.

23 Whoso offereth me thanks and praise, he honoureth me : and to him that ordereth his conversation right will I shew the salvation of God.

PSALM 51. *Miserere mei, Deus.*

HAVE mercy upon me, O God, after thy great goodness : according to the multitude of thy mercies do away mine offences.

2 Wash me throughly from my wickedness : and cleanse me from my sin.

3 For I acknowledge my faults : and my sin is ever before me.

Rom. 3. 4.

when thou art judged, for what Thou hast done to me, for I have deserved it.

4 Against thee only have I sinned, and done this evil in thy sight : that thou mightest be justified in thy saying, and clear when thou art judged.

5 Behold, I was shapen in wickedness : and in sin hath my mother conceived me.

6 But lo, thou requirest truth in the inward parts : and shalt make me to understand wisdom secretly.

purge = cleanse.

Ex. 12. 22.
Isa. 1. 18.

7 Thou shalt purge me with hyssop, and I shall be clean : thou shalt wash me, and I shall be whiter than snow.

8 Thou shalt make me hear of joy and gladness : that the bones which thou hast broken may rejoice.

9 Turn thy face from my sins : and put out all my misdeeds.

10 Make me a clean heart, O God : and renew a right spirit within me.

11 Cast me not away from thy presence : and take not thy holy Spirit from me.

PSALM 51.—The Proper Psalm in the Commination Service. One of the Penitential Psalms. In these words David expressed his bitter sorrow and deep repentance for the sins of adultery and murder, when Nathan the prophet came unto him after his grievous fall. Repentant sinners in all ages have never found better words than these with which to pour out their contrition before God, and to humbly ask for pardon for the past, and for help and strength for the future.

12 O give me the comfort of thy help again : and stablish me with thy free Spirit.

13 Then shall I teach thy ways unto the wicked : and sinners shall be converted unto thee. Luke 22. 32.

14 Deliver me from blood-guiltiness, O God, thou that art the God of my health : and my tongue shall sing of thy righteousness. health = salvation.

15 Thou shalt open my lips, O Lord : and my mouth shall shew thy praise.

16 For thou desirest no sacrifice, else would I give it thee : but thou delightest not in burnt-offerings. Mark 12. 33.

17 The sacrifice of God is a troubled spirit : a broken and contrite heart, O God, shalt thou not despise.

18 O be favourable and gracious unto Sion : build thou the walls of Jerusalem.

19 Then shalt thou be pleased with the sacrifice of righteousness, with the burnt-offerings and oblations : then shall they offer young bullocks upon thine altar.

PSALM 52. *Quid gloriaris?*

WHY boastest thou thyself, thou tyrant : that thou canst do mischief;

2 Whereas the goodness of God : endureth yet daily?

3 Thy tongue imagineth wickedness : and with lies thou cuttest like a sharp razor.

4 Thou hast loved unrighteousness more than goodness : and to talk of lies more than righteousness.

5 Thou hast loved to speak all words that may do hurt : O thou false tongue.

6 Therefore shall God destroy thee for ever : he shall take thee, and pluck thee out of thy dwelling, and root thee out of the land of the living.

7 The righteous also shall see this, and fear : and shall laugh him to scorn;

8 Lo, this is the man that took not God for his strength : but trusted unto the multitude of his riches, and strengthened himself in his wickedness.

9 As for me, I am like a green olive-tree in the house of God : my trust is in the tender mercy of God for ever and ever.

10 I will always give thanks unto thee for that thou hast done : and I will hope in thy Name, for thy saints like it well.

PSALM 52.—A Psalm of David when Doeg slew the priests of the Lord. (1 Sam. 22. 18, 19.) In Doeg is described the persecutors of the truth in all ages. Here we have an assurance that God will preserve His people, in spite of the malice of the children of Satan.

Evening Prayer.

PSALM 53. *Dixit insipiens.*

THE foolish body hath said in his heart : There is no God.

2 Corrupt are they, and become abominable in their wickedness : there is none that doeth good. Rom. 3. 12.

3 God looked down from heaven upon the children of men : to see if there were any, that would understand, and seek after God.

4 But they are all gone out of the way, they are altogether become abominable : there is also none that doeth good, no not one.

5 Are not they without understanding that work wickedness : eating up my people as if they would eat bread? they have not called upon God.

6 They were afraid where no fear was : for God hath broken the bones of him that besieged thee ; thou hast put them to confusion, because God hath despised them.

that besieged thee = that surrounded thee, so that thou couldst not escape.

7 Oh, that the salvation were given unto Israel out of Sion : Oh, that the Lord would deliver his people out of captivity !

8 Then should Jacob rejoice : and Israel should be right glad.

PSALM 54. *Deus, in nomine.*

SAVE me, O God, for thy Name's sake : and avenge me in thy strength.

2 Hear my prayer, O God : and hearken unto the words of my mouth.

3 For strangers are risen up against me : and tyrants, which have not God before their eyes, seek after my soul.

4 Behold, God is my helper : the Lord is with them that uphold my soul.

5 He shall reward evil unto mine enemies : destroy thou them in thy truth.

6 An offering of a free heart will I give thee, and praise thy Name, O Lord : because it is so comfortable.

7 For he hath delivered me out of all my trouble : and mine eye hath seen his desire upon mine enemies.

PSALM 53.—A repetition of a portion of the 14th Psalm. The exceeding sinfulness of sin is here set forth. Why are some men so bad? Because they believe not in God nor fear Him. They are fools, and without understanding, for "the fear of the Lord is the beginning of knowledge." (Prov. 1. 7.)

PSALM 54.—A Proper Psalm for Good Friday, prophetical of the snares which encompassed our Lord, and of His victory over them all.

PSALM 55. *Exaudi, Deus.*

HEAR my prayer, O God : and hide not thyself from my petition.

2 Take heed unto me, and hear me : how I mourn in my prayer, and am vexed.

3 The enemy crieth so, and the ungodly cometh on so fast : for they are minded to do me some mischief; so maliciously are they set against me.

4 My heart is disquieted within me : and the fear of death is fallen upon me.

5 Fearfulness and trembling are come upon me : and an horrible dread hath overwhelmed me.

6 And I said, O that I had wings like a dove : for then would I flee away, and be at rest.

7 Lo, then would I get me away far off : and remain in the wilderness.

8 I would make haste to escape : because of the stormy wind and tempest.

9 Destroy their tongues, O Lord, and divide them : for I have spied unrighteousness and strife in the city.

10 Day and night they go about within the walls thereof : mischief also and sorrow are in the midst of it.

11 Wickedness is therein : deceit and guile go not out of their streets.

12 For it is not an open enemy, that hath done me this dishonour : for then I could have borne it.

13 Neither was it mine adversary, that did magnify himself against me : for then peradventure I would have hid myself from him.

14 But it was even thou, my companion : my guide, and mine own familiar friend. Acts 1. 16.

15 We took sweet counsel together : and walked in the house of God as friends.

16 Let death come hastily upon them, and let them go down quick into hell : for wickedness is in their dwellings, and among them. 2 Sam. 15. 31 & 17. 23. Matt. 27. 5.

quick = alive.

hell = the grave.

17 As for me, I will call upon God : and the Lord shall save me.

18 In the evening, and morning, and at noonday will I pray, and that instantly : and he shall hear my voice. Dan. 6. 10.

instantly = fervently.

PSALM 55.—A Psalm of David when treated wickedly by his own son, and prophetical of the conduct of Judas to our Lord, His companion, His own familiar friend, who sold Him for thirty pieces of silver, and then betrayed Him with a kiss into the hands of those who sought His life.

Many Christians, wearied out with the vanity and vexation of this world, have echoed David's wish, "O that I had wings like a dove, for then would I flee away, and be at rest." A shelter in the wilderness, a place of peace and rest; some have found it and thanked God. And many more have borne their burden to the end, and yet have not failed of it; for on the day of their happy death God has brought them "to the haven where they would be," "where the wicked cease from troubling, and the weary are at rest."

19 It is he that hath delivered my soul in peace from the battle that was against me : for there were many with me. 2 Kin. 6. 16, 17.

20 Yea, even God, that endureth for ever, shall hear me, and bring them down : for they will not turn, nor fear God.

21 He laid his hands upon such as be at peace with him : and he brake his covenant.

22 The words of his mouth were softer than butter, having war in his heart : his words were smoother than oil, and yet be they very swords. Matt. 26. 49.

23 O cast thy burden upon the Lord, and he shall nourish thee : and shall not suffer the righteous to fall for ever.

24 And as for them : thou, O God, shalt bring them into the pit of destruction.

25 The blood-thirsty and deceitful men shall not live out half their days : nevertheless, my trust shall be in thee, O Lord.

Morning Prayer.

PSALM 56. *Miserere mei, Deus.*

BE merciful unto me, O God, for man goeth about to devour me : he is daily fighting, and troubling me.

2 Mine enemies are daily in hand to swallow me up : for they be many that fight against me, O thou most Highest.

3 Nevertheless, though I am sometime afraid : yet put I my trust in thee.

4 I will praise God, because of his word : I have put my trust in God, and will not fear what flesh can do unto me.

5 They daily mistake my words : all that they imagine is to do me evil. Matt. 22. 15.

6 They hold all together, and keep themselves close : and mark my steps, when they lay wait for my soul.

7 Shall they escape for their wickedness : thou, O God, in thy displeasure shalt cast them down.

tellest = countest.
flittings = wanderings.
thy bottle = an Eastern custom; i.e. "Remember my tears."

8 Thou tellest my flittings ; put my tears into thy bottle : are not these things noted in thy book ?

9 Whensoever I call upon thee, then shall mine enemies be put to flight : this I know ; for God is on my side.

10 In God's word will I rejoice : in the Lord's word will I comfort me.

11 Yea, in God have I put my trust : I will not be afraid what man can do unto me.

PSALM 56.—David asks for succour from God, and putting his trust in Him fears not the worst that man can do to him.

12 Unto thee, O God, will I pay my vows : unto thee will I give thanks.

13 For thou hast delivered my soul from death, and my feet from falling : that I may walk before God in the light of the living.

PSALM 57. *Miserere mei, Deus.*

BE merciful unto me, O God, be merciful unto me, for my soul trusteth in thee : and under the shadow of thy wings shall be my refuge, until this tyranny be over-past.

2 I will call unto the most high God : even unto the God that shall perform the cause which I have in hand.

3 He shall send from heaven : and save me from the reproof of him that would eat me up.

4 God shall send forth his mercy and truth : my soul is among lions.

lions = fierce enemies.

5 And I lie even among the children of men, that are set on fire : whose teeth are spears and arrows, and their tongue a sharp sword.

6 Set up thyself, O God, above the heavens : and thy glory above all the earth.

7 They have laid a net for my feet, and pressed down my soul : they have digged a pit before me, and are fallen into the midst of it themselves.

8 My heart is fixed, O God, my heart is fixed : I will sing, and give praise.

my glory = my heart and soul; a man's noblest part.

9 Awake up, my glory ; awake, lute and harp : I myself will awake right early.

10 I will give thanks unto thee, O Lord, among the people : and I will sing unto thee among the nations.

11 For the greatness of thy mercy reacheth unto the heavens : and thy truth unto the clouds.

12 Set up thyself, O God, above the heavens : and thy glory above all the earth.

PSALM 58. *Si vere utique.*

ARE your minds set upon righteousness, O ye congregation : and do ye judge the thing that is right, O ye sons of men ?

2 Yea, ye imagine mischief in your heart upon the earth : and your hands deal with wickedness.

froward = perverse.

3 The ungodly are froward, even from their

PSALM 57.—A Proper Psalm for Easter-Day. As David was delivered from his adversary, so was our Lord from death and Satan. He committed Himself to His Father's care "until this tyranny was overpast," and because death could not hold Him, He came forth from the grave and "set Himself as God above the heavens, and His glory above all the earth."

PSALM 58.—A psalm declaring the character of the wicked, and the judgement of God upon them. We may not call upon God for vengeance upon our own enemies, but we may pray that the plots of the wicked against Christ and His Church may be dispersed. When men see the punishment that falls at last upon all the despisers of God, then they will be brought to acknowledge that "there is a reward for the righteous, and a God that judgeth the earth."

mother's womb : as soon as they are born, they go astray, and speak lies.

4 They are as venomous as the poison of a serpent : even like the deaf adder that stoppeth her ears; Matt. 3. 7.

5 Which refuseth to hear the voice of the charmer : charm he never so wisely.

6 Break their teeth, O God, in their mouths; smite the jaw-bones of the lions, O Lord : let them fall away like water that runneth apace; and when they shoot their arrows let them be rooted out.

apace = quickly.

7 Let them consume away like a snail, and be like the untimely fruit of a woman : and let them not see the sun.

8 Or ever your pots be made hot with thorns : so let indignation vex him, even as a thing that is raw.

or ever = before ever.

so let = he shall let.

9 The righteous shall rejoice when he seeth the vengeance : he shall wash his footsteps in the blood of the ungodly.

10 So that a man shall say, Verily there is a reward for the righteous : doubtless there is a God that judgeth the earth. 2 Cor. 5. 10.

Evening Prayer.

PSALM 59. *Eripe me de inimicis.*

DELIVER me from mine enemies, O God : defend me from them that rise up against me.

2 O deliver me from the wicked doers : and save me from the blood-thirsty men.

3 For lo, they lie waiting for my soul : the mighty men are gathered against me, without any offence or fault of me, O Lord.

4 They run and prepare themselves without my fault : arise thou therefore to help me, and behold.

5 Stand up, O Lord God of hosts, thou God of Israel, to visit all the heathen : and be not merciful unto them that offend of malicious wickedness.

6 They go to and fro in the evening : they grin like a dog, and run about through the city.

7 Behold, they speak with their mouth, and swords are in their lips : for who doth hear?

who doth hear? = who shall call us to account? say they.

8 But thou, O Lord, shalt have them in derision : and thou shalt laugh all the heathen to scorn.

PSALM 59.—This psalm is of the same nature as many of the preceding, which contain David's complaints of the cruel designs of his enemies, and his prayers to God for succour. The Church in persecution, and each Christian in temptation, may use David's words, and will find, as he did, that God fails not any who call upon Him. The devil, and bad men who are his agents, do their best to get the righteous into their toils; but they who flee to God will find Him, as David did, "their refuge and their merciful God."

9 My strength will I ascribe unto thee : for thou art the God of my refuge.

10 God sheweth me his goodness plenteously : and God shall let me see my desire upon mine enemies.

11 Slay them not, lest my people forget it : but scatter them abroad among the people, and put them down, O Lord, our defence.

12 For the sin of their mouth, and for the words of their lips, they shall be taken in their pride : and why? their preaching is of cursing and lies.

13 Consume them in thy wrath, consume them, that they may perish : and know that it is God that ruleth in Jacob, and unto the ends of the world.

14 And in the evening they will return : grin like a dog, and will go about the city. 1 Pet. 5. 8.

15 They will run here and there for meat : and grudge if they be not satisfied.

grudge = complain.

16 As for me, I will sing of thy power, and will praise thy mercy betimes in the morning : for thou hast been my defence and refuge in the day of my trouble.

17 Unto thee, O my strength, will I sing : for thou, O God, art my refuge, and my merciful God.

PSALM 60. *Deus, repulisti nos.*

O GOD, thou hast cast us out, and scattered us abroad : thou hast also been displeased; O turn thee unto us again.

2 Thou hast moved the land, and divided it : heal the sores thereof, for it shaketh.

3 Thou hast shewed thy people heavy things : thou hast given us a drink of deadly wine.

4 Thou hast given a token for such as fear thee : that they may triumph because of the truth. Isa. 11. 10.

a token = the banner of David.

5 Therefore were thy beloved delivered : help me with thy right hand, and hear me.

6 God hath spoken in his holiness, I will rejoice, and divide Sichem : and mete out the valley of Succoth.

mete = measure.

7 Gilead is mine, and Manasses is mine : Ephraim also is the strength of my head; Judah is my law-giver;

8 Moab is my wash-pot; over Edom will I cast out my shoe : Philistia, be thou glad of me.

washpot = Moab is compelled to do menial service for Israel.

9 Who will lead me into the strong city : who will bring me into Edom?

10 Hast not thou cast us out, O God : wilt not thou, O God, go out with our hosts?

ast out my shoe = a sign of taking ossession.

PSALM 60.—A Psalm of David, when he strove with his enemies, and "Joab returned and mote of Edom in the valley of salt twelve thousand" (Bible Version). The latter part is epeated in Psalm 108.

11 O be thou our help in trouble : for vain is the help of man.

12 Through God will we do great acts : for it is he that shall tread down our enemies.

PSALM 61. *Exaudi, Deus.*

HEAR my crying, O God : give ear unto my prayer.

2 From the ends of the earth will I call upon thee : when my heart is in heaviness.

3 O set me up upon the rock that is higher than I : for thou hast been my hope, and a strong tower for me against the enemy.

4 I will dwell in thy tabernacle for ever : and my trust shall be under the covering of thy wings.

5 For thou, O Lord, hast heard my desires : and hast given an heritage unto those that fear thy Name.

6 Thou shalt grant the King a long life : that his years may endure throughout all generations. Luke 1. 32,33.

7 He shall dwell before God for ever : O prepare thy loving mercy and faithfulness, that they may preserve him.

8 So will I alway sing praise unto thy Name : that I may daily perform my vows.

Morning Prayer.

PSALM 62. *Nonne Deo?*

MY soul truly waiteth still upon God : for of him cometh my salvation.

2 He verily is my strength and my salvation : he is my defence, so that I shall not greatly fall.

3 How long will ye imagine mischief against every man : ye shall be slain all the sort of you; yea, as a tottering wall shall ye be, and like a broken hedge.

4 Their device is only how to put him out whom God will exalt : their delight is in lies; they give good words with their mouth, but curse with their heart.

5 Nevertheless, my soul, wait thou still upon God : for my hope is in him.

6 He truly is my strength and my salvation : he is my defence, so that I shall not fall.

7 In God is my health, and my glory : the rock of my might, and in God is my trust.

8 O put your trust in him alway, ye people :

PSALM 61.—A Psalm of David when banished to a distance from the Tabernacle of God (2 Sam. 15. 23-30.) Like many others, this psalm begins with prayers and tears, and ends with praises; for when he has called upon God, he has found God has granted his desires.

PSALM 62.—A psalm of confidence in God through all troubles. Happy are we if like David we can say, "My soul truly waiteth still upon God," and we shall surely, like him find that He is "our strength and our salvation."

pour out your hearts before him, for God is our hope.

deceitful = found wanting.

9 As for the children of men, they are but vanity : the children of men are deceitful upon the weights, they are altogether lighter than vanity itself.

10 O trust not in wrong and robbery, give not yourselves unto vanity : if riches increase, set not your heart upon them.

11 God spake once, and twice I have also heard the same : that power belongeth unto God ;

12 And that thou, Lord, art merciful : for thou rewardest every man according to his work.

PSALM 63. *Deus, Deus meus.*

O GOD, thou art my God : early will I seek thee.

2 My soul thirsteth for thee, my flesh also longeth after thee : in a barren and dry land where no water is.

3 Thus have I looked for thee in holiness : that I might behold thy power and glory.

4 For thy loving-kindness is better than the life itself : my lips shall praise thee.

5 As long as I live will I magnify thee on this manner : and lift up my hands in thy Name.

6 My soul shall be satisfied, even as it were with marrow and fatness : when my mouth praiseth thee with joyful lips.

7 Have I not remembered thee in my bed : and thought upon thee when I was waking ?

8 Because thou hast been my helper : therefore under the shadow of thy wings will I rejoice.

9 My soul hangeth upon thee : thy right hand hath upholden me.

10 These also that seek the hurt of my soul : they shall go under the earth.

11 Let them fall upon the edge of the sword : that they may be a portion for foxes.

swear by him = swear faithful service to Him.

12 But the King shall rejoice in God ; all they also that swear by him shall be commended : for the mouth of them that speak lies shall be stopped.

PSALM 64. *Exaudi, Deus.*

HEAR my voice, O God, in my prayer : preserve my life from fear of the enemy.

2 Hide me from the gathering together of the froward : and from the insurrection of wicked doers ;

PSALM 63.—" A Psalm of David when he was in the wilderness of Judah." (2 Sam. 15. 23.) Some of his sweetest psalms were composed in the wilderness. His soul longs after God's ordinances, but still more after God Himself. If our thoughts turned always to God like his, we too might experience the same spiritual joy.

PSALM 64.—David suffered hurt from others by word as well as by deed. Bitter words from the spiteful cut deep wounds in the heart of another. Nevertheless God hears them, and the punishment of a slanderer is often sharp and sudden.

3 Who have whet their tongue like a sword : and shoot out their arrows, even bitter words;

4 That they may privily shoot at him that is perfect : suddenly do they hit him, and fear not.

5 They encourage themselves in mischief : and commune = talk. commune among themselves how they may lay snares, and say, that no man shall see them. Matt. 26. 4, 5.

6 They imagine wickedness, and practise it : that they keep secret among themselves, every man in the deep of his heart.

7 But God shall suddenly shoot at them with a swift arrow : that they shall be wounded.

8 Yea, their own tongues shall make them fall : insomuch that whoso seeth them shall laugh them to scorn.

9 And all men that see it shall say, This hath God done : for they shall perceive that it is his work.

10 The righteous shall rejoice in the Lord, and put his trust in him : and all they that are true of heart shall be glad.

Evening Prayer.

PSALM 65. *Te decet hymnus.*

THOU, O God, art praised in Sion : and unto thee shall the vow be performed in Jerusalem.

2 Thou that hearest the prayer : unto thee shall all flesh come.

3 My misdeeds prevail against me : O be thou merciful unto our sins.

4 Blessed is the man, whom thou choosest, and receivest unto thee : he shall dwell in thy court, and shall be satisfied with the pleasures of thy house, even of thy holy temple.

5 Thou shalt shew us wonderful things in thy righteousness, O God of our salvation : thou that art the hope of all the ends of the earth, and of them that remain in the broad sea.

6 Who in his strength setteth fast the mountains : and is girded about with power.

7 Who stilleth the raging of the sea : and the noise of his waves, and the madness of the people.

8 They also that dwell in the uttermost parts of the earth shall be afraid at thy tokens : thou that makest the outgoings of the morning and evening to praise thee.

outgoings of the morning and evening - the extreme limits of the east and west.

9 Thou visitest the earth, and blessest it : thou makest it very plenteous.

10 The river of God is full of water : thou pre-

PSALM 65.—A psalm of praise and thanksgiving to God for His daily mercies, an especially for His gifts of fruits of the earth. Year after year is crowned with His goodness seedtime and harvest never fail; our heavenly Father provides abundantly for His children.

parest their corn, for so thou providest for the earth.

11 Thou waterest her furrows, thou sendest rain into the little valleys thereof : thou makest it soft with the drops of rain, and blessest the increase of it.

12 Thou crownest the year with thy goodness : and thy clouds drop fatness.

13 They shall drop upon the dwellings of the wilderness : and the little hills shall rejoice on every side.

14 The folds shall be full of sheep : the valleys also shall stand so thick with corn, that they shall laugh and sing.

PSALM 66. *Jubilate Deo.*

O BE joyful in God, all ye lands : sing praises unto the honour of his Name, make his praise to be glorious.

2 Say unto God, O how wonderful art thou in thy works : through the greatness of thy power shall thine enemies be found liars unto thee.

found liars = unable to perform their boasts.

3 For all the world shall worship thee : sing of thee, and praise thy Name.

4 O come hither, and behold the works of God : how wonderful he is in his doing toward the children of men.

5 He turned the sea into dry land : so that they went through the water on foot; there did we rejoice thereof.

6 He ruleth with his power for ever; his eyes behold the people : and such as will not believe shall not be able to exalt themselves.

7 O praise our God, ye people : and make the voice of his praise to be heard ;

8 Who holdeth our soul in life : and suffereth not our feet to slip.

9 For thou, O God, hast proved us : thou also hast tried us, like as silver is tried.

10 Thou broughtest us into the snare : and laidest trouble upon our loins.

11 Thou sufferedst men to ride over our heads : we went through fire and water, and thou broughtest us out into a wealthy place.

wealthy = prosperous.

12 I will go into thine house with burnt-offerings : and will pay thee my vows, which I promised with my lips, and spake with my mouth, when I was in trouble.

13 I will offer unto thee fat burnt-sacrifices, with

PSALM 66.—A Proper Psalm in the Forms of Prayer to be Used at Sea, as a thanksgiving after a storm. The Psalmist calls upon all lands to consider God's wonderful works. He may send upon us storms and trials, yet He "holdeth our soul in life" through them all. When they have done their work in proving and trying us, let us not forget to "go into His house" with thank-offerings, and "pay the vows which we promised when we were in trouble."

the incense of rams : I will offer bullocks and goats.

14 O come hither, and hearken, all ye that fear God : and I will tell you what he hath done for my soul.

15 I called unto him with my mouth : and gave him praises with my tongue.

16 If I incline unto wickedness with mine heart : the Lord will not hear me.

17 But God hath heard me : and considered the voice of my prayer.

18 Praised be God who hath not cast out my prayer : nor turned his mercy from me.

PSALM 67. *Deus misereatur.*

GOD be merciful unto us, and bless us : and shew us the light of his countenance, and be merciful unto us;

2 That thy way may be known upon earth : thy saving health among all nations.

saving health = salvation.

3 Let the people praise thee, O God : yea, let all the people praise thee.

4 O let the nations rejoice and be glad : for thou shalt judge the folk righteously, and govern the nations upon earth.

5 Let the people praise thee, O God : let all the people praise thee.

6 Then shall the earth bring forth her increase : and God, even our own God, shall give us his blessing.

7 God shall bless us : and all the ends of the world shall fear him.

Morning Prayer.

PSALM 68. *Exurgat Deus.*

LET God arise, and let his enemies be scattered : let them also that hate him flee before him. Num. 10. 35.

2 Like as the smoke vanisheth, so shalt thou drive them away : and like as wax melteth at the fire, so let the ungodly perish at the presence of God.

3 But let the righteous be glad and rejoice before God : let them also be merry and joyful.

PSALM 67.—An alternative Canticle after the Second Lesson at Evensong. A Proper Psalm in the Marriage Service. Here is a prophecy of the conversion of the Gentiles, and the spread of the Gospel into all lands, and a prayer that all people, coming out of darkness and seeing the light of God, should praise Him and rejoice with gladness of heart; and that from one end of the earth to the other all should acknowledge Him, and receive His blessing with gladness.

PSALM 68.—A Proper Psalm for Whit-Sunday. A glorious psalm of praise to God for His triumph over all His enemies. It is prophetical of the gifts sent down by Christ after His ascension, when He was set down at the right hand of God, and all His foes were made His footstool. It declares how He would be always with His Church, and with "the great company of preachers" sent forth to gather in the multitude of the Gentiles, and set them free from their captivity to Satan.

4 O sing unto God, and sing praises unto his Name : magnify him that rideth upon the heavens, as it were upon an horse ; praise him in his Name JAH, and rejoice before him.

Jah = Jehovah.

5 He is a Father of the fatherless, and defendeth the cause of the widows : even God in his holy habitation.

6 He is the God that maketh men to be of one mind in an house, and bringeth the prisoners out of captivity : but letteth the runagates continue in scarceness.

runagates = the rebellious.

scarceness = poverty.

7 O God, when thou wentest forth before the people : when thou wentest through the wilderness,

8 The earth shook, and the heavens dropped at the presence of God : even as Sinai also was moved at the presence of God, who is the God of Israel.

9 Thou, O God, sentest a gracious rain upon thine inheritance : and refreshedst it when it was weary.

10 Thy congregation shall dwell therein : for thou, O God, hast of thy goodness prepared for the poor.

11 The Lord gave the word : great was the company of the preachers.

12 Kings with their armies did flee, and were discomfited : and they of the household divided the spoil.

lien = lain.

among the pots = in a mean place, among dust and dirt.

13 Though ye have lien among the pots, yet shall ye be as the wings of a dove : that is covered with silver wings, and her feathers like gold.

14 When the Almighty scattered kings for their sake : then were they as white as snow in Salmon.

15 As the hill of Basan, so is God's hill : even an high hill, as the hill of Basan.

16 Why hop ye so, ye high hills? this is God's hill, in the which it pleaseth him to dwell : yea, the Lord will abide in it for ever.

17 The chariots of God are twenty thousand, even thousands of angels : and the Lord is among them, as in the holy place of Sinai.

18 Thou art gone up on high, thou hast led captivity captive, and received gifts for men : yea, even for thine enemies, that the Lord God might dwell among them.

Eph. 4. 8.

19 Praised be the Lord daily : even the God who helpeth us, and poureth his benefits upon us.

20 He is our God, even the God of whom cometh

Verse 13.—As the Israelites lay "among the pots" when in bondage in Egypt, so was the whole world sunk in sin, wretched and degraded, until our Redeemer appeared to raise us up, and cleanse us, and set us free from the slavery of sin; so that having "washed our robes, and made them white in the blood of the Lamb," we may hope to stand round the throne, bright "as the wings of a dove that is covered with silver wings, and her feathers like gold."

salvation : God is the Lord, by whom we escape death.

21 God shall wound the head of his enemies : and the hairy scalp of such a one as goeth on still in his wickedness.

22 The Lord hath said, I will bring my people again, as I did from Basan : mine own will I bring again, as I did sometime from the deep of the sea.

23 That thy foot may be dipped in the blood of thine enemies : and that the tongue of thy dogs may be red through the same.

24 It is well seen, O God, how thou goest : how thou, my God and King, goest in the sanctuary.

25 The singers go before, the minstrels follow after : in the midst are the damsels playing with the timbrels.

26 Give thanks, O Israel, unto God the Lord in the congregations : from the ground of the heart.

27 There is little Benjamin their ruler, and the princes of Judah their counsel : the princes of Zabulon, and the princes of Nephthali.

28 Thy God hath sent forth strength for thee : stablish the thing, O God, that thou hast wrought in us,

29 For thy temple's sake at Jerusalem : so shall kings bring presents unto thee.

30 When the company of the spear-men, and multitude of the mighty are scattered abroad among the beasts of the people, so that they humbly bring pieces of silver : and when he hath scattered the people that delight in war;

31 Then shall the princes come out of Egypt : the Morians' land shall soon stretch out her hands unto God.

32 Sing unto God, O ye kingdoms of the earth : O sing praises unto the Lord;

33 Who sitteth in the heavens over all from the beginning : lo, he doth send out his voice, yea, and that a mighty voice.

34 Ascribe ye the power to God over Israel : his worship, and strength is in the clouds.

35 O God, wonderful art thou in thy holy places : even the God of Israel; he will give strength and power unto his people; blessed be God.

Evening Prayer.

PSALM 69. *Salvum me fac.*

SAVE me, O God : for the waters are come in, even unto my soul.

2 I stick fast in the deep mire, where no ground is : I am come into deep waters, so that the floods run over me.

3 I am weary of crying; my throat is dry : my sight faileth me for waiting so long upon my God. Heb. 5. 7.

4 They that hate me without a cause are more than the hairs of my head : they that are mine enemies, and would destroy me guiltless, are mighty. John 15. 25.

5 I paid them the things that I never took : God, thou knowest my simpleness, and my faults are not hid from thee. Isa. 53. 5.

6 Let not them that trust in thee, O Lord God of hosts, be ashamed for my cause : let not those that seek thee be confounded through me, O Lord God of Israel.

7 And why? for thy sake have I suffered reproof : shame hath covered my face.

8 I am become a stranger unto my brethren : even an alien unto my mother's children.

9 For the zeal of thine house hath even eaten me : and the rebukes of them that rebuked thee are fallen upon me. John 2. 17. Rom. 15. 3.

10 I wept, and chastened myself with fasting : and that was turned to my reproof.

11 I put on sackcloth also : and they jested upon me.

12 They that sit in the gate speak against me : and the drunkards make songs upon me.

13 But, Lord, I make my prayer unto thee : in an acceptable time.

14 Hear me, O God, in the multitude of thy mercy : even in the truth of thy salvation.

15 Take me out of the mire, that I sink not : O let me be delivered from them that hate me, and out of the deep waters.

16 Let not the water-flood drown me, neither let the deep swallow me up : and let not the pit shut her mouth upon me.

17 Hear me, O Lord, for thy loving-kindness is comfortable : turn thee unto me according to the multitude of thy mercies.

18 And hide not thy face from thy servant, for I am in trouble : O haste thee, and hear me.

19 Draw nigh unto my soul, and save it : O deliver me, because of mine enemies.

20 Thou hast known my reproof, my shame, and my dishonour : mine adversaries are all in thy sight.

21 Thy rebuke hath broken my heart; I am full of heaviness : I looked for some to have pity on

PSALM 69.—A Proper Psalm for Good Friday. A psalm prophetical of the sufferings of Christ; of His bitter agony in the garden, when "the waters came even unto His soul," and the weight of the sins of the whole world bore Him down, and His "soul was exceeding sorrowful, even unto death. (Matt. 26. 38.) No sufferings that we may have to bear can ever equal those of our Lord. We may take comfort in knowing that as His Father drew nigh to Him to save Him, so shall not the water-flood ever swallow us up.

me, but there was no man, neither found I any to comfort me.

22 They gave me gall to eat : and when I was thirsty they gave me vinegar to drink. Mark 15. 23.

23 Let their table be made a snare to take themselves withal : and let the things that should have been for their wealth be unto them an occasion of falling. Rom. 11.9,10.

wealth = welfare.

24 Let their eyes be blinded, that they see not : and ever bow thou down their backs. John 3. 19.

25 Pour out thine indignation upon them : and let thy wrathful displeasure take hold of them.

void = empty.

26 Let their habitation be void : and no man to dwell in their tents. Acts 1. 20.

27 For they persecute him whom thou hast smitten : and they talk how they may vex them whom thou hast wounded.

28 Let them fall from one wickedness to another : and not come into thy righteousness.

29 Let them be wiped out of the book of the living : and not be written among the righteous. Rev. 3. 5.

30 As for me, when I am poor and in heaviness : thy help, O God, shall lift me up.

31 I will praise the Name of God with a song : and magnify it with thanksgiving.

a bullock = a burnt-sacrifice.

32 This also shall please the Lord : better than a bullock that hath horns and hoofs.

33 The humble shall consider this, and be glad : seek ye after God, and your soul shall live.

34 For the Lord heareth the poor : and despiseth not his prisoners.

35 Let heaven and earth praise him : the sea, and all that moveth therein.

36 For God will save Sion, and build the cities of Judah : that men may dwell there, and have it in possession.

posterity = children's children.

37 The posterity also of his servants shall inherit it : and they that love his Name shall dwell therein.

PSALM 70. *Deus in adjutorium.*

HASTE thee, O God, to deliver me : make haste to help me, O Lord.

2 Let them be ashamed and confounded that seek after my soul : let them be turned backward and put to confusion that wish me evil.

3 Let them for their reward be soon brought to shame : that cry over me, There, there.

Verses 23 to 29 are not prayers of King David for vengeance on his enemies, but prophecies of the destruction of the persecutors of Christ,—destruction which our Lord Himself foretold with tears as He wept over Jerusalem, and declared that not one stone of the city should be left upon another. This prophecy was fulfilled about forty years after the Ascension, when Jerusalem was besieged and taken by the armies of Rome.

PSALM 70.—A psalm of prayer to God in time of persecution, nearly the same as the last portion of Psalm 40.

4 But let all those that seek thee be joyful and glad in thee : and let all such as delight in thy salvation say alway, The Lord be praised.

5 As for me, I am poor and in misery : haste thee unto me, O God.

6 Thou art my helper, and my redeemer : O Lord, make no long tarrying.

Morning Prayer.

PSALM 71. *In te, Domine, speravi.*

rid me = set me free.

IN thee, O Lord, have I put my trust, let me never be put to confusion : but rid me, and deliver me, in thy righteousness; incline thine ear unto me, and save me.

2 Be thou my strong hold, whereunto I may alway resort : thou hast promised to help me, for thou art my house of defence, and my castle.

3 Deliver me, O my God, out of the hand of the ungodly : out of the hand of the unrighteous and cruel man.

4 For thou, O Lord God, art the thing that I long for : thou art my hope, even from my youth.

5 Through thee have I been holden up ever since I was born : thou art he that took me out of my mother's womb; my praise shall be always of thee.

6 I am become as it were a monster unto many : but my sure trust is in thee.

7 O let my mouth be filled with thy praise : that I may sing of thy glory and honour all the day long.

8 Cast me not away in the time of age : forsake me not when my strength faileth me.

9 For mine enemies speak against me, and they that lay wait for my soul take their counsel together, saying : God hath forsaken him; persecute him, and take him, for there is none to deliver him.

10 Go not far from me, O God : my God, haste thee to help me.

11 Let them be confounded and perish that are against my soul : let them be covered with shame and dishonour that seek to do me evil.

12 As for me, I will patiently abide alway : and will praise thee more and more.

13 My mouth shall daily speak of thy righteousness and salvation : for I know no end thereof.

PSALM 71.—The Proper Psalm in the Service for the Visitation of the Sick. A prayer of patient trust in God in the time of trouble. David asks that he may never be made ashamed of his dependence upon God, and every true believer may make the same petition, and be sure that God will never disappoint him of his hope.

14 I will go forth in the strength of the Lord God : and will make mention of thy righteousness only.

15 Thou, O God, hast taught me from my youth up until now : therefore will I tell of thy wondrous works.

16 Forsake me not, O God, in mine old age, when I am gray-headed : until I have shewed thy strength unto this generation, and thy power to all them that are yet for to come.

17 Thy righteousness, O God, is very high : and great things are they that thou hast done; O God, who is like unto thee?

18 O what great troubles and adversities hast thou shewed me! and yet didst thou turn and refresh me: yea, and broughtest me from the deep of the earth again.

19 Thou hast brought me to great honour : and comforted me on every side.

20 Therefore will I praise thee and thy faithfulness, O God, playing upon an instrument of musick : unto thee will I sing upon the harp, O thou Holy One of Israel.

fain = glad.

21 My lips will be fain when I sing unto thee : and so will my soul whom thou hast delivered.

22 My tongue also shall talk of thy righteousness all the day long : for they are confounded and brought unto shame that seek to do me evil.

PSALM 72. *Deus, judicium.*

GIVE the King thy judgements, O God : and thy righteousness unto the King's son.

2 Then shall he judge thy people according unto right : and defend the poor.

3 The mountains also shall bring peace : and the little hills righteousness unto the people.

4 He shall keep the simple folk by their right : defend the children of the poor, and punish the wrong doer.

5 They shall fear thee, as long as the sun and moon endureth : from one generation to another.

6 He shall come down like the rain into a fleece of wool : even as the drops that water the earth.

7 In his time shall the righteous flourish : yea, and abundance of peace, so long as the moon endureth.

8 His dominion shall be also from the one

PSALM 72.—A psalm prophetical of the coming of Christ's kingdom, of its spread into all the world, and of the blessings attendant upon it. In the Bible Version it is called "A Song for Solomon," therefore in its first and lowest meaning it is an instruction from David to his son, the dying prayer of a father for his child, that as a king he would do justice to the poor, work righteousness, and help the weak. But in its highest meaning it speaks of Christ the King of kings.

sea to the other : and from the flood unto the world's end.

9 They that dwell in the wilderness shall kneel before him : his enemies shall lick the dust.

10 The kings of Tharsis and of the isles shall give presents : the kings of Arabia and Saba shall bring gifts. Matt. 2. 11.

11 All kings shall fall down before him : all nations shall do him service.

12 For he shall deliver the poor when he crieth : the needy also, and him that hath no helper.

13 He shall be favourable to the simple and needy : and shall preserve the souls of the poor.

14 He shall deliver their souls from falsehood and wrong : and dear shall their blood be in his sight.

15 He shall live, and unto him shall be given of the gold of Arabia : prayer shall be made ever unto him, and daily shall he be praised.

16 There shall be an heap of corn in the earth, high upon the hills : his fruit shall shake like Libanus, and shall be green in the city like grass upon the earth.

posteriities = children's children.

17 His Name shall endure for ever; his Name shall remain under the sun among the posterities : which shall be blessed through him; and all the heathen shall praise him.

18 Blessed be the Lord God, even the God of Israel : which only doeth wondrous things;

19 And blessed be the Name of his Majesty for ever : and all the earth shall be filled with his Majesty. Amen, Amen.

Evening Prayer.

PSALM 73. *Quam bonus Israel!*

TRULY God is loving unto Israel : even unto such as are of a clean heart.

2 Nevertheless, my feet were almost gone : my treadings had well-nigh slipt.

3 And why? I was grieved at the wicked : I do also see the ungodly in such prosperity.

4 For they are in no peril of death : but are lusty and strong.

5 They come in no misfortune like other folk : neither are they plagued like other men.

The peace and happiness of the kingdom of Christ is prophesied in this most beautiful closing psalm of the second book. The poor and simple shall share equally with the rich and learned in the blessings of the Church. From all the world the Gentiles shall flock in with their worship and their offerings; kings and wise men shall present their gifts; the poor and needy shall bring their daily prayers and praises. All will be accepted and welcomed by the King, whose Name shall be honoured through all the ages.

PSALM 73.—The first psalm of the third book. It instructs us that the wicked shall come to a miserable end, though for a season they may seem to prosper. David was tempted

6 And this is the cause that they are so holden with pride : and overwhelmed with cruelty.

lust = desire.

7 Their eyes swell with fatness : and they do even what they lust.

other = other people.

8 They corrupt other, and speak of wicked blasphemy : their talking is against the most High.

9 For they stretch forth their mouth unto the heaven : and their tongue goeth through the world.

10 Therefore fall the people unto them : and thereout suck they no small advantage.

11 Tush, say they, how should God perceive it : is there knowledge in the most High?

12 Lo, these are the ungodly, these prosper in the world, and these have riches in possession : and I said, Then have I cleansed my heart in vain, and washed mine hands in innocency.

13 All the day long have I been punished : and chastened every morning.

14 Yea, and I had almost said even as they : but lo, then I should have condemned the generation of thy children.

15 Then thought I to understand this : but it was too hard for me,

16 Until I went into the sanctuary of God : then understood I the end of these men ;

17 Namely, how thou dost set them in slippery places : and castest them down, and destroyest them.

18 Oh, how suddenly do they consume : perish, and come to a fearful end !

19 Yea, even like as a dream when one awaketh : so shalt thou make their image to vanish out of the city.

20 Thus my heart was grieved : and it went even through my reins.

21 So foolish was I, and ignorant : even as it were a beast before thee.

by thee = close to God.

22 Nevertheless, I am alway by thee : for thou hast holden me by my right hand.

23 Thou shalt guide me with thy counsel : and after that receive me with glory.

24 Whom have I in heaven but thee : and there is none upon earth that I desire in comparison of thee.

25 My flesh and my heart faileth : but God is the strength of my heart, and my portion for ever.

26 For lo, they that forsake thee shall perish :

as are many of us, to envy the prosperity of bad men, and he tells us how he conquered the temptation. When we go "into the sanctuary of God," and hear His word, we shall understand that if the punishment of the wicked come not in this world, it will in the next; and that, though the godly may suffer many trials, yet by keeping close to God they are always safe.

commit fornication against thee = forsake their true God.

thou hast destroyed all them that commit fornication against thee.

27 But it is good for me to hold me fast by God, to put my trust in the Lord God : and to speak of all thy works in the gates of the daughter of Sion.

PSALM 74. *Ut quid, Deus?*

O GOD, wherefore art thou absent from us so long : why is thy wrath so hot against the sheep of thy pasture?

2 O think upon thy congregation : whom thou hast purchased, and redeemed of old.

3 Think upon the tribe of thine inheritance : and mount Sion, wherein thou hast dwelt.

4 Lift up thy feet, that thou mayest utterly destroy every enemy : which hath done evil in thy sanctuary.

5 Thine adversaries roar in the midst of thy congregations : and set up their banners for tokens.

6 He that hewed timber afore out of the thick trees : was known to bring it to an excellent work.

7 But now they break down all the carved work thereof : with axes and hammers.

8 They have set fire upon thy holy places : and have defiled the dwelling-place of thy Name, even unto the ground.

9 Yea, they said in their hearts, Let us make havock of them altogether : thus have they burnt up all the houses of God in the land.

our tokens = signs of deliverance.

10 We see not our tokens, there is not one prophet more : no, not one is there among us, that understandeth any more.

11 O God, how long shall the adversary do this dishonour : how long shall the enemy blaspheme thy Name, for ever?

12 Why withdrawest thou thy hand : why pluckest thou not thy right hand out of thy bosom to consume the enemy?

13 For God is my King of old : the help that is done upon earth he doeth it himself.

14 Thou didst divide the sea through thy power : thou brakest the heads of the dragons in the waters.

15 Thou smotest the heads of Leviathan in pieces : and gavest him to be meat for the people in the wilderness.

PSALM 74.—A psalm prophesying the destruction of Jerusalem. The Psalmist pleads with God that the Israelites are His own sheep, redeemed for Himself, and appeals to Him for protection. So may the Christian Church plead in time of persecution, when, as in the Great Rebellion in England, it sees the houses of God destroyed and faithful Priests silenced. The prayers for deliverance were then heard, and so in God's good time will they ever be, and the Church enabled again to serve Him in all godly quietness.

16 Thou broughtest out fountains and waters out of the hard rocks : thou driedst up mighty waters.

17 The day is thine, and the night is thine : thou hast prepared the light and the sun.

18 Thou hast set all the borders of the earth : thou hast made summer and winter.

19 Remember this, O Lord, how the enemy hath rebuked : and how the foolish people hath blasphemed thy Name.

20 O deliver not the soul of thy turtle-dove unto the multitude of the enemies : and forget not the congregation of the poor for ever.

21 Look upon the covenant : for all the earth is full of darkness, and cruel habitations.

22 O let not the simple go away ashamed : but let the poor and needy give praise unto thy Name.

23 Arise, O God, maintain thine own cause : remember how the foolish man blasphemeth thee daily.

24 Forget not the voice of thine enemies : the presumption of them that hate thee increaseth ever more and more.

Morning Prayer.

PSALM 75. *Confitebimur tibi.*

UNTO thee, O God, do we give thanks : yea, unto thee do we give thanks.

2 Thy Name also is so nigh : and that do thy wondrous works declare.

3 When I receive the congregation : I shall judge according unto right.

4 The earth is weak, and all the inhabiters thereof : I bear up the pillars of it.

5 I said unto the fools, Deal not so madly : and to the ungodly, Set not up your horn.

horn = the emblem of pride and power.

6 Set not up your horn on high : and speak not with a stiff neck.

7 For promotion cometh neither from the east, nor from the west : nor yet from the south.

8 And why? God is the Judge : he putteth down one, and setteth up another.

a cup = a cup of God's judgements for the ungodly.

9 For in the hand of the Lord there is a cup, and the wine is red : it is full mixed, and he poureth out of the same.

10 As for the dregs thereof : all the ungodly

PSALM 75.—A psalm of instruction on the duty of putting trust in God instead of exalting one's own self. It would be well for us all to meditate on the first verse of this psalm. Of how many of us is it true that "unto God do we give thanks"? We are very ready to call upon Him when we are in trouble : are we as ready to thank Him when He has granted our desire? How many are like the nine lepers, who never returned to thank their Benefactor!

of the earth shall drink them, and suck them out.

11 But I will talk of the God of Jacob : and praise him for ever.

12 All the horns of the ungodly also will I break : and the horns of the righteous shall be exalted.

PSALM 76. *Notus in Judæa.*

Jewry = Judæa.

IN Jewry is God known : his Name is great in Israel.

Salem = Jerusalem.

2 At Salem is his tabernacle : and his dwelling in Sion.

battle = army.

3 There brake he the arrows of the bow : the shield, the sword, and the battle.

4 Thou art of more honour and might : than the hills of the robbers.

5 The proud are robbed, they have slept their sleep : and all the men whose hands were mighty have found nothing.

6 At thy rebuke, O God of Jacob : both the chariot and horse are fallen.

7 Thou, even thou art to be feared : and who may stand in thy sight when thou art angry?

8 Thou didst cause thy judgement to be heard from heaven : the earth trembled, and was still,

9 When God arose to judgement : and to help all the meek upon earth.

10 The fierceness of man shall turn to thy praise : and the fierceness of them shalt thou refrain.

11 Promise unto the Lord your God, and keep it, all ye that are round about him : bring presents unto him that ought to be feared.

refrain = bridle.

12 He shall refrain the spirit of princes : and is wonderful among the kings of the earth.

PSALM 77. *Voce mea ad Dominum.*

I WILL cry unto God with my voice : even unto God will I cry with my voice, and he shall hearken unto me.

2 In the time of my trouble I sought the Lord : my sore ran, and ceased not in the night-season ; my soul refused comfort.

holdest mine eyes waking = keepest me awake.

3 When I am in heaviness, I will think upon God : when my heart is vexed, I will complain.

4 Thou holdest mine eyes waking : I am so feeble, that I cannot speak.

PSALM 76.—A psalm of thanksgiving after a victory. It is never out of season for the Church to glorify the God of Victory. The battles of God's ancient people were a type of the triumph of the Redeemer over the powers of darkness. Christ has vanquished the "strong man armed" (Luke 11. 21, 22), and "taken from him all his armour wherein he trusted." So in His strength may His people fight and conquer, and ever sing "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." (1 Cor. 15. 57.)

PSALM 77.—A psalm of sorrow under great trouble. We, too, often have to walk in darkness, and in our faithlessness we think God has forsaken us, has hid His face from

5 I have considered the days of old : and the years that are past.

6 I call to remembrance my song : and in the night I commune with mine own heart, and search out my spirits.

commune = talk.

7 Will the Lord absent himself for ever : and will he be no more intreated?

8 Is his mercy clean gone for ever : and is his promise come utterly to an end for evermore?

clean = completely.

9 Hath God forgotten to be gracious : and will he shut up his loving-kindness in displeasure?

10 And I said, It is mine own infirmity : but I will remember the years of the right hand of the most Highest.

remember the years = days in which He shewed the power of His right hand.

11 I will remember the works of the Lord : and call to mind thy wonders of old time.

12 I will think also of all thy works : and my talking shall be of thy doings.

13 Thy way, O God, is holy : who is so great a God as our God?

14 Thou art the God that doeth wonders : and hast declared thy power among the people.

15 Thou hast mightily delivered thy people : even the sons of Jacob and Joseph.

16 The waters saw thee, O God, the waters saw thee, and were afraid : the depths also were troubled.

17 The clouds poured out water, the air thundered : and thine arrows went abroad.

18 The voice of thy thunder was heard round about : the lightnings shone upon the ground; the earth was moved, and shook withal.

19 Thy way is in the sea, and thy paths in the great waters : and thy footsteps are not known.

20 Thou leddest thy people like sheep : by the hand of Moses and Aaron.

Evening Prayer.

PSALM 78. *Attendite, popule.*

HEAR my law, O my people : incline your ears unto the words of my mouth.

2 I will open my mouth in a parable : I will declare hard sentences of old; Matt. 13. 35.

3 Which we have heard and known : and such as our fathers have told us;

4 That we should not hide them from the children of the generations to come : but to shew the honour of the Lord, his mighty and wonderful works that he hath done.

5 He made a covenant with Jacob, and gave

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us for ever. But this distrust of God is "our own infirmity," caused by our own fault. Let us cry unto God, and think of all His loving-kindness to us, and He will certainly hear us, and turn the light of His countenance again towards us.

Israel a law : which he commanded our forefathers to teach their children ;

posterity = descendants.

6 That their posterity might know it : and the children which were yet unborn ;

to the intent = in order.

7 To the intent that when they came up : they might shew their children the same ;

8 That they might put their trust in God : and not to forget the works of God, but to keep his commandments ;

9 And not to be as their forefathers, a faithless and stubborn generation : a generation that set not their heart aright, and whose spirit cleaveth not stedfastly unto God ;

harnessed = armed.

10 Like as the children of Ephraim : who being harnessed, and carrying bows, turned themselves back in the day of battle. Deut. 1. 27.

11 They kept not the covenant of God : and would not walk in his law ;

12 But forgat what he had done : and the wonderful works that he had shewed for them.

13 Marvellous things did he in the sight of our forefathers, in the land of Egypt : even in the field of Zoan.

14 He divided the sea, and let them go through : he made the waters to stand on an heap. Ex. 14. 22.

15 In the day-time also he led them with a cloud : and all the night through with a light of fire. Ex. 13. 21.

16 He clave the hard rocks in the wilderness : and gave them drink thereof, as it had been out of the great depth. Exod. 17. 6.

17 He brought waters out of the stony rock : so that it gushed out like the rivers. Num. 20. 11.

18 Yet for all this they sinned more against him : and provoked the most Highest in the wilderness.

19 They tempted God in their hearts : and required meat for their lust. Num. 11. 4.

20 They spake against God also, saying : Shall God prepare a table in the wilderness?

21 He smote the stony rock indeed, that the water gushed out, and the streams flowed withal : but can he give bread also, or provide flesh for his people?

22 When the Lord heard this, he was wroth : so the fire was kindled in Jacob, and there came up heavy displeasure against Israel ;

23 Because they believed not in God : and put not their trust in his help.

PSALM 78.—An historical psalm recounting God's mercies to the Israelites, and their frequent disobedience, from the time when they were brought out of Egypt till their settlement in the land of Canaan. The Psalmist calls upon his people to repeat God's wonders to their children, and to teach them His laws, so that they might not provoke God as so many of their forefathers had done. That so many parents neglect to bring up their children in "the nurture and admonition of the Lord," is the cause that numbers stray away into sin.

24 So he commanded the clouds above : and Ex. 16. 14, 15.
opened the doors of heaven.

25 He rained down manna also upon them for to
eat : and gave them food from heaven.

26 So man did eat angels' food : for he sent them
meat enough.

27 He caused the east-wind to blow under
heaven : and through his power he brought in
the south-west-wind.

28 He rained flesh upon them as thick as dust : Num. 11. 31.
and feathered fowls like as the sand of the sea.

29 He let it fall among their tents : even round
about their habitation.

30 So they did eat, and were well filled; for he
gave them their own desire : they were not dis-
lust = wish. appointed of their lust.

31 But while the meat was yet in their mouths, Num. 11. 33.
the heavy wrath of God came upon them, and
wealthiest = most vigorous. slew the wealthiest of them : yea, and smote down
the chosen men that were in Israel.

32 But for all this they sinned yet more : and
believed not his wondrous works.

33 Therefore their days did he consume in vanity :
and their years in trouble.

34 When he slew them, they sought him : and Num. 21. 7.
turned them early, and enquired after God.

35 And they remembered that God was their
strength : and that the high God was their
redeemer.

36 Nevertheless, they did but flatter him with
dissembled = made a pretence. their mouth : and dissembled with him in their
tongue.

37 For their heart was not whole with him : nei-
ther continued they stedfast in his covenant.

38 But he was so merciful, that he forgave their
misdeeds : and destroyed them not.

39 Yea, many a time turned he his wrath away :
and would not suffer his whole displeasure to
arise.

40 For he considered that they were but flesh :
and that they were even a wind that passeth
away, and cometh not again.

41 Many a time did they provoke him in the Num. 14. 11.
wilderness : and grieved him in the desert.

42 They turned back, and tempted God : and
moved the Holy One in Israel.

43 They thought not of his hand : and of the day
when he delivered them from the hand of the
enemy;

We say in the Catechism that God has brought us "out of the land of Egypt, out of the house of bondage," and therefore we are bound to keep His commandments. We learn that the bondage of Egypt is a type or likeness of the slavery in which Satan held the whole world, until the Son of God, the second Moses, redeemed us from his power, brought us through the sea of Baptism, and will go before us through the wilderness of this world, and lead us, if we will be led, to the heavenly Canaan.

44 How he had wrought his miracles in Egypt : and his wonders in the field of Zoan.

45 He turned their waters into blood : so that they might not drink of the rivers. Ex. 7. 20.

46 He sent lice among them, and devoured them up : and frogs to destroy them. Ex. 8. 5-16.

47 He gave their fruit unto the caterpillar : and their labour unto the grasshopper. Ex. 10. 12.

48 He destroyed their vines with hail-stones : and their mulberry-trees with the frost. Ex. 9. 22.

49 He smote their cattle also with hail-stones : and their flocks with hot thunder-bolts.

50 He cast upon them the furiousness of his wrath, anger, displeasure, and trouble : and sent evil angels among them.

He made a way to = He let His indignation have full course.

51 He made a way to his indignation, and spared not their soul from death : but gave their life over to the pestilence ;

52 And smote all the first-born in Egypt : the most principal and mightiest in the dwellings of Ham. Ex. 12. 29.

Ham = the Egyptians, who were descended from Ham.

53 But as for his own people, he led them forth like sheep : and carried them in the wilderness like a flock. Ex. 12. 37.

54 He brought them out safely, that they should not fear : and overwhelmed their enemies with the sea.

55 And brought them within the borders of his sanctuary : even to his mountain which he purchased with his right hand.

56 He cast out the heathen also before them : caused their land to be divided among them for an heritage, and made the tribes of Israel to dwell in their tents. Num. 33. 54.

57 So they tempted, and displeased the most high God : and kept not his testimonies ;

58 But turned their backs, and fell away like their forefathers : starting aside like a broken bow.

59 For they grieved him with their hill-altars : and provoked him to displeasure with their images.

60 When God heard this, he was wroth : and took sore displeasure at Israel.

Silo = Shiloh.

61 So that he forsook the tabernacle in Silo : even the tent that he had pitched among men. 1 Sam. 4. 11.

62 He delivered their power into captivity : and their beauty into the enemy's hand.

63 He gave his people over also unto the sword : and was wroth with his inheritance.

In Israel's history we have a picture of our own hearts and lives, a summary of the history of the world and of the Church. How many spend their lives in rebellion against God, and not content with what He gives, crave provision for their lusts! Even the true Christian many times and oft abuses the kindness of God. "It is of the Lord's mercies that we are not consumed." If we ever reach the heavenly Canaan, how shall we adore the mercy and patience which brought us there!

64 The fire consumed their young men : and their maidens were not given to marriage.

65 Their priests were slain with the sword : and there were no widows to make lamentation.

66 So the Lord awaked as one out of sleep : and like a giant refreshed with wine.

67 He smote his enemies in the hinder parts : and put them to a perpetual shame.

68 He refused the tabernacle of Joseph : and chose not the tribe of Ephraim ; Gen. 49. 10. Rev. 5. 5.

69 But chose the tribe of Judah : even the hill of Sion which he loved.

70 And there he built his temple on high : and laid the foundation of it like the ground which he hath made continually. 1 Kin. 6. 13, 14.

71 He chose David also his servant : and took him away from the sheep-folds. 1 Sam. 16. 19.

72 As he was following the ewes great with young ones he took him : that he might feed Jacob his people, and Israel his inheritance. 2 Sam. 7. 8.

73 So he fed them with a faithful and true heart : and ruled them prudently with all his power.

Morning Prayer.

PSALM 79. *Deus, venerunt.*

O GOD, the heathen are come into thine inheritance : thy holy temple have they defiled, and made Jerusalem an heap of stones.

2 The dead bodies of thy servants have they given to be meat unto the fowls of the air : and the flesh of thy saints unto the beasts of the land.

3 Their blood have they shed like water on every side of Jerusalem : and there was no man to bury them.

4 We are become an open shame to our enemies : a very scorn and derision unto them that are round about us. derision = mockery.

5 Lord, how long wilt thou be angry : shall thy jealousy burn like fire for ever?

6 Pour out thine indignation upon the heathen that have not known thee : and upon the kingdoms that have not called upon thy Name.

7 For they have devoured Jacob : and laid waste his dwelling-place.

8 O remember not our old sins, but have mercy upon us, and that soon : for we are come to great misery.

PSALM 79.—This psalm describes the attacks made on Jerusalem by the armies of Assyria, when the holy city was taken by the heathen, and its inhabitants carried captive to Babylon, crying in their misery unto God to help them. Those who have let Satan get them back into his power, and are tied and bound by the chain of their sins, may join in this "sorrowful sighing of the prisoners," and ask God in the pitifulness of His great goodness to loose them.

9 Help us, O God of our salvation, for the glory of thy Name : O deliver us, and be merciful unto our sins, for thy Name's sake.

10 Wherefore do the heathen say : Where is now their God?

11 O let the vengeance of thy servants' blood that is shed : be openly shewed upon the heathen in our sight.

12 O let the sorrowful sighing of the prisoners come before thee : according to the greatness of thy power, preserve thou those that are appointed to die.

13 And for the blasphemy wherewith our neighbours have blasphemed thee : reward thou them, O Lord, seven-fold into their bosom.

14 So we, that are thy people, and sheep of thy pasture, shall give thee thanks for ever : and will alway be shewing forth thy praise from generation to generation.

PSALM 80. *Qui regis Israel.*

HEAR, O thou Shepherd of Israel, thou that leadest Joseph like a sheep : shew thyself also, thou that sittest upon the cherubims. Ex. 25. 20-22.

These three tribes followed next after the ark.

2 Before Ephraim, Benjamin, and Manasses : stir up thy strength, and come, and help us. Num. 2. 17-24.

3 Turn us again, O God : shew the light of thy countenance, and we shall be whole.

whole = in health and safety both of body and soul.

4 O Lord God of hosts : how long wilt thou be angry with thy people that prayeth?

5 Thou feedest them with the bread of tears : and givest them plenteousness of tears to drink.

6 Thou hast made us a very strife unto our neighbours : and our enemies laugh us to scorn.

7 Turn us again, thou God of hosts : shew the light of thy countenance, and we shall be whole.

8 Thou hast brought a vine out of Egypt : thou hast cast out the heathen, and planted it. Isa. 5. 1-7.

9 Thou madest room for it : and when it had taken root it filled the land.

10 The hills were covered with the shadow of it : and the boughs thereof were like the goodly cedar-trees.

the sea = the Mediterranean.

the river = Euphrates.

11 She stretched out her branches unto the sea : and her boughs unto the river. Deut. 11. 24. 1 Kin. 4. 21.

12 Why hast thou then broken down her hedge : that all they that go by pluck off her grapes?

13 The wild boar out of the wood doth root it up : and the wild beasts of the field devour it.

PSALM 80.—The Church is in this psalm compared to a vine, which stretches out on all sides and spreads into all nations. It will never be altogether rooted up, for Christ Himself is the root and stem, but every branch that beareth not fruit He taketh away (John 15. 2), as the seven Churches of Asia have been taken away, and as each separate Christian, if he abide not in Christ, will be cast off, because without Him he can bear no fruit.

14 Turn thee again, thou God of hosts, look down from heaven : behold, and visit this vine ;

15 And the place of the vineyard that thy right hand hath planted : and the branch that thou madest so strong for thyself.

16 It is burnt with fire, and cut down : and they shall perish at the rebuke of thy countenance.

the man of thy hand = the RighteousBranch, Christ the Lord.

17 Let thy hand be upon the man of thy right hand : and upon the son of man, whom thou madest so strong for thine own self.

18 And so will not we go back from thee : O let us live, and we shall call upon thy Name.

19 Turn us again, O Lord God of hosts : shew the light of thy countenance, and we shall be whole.

PSALM 81. *Exultate Deo.*

SING we merrily unto God our strength : make a cheerful noise unto the God of Jacob.

2 Take the psalm, bring hither the tabret : the merry harp with the lute.

3 Blow up the trumpet in the new-moon : even in the time appointed, and upon our solemn feast-day. Num. 10. 10. Joel 2. 15.

statute = ordinance.

4 For this was made a statute for Israel : and a law of the God of Jacob.

testimony = witness.

strange = foreign.

5 This he ordained in Joseph for a testimony : when he came out of the land of Egypt, and had heard a strange language.

6 I eased his shoulder from the burden : and his hands were delivered from making the pots.

7 Thou calledst upon me in troubles, and I delivered thee : and heard thee what time as the storm fell upon thee. Ex. 14. 24, 25. Ex. 17. 6, 7.

8 I proved thee also : at the waters of strife.

9 Hear, O my people, and I will assure thee, O Israel : if thou wilt hearken unto me,

10 There shall no strange god be in thee : neither shalt thou worship any other god.

11 I am the Lord thy God, who brought thee out of the land of Egypt : open thy mouth wide, and I shall fill it.

12 But my people would not hear my voice : and Israel would not obey me.

13 So I gave them up unto their own hearts' lusts : and let them follow their own imaginations.

14 O that my people would have hearkened unto me : for if Israel had walked in my ways,

15 I should soon have put down their enemies : and turned my hand against their adversaries.

PSALM 81.—Here we are taught that it is a favour and a privilege, as well as a duty, to keep our great festivals. The neglect of holy-days proves that we are unmindful of the great things God has done for us. If we neglect God we must expect that He will give us up, and "let us follow our own imaginations." If we will but "hearken to Him, and walk in His ways," we shall soon find our enemies subdued and ourselves satisfied and strengthened with the Bread of Life.

liars = unable to fulfil their boasts.

16 The haters of the Lord should have been found liars : but their time should have endured for ever.

17 He should have fed them also with the finest wheat-flour : and with honey out of the stony rock should I have satisfied thee. Deut. 22. 13.

Evening Prayer.

PSALM 82. *Deus stetit.*

gods = earthly judges, who are God's ministers.

GOD standeth in the congregation of princes : he is a Judge among gods.

2 How long will ye give wrong judgement : and accept the persons of the ungodly?

3 Defend the poor and fatherless : see that such as are in need and necessity have right.

4 Deliver the out-cast and poor : save them from the hand of the ungodly.

learned = taught.

5 They will not be learned nor understand, but walk on still in darkness : all the foundations of the earth are out of course.

6 I have said, Ye are gods : and ye are all the children of the most Highest. John 10. 34.

7 But ye shall die like men : and fall like one of the princes.

8 Arise, O God, and judge thou the earth : for thou shalt take all heathen to thine inheritance.

PSALM 83. *Deus, quis similis?*

HOLD not thy tongue, O God, keep not still silence : refrain not thyself, O God.

2 For lo, thine enemies make a murmuring : and they that hate thee have lift up their head.

imagined = plotted.

3 They have imagined craftily against thy people : and taken counsel against thy secret ones.

4 They have said, Come, and let us root them out, that they be no more a people : and that the name of Israel may be no more in remembrance.

5 For they have cast their heads together with one consent : and are confederate against thee ;

tabernacles = tents.

6 The tabernacles of the Edomites, and the Ismaelites : the Moabites, and Hagarens ;

7 Gebal, and Ammon, and Amalek : the Philistines, with them that dwell at Tyre.

8 Assur also is joined with them : and have holpen the children of Lot.

PSALM 82.—Here we learn the duty of magistrates, called "gods" because they are sent by God to rule in His place. The Psalmist complains of some who abused their power, and failed in their duty, and calls upon the righteous Judge to arise and take the matter into His own hand.

PSALM 83.—A psalm appealing to God for protection against ten nations who had conspired together against the Israelites. The defeat and discomfiture of them all is an encouragement to us to believe that all who trust in God are safe from the devil and all his hosts.

9 But do thou to them as unto the Madianites : unto Sisera, and unto Jabin at the brook of Kison ; Judg. 4 & 7. 25 & 8. 18-21.

10 Who perished at Endor : and became as the dung of the earth.

11 Make them and their princes like Oreb and Zeb : yea, make all their princes like as Zeba and Salmana ;

12 Who say, Let us take to ourselves : the houses of God in possession.

a wheel, made to turn by water-power, whether it likes it or not.

13 O my God, make them like unto a wheel : and as the stubble before the wind ;

14 Like as the fire that burneth up the wood : and as the flame that consumeth the mountains.

15 Persecute them even so with thy tempest : and make them afraid with thy storm.

16 Make their faces ashamed, O Lord : that they may seek thy Name.

17 Let them be confounded and vexed ever more and more : let them be put to shame, and perish.

18 And they shall know that thou, whose Name is Jehovah : art only the most Highest over all the earth.

PSALM 84. *Quam dilecta!*

O HOW amiable are thy dwellings : thou Lord of hosts !

2 My soul hath a desire and longing to enter into the courts of the Lord : my heart and my flesh rejoice in the living God.

3 Yea, the sparrow hath found her an house, and the swallow a nest where she may lay her young : even thy altars, O Lord of hosts, my King and my God.

4 Blessed are they that dwell in thy house : they will be alway praising thee.

5 Blessed is the man whose strength is in thee : in whose heart are thy ways.

6 Who going through the vale of misery use it for a well : and the pools are filled with water. Isa. 41. 18.

7 They will go from strength to strength : and unto the God of gods appeareth every one of them in Sion.

8 O Lord God of hosts, hear my prayer : hearken, O God of Jacob.

9 Behold, O God our defender : and look upon the face of thine Anointed.

a thousand, any where else.

10 For one day in thy courts : is better than a thousand.

PSALM 84.—A most beautiful psalm, expressing the joy that all who love God find in His house. Here they feel and know the presence of the living God. Here they drink of those waters which turn the vale of misery they must sometimes pass through into a means of gaining fresh strength. Here they have a foretaste of the joy of heaven. Here at the altar of God they find their rest, and are satisfied.

11 I had rather be a door-keeper in the house of my God : than to dwell in the tents of ungodliness.

12 For the Lord God is a light and defence : the Lord will give grace and worship, and no good thing shall he withhold from them that live a godly life.

13 O Lord God of hosts : blessed is the man that putteth his trust in thee.

PSALM 85. *Benedixisti, Domine.*

LORD, thou art become gracious unto thy land : thou hast turned away the captivity of Jacob.

2 Thou hast forgiven the offence of thy people : and covered all their sins.

3 Thou hast taken away all thy displeasure : and turned thyself from thy wrathful indignation.

4 Turn us then, O God our Saviour : and let thine anger cease from us. Acts 3. 26.

5 Wilt thou be displeased at us for ever : and wilt thou stretch out thy wrath from one generation to another?

quicken = give life to.

6 Wilt thou not turn again, and quicken us : that thy people may rejoice in thee?

7 Shew us thy mercy, O Lord : and grant us thy salvation.

8 I will hearken what the Lord God will say concerning me : for he shall speak peace unto his people, and to his saints, that they turn not again.

9 For his salvation is nigh them that fear him : that glory may dwell in our land.

10 Mercy and truth are met together : righteousness and peace have kissed each other.

11 Truth shall flourish out of the earth : and righteousness hath looked down from heaven.

12 Yea, the Lord shall shew loving-kindness : and our land shall give her increase.

13 Righteousness shall go before him : and he shall direct his going in the way.

Morning Prayer.

PSALM 86. *Inclina, Domine.*

BOW down thine ear, O Lord, and hear me : for I am poor, and in misery.

I am holy = set apart for Thy service.

2 Preserve thou my soul, for I am holy : my

PSALM 85.—A Proper Psalm for Christmas-Day. The great mercies shewn to Israel of old foreshadow the redemption of the world by God our Saviour. The truth of the promises was shewn by the mercy of God in sending His Son, the righteousness of the Almighty was satisfied, and on earth came peace (ver. 10).

PSALM 86.—This psalm is, in the Bible Version, called "A Prayer of David." He is in some sore trouble, and asks God for comfort, in perfect faith that he can never appeal to Him in vain.

God, save thy servant that putteth his trust in thee.

3 Be merciful unto me, O Lord : for I will call daily upon thee.

4 Comfort the soul of thy servant : for unto thee, O Lord, do I lift up my soul.

5 For thou, Lord, art good and gracious : and of great mercy unto all them that call upon thee.

6 Give ear, Lord, unto my prayer : and ponder the voice of my humble desires.

7 In the time of my trouble I will call upon thee : for thou hearest me.

8 Among the gods there is none like unto thee, O Lord : there is not one that can do as thou doest.

9 All nations whom thou hast made shall come and worship thee, O Lord : and shall glorify thy Name.

10 For thou art great, and doest wondrous things : thou art God alone.

11 Teach me thy way, O Lord, and I will walk in thy truth : O knit my heart unto thee, that I may fear thy Name.

knit = draw close.

12 I will thank thee, O Lord my God, with all my heart : and will praise thy Name for evermore.

13 For great is thy mercy toward me : and thou hast delivered my soul from the nethermost hell.

nethermost = lowest.

14 O God, the proud are risen against me : and the congregations of naughty men have sought after my soul, and have not set thee before their eyes.

15 But thou, O Lord God, art full of compassion and mercy : long-suffering, plenteous in goodness and truth.

16 O turn thee then unto me, and have mercy upon me : give thy strength unto thy servant, and help the son of thine handmaid.

son of thine handmaid = Thine own slave.

17 Shew some token upon me for good, that they who hate me may see it, and be ashamed : because thou, Lord, hast holpen me, and comforted me.

token for good = sign of Thy favour.

PSALM 87. *Fundamenta ejus.*

HER foundations are upon the holy hills : the Lord loveth the gates of Sion more than all the dwellings of Jacob.

PSALM 87.—The temple built upon Mount Sion is a type of the Church of God. Many heathen nations shall be brought into it, and learn to know the Saviour. "There was He born," as the psalm three times declares. "Unto us a Child is born, unto us a Son is given." (Isa. 9. 6.) For the Son of God took upon Him our flesh and was made man. So of each Christian soul, born again of Water and the Spirit, "it shall be reported that he was born in her," into the Church of the sure foundation.

2 Very excellent things are spoken of thee : thou city of God.

3 I will think upon Rahab and Babylon : with them that know me.

4 Behold ye the Philistines also : and they of Tyre, with the Morians; lo, there was he born.

5 And of Sion it shall be reported that he was born in her : and the most High shall stablish her.

6 The Lord shall rehearse it when he writeth up the people : that he was born there.

7 The singers also and trumpeters shall he rehearse : All my fresh springs shall be in thee.

PSALM 88. *Domine Deus.*

O LORD God of my salvation, I have cried day and night before thee : O let my prayer enter into thy presence, incline thine ear unto my calling.

2 For my soul is full of trouble : and my life draweth nigh unto hell. Matt. 26. 38.

hell = the grave.

3 I am counted as one of them that go down into the pit : and I have been even as a man that hath no strength.

Free among the dead = cut off from the concerns of this life.

4 Free among the dead, like unto them that are wounded, and lie in the grave : who are out of remembrance, and are cut away from thy hand.

5 Thou hast laid me in the lowest pit : in a place of darkness, and in the deep.

6 Thine indignation lieth hard upon me : and thou hast vexed me with all thy storms.

7 Thou hast put away mine acquaintance far from me : and made me to be abhorred of them. Matt. 26. 56.

abhorred = hated.

8 I am so fast in prison : that I cannot get forth.

9 My sight faileth for very trouble : Lord, I have called daily upon thee, I have stretched forth my hands unto thee.

10 Dost thou shew wonders among the dead : or shall the dead rise up again, and praise thee?

11 Shall thy loving-kindness be shewed in the grave : or thy faithfulness in destruction?

12 Shall thy wondrous works be known in the dark : and thy righteousness in the land where all things are forgotten?

13 Unto thee have I cried, O Lord : and early shall my prayer come before thee.

14 Lord, why abhorrest thou my soul : and hidest thou thy face from me?

15 I am in misery, and like unto him that is at

PSALM 88.—A Proper Psalm for Good Friday, prophetical of the terrible sufferings of Christ, in which we may see before us, as in a picture, Him who "was despised and rejected of men, a man of sorrows and acquainted with grief," who "was wounded for our transgressions, and bruised for our iniquities;" and yet "we hid as it were our faces from Him; He was despised and we esteemed Him not." If we in any measure have to suffer, let us learn to endure by thinking how He suffered.

the point to die : even from my youth up thy terrors have I suffered with a troubled mind.

16 Thy wrathful displeasure goeth over me : and the fear of thee hath undone me.

17 They came round about me daily like water : and compassed me together on every side.

18 My lovers and friends hast thou put away from me : and hid mine acquaintance out of my sight.

Evening Prayer.

PSALM 89. *Misericordias Domini.*

MY song shall be alway of the loving-kindness of the Lord : with my mouth will I ever be shewing thy truth from one generation to another.

stablish = make as lasting as the heavens.

2 For I have said, Mercy shall be set up for ever : thy truth shalt thou stablish in the heavens.

3 I have made a covenant with my chosen : I have sworn unto David my servant ;

2 Sam. 7. 12, 13.

seed = children.

4 Thy seed will I stablish for ever : and set up thy throne from one generation to another.

5 O Lord, the very heavens shall praise thy wondrous works : and thy truth in the congregation of the saints.

6 For who is he among the clouds : that shall be compared unto the Lord?

7 And what is he among the gods : that shall be like unto the Lord ?

council = assembly.

8 God is very greatly to be feared in the council of the saints : and to be had in reverence of all them that are round about him.

9 O Lord God of hosts, who is like unto thee : thy truth, most mighty Lord, is on every side.

10 Thou rulest the raging of the sea : thou stillest the waves thereof when they arise.

11 Thou hast subdued Egypt, and destroyed it : thou hast scattered thine enemies abroad with thy mighty arm.

12 The heavens are thine, the earth also is thine : thou hast laid the foundation of the round world, and all that therein is.

Tabor = to the east.

Hermon = to the west

13 Thou hast made the north and the south : Tabor and Hermon shall rejoice in thy Name.

14 Thou hast a mighty arm : strong is thy hand, and high is thy right hand.

15 Righteousness and equity are the habitation of thy seat : mercy and truth shall go before thy face.

PSALM 89.—A Proper Psalm for Christmas-Day. The covenant that God made with David that his throne should stand for ever, and that his children should reign after him, was fulfilled in Christ, who, as man, belonged to the tribe of Judah (Heb. 7. 14), and was born of the line of David, and of whom the angel Gabriel declared "the Lord God shall give unto Him the throne of His father David, and He shall reign over the house of Jacob for ever, and of His kingdom there shall be no end." (Luke 1. 32, 33.)

16 Blessed is the people, O Lord, that can rejoice in thee : they shall walk in the light of thy countenance.

17 Their delight shall be daily in thy Name : and in thy righteousness shall they make their boast.

18 For thou art the glory of their strength : and in thy loving-kindness thou shalt lift up our horns.

lift up our horns = make us strong.

19 For the Lord is our defence : the Holy One of Israel is our King.

20 Thou spakest sometime in visions unto thy saints, and saidst : I have laid help upon one that is mighty ; I have exalted one chosen out of the people.

21 I have found David my servant : with my holy oil have I anointed him. 1 Sam. 16. 13. Acts 10. 38.

22 My hand shall hold him fast : and my arm shall strengthen him.

23 The enemy shall not be able to do him violence : the son of wickedness shall not hurt him.

24 I will smite down his foes before his face : and plague them that hate him.

25 My truth also and my mercy shall be with him : and in my Name shall his horn be exalted.

the sea . . . the floods = from the Mediterranean on one side to the Euphrates on the other.

26 I will set his dominion also in the sea : and his right hand in the floods.

27 He shall call me, Thou art my Father : my God, and my strong salvation.

28 And I will make him my firstborn : higher than the kings of the earth. Col. 1. 15-18.

29 My mercy will I keep for him for evermore : and my covenant shall stand fast with him.

30 His seed also will I make to endure for ever : and his throne as the days of heaven. Isa. 9. 7.

31 But if his children forsake my law : and walk not in my judgements ;

32 If they break my statutes, and keep not my commandments : I will visit their offences with the rod, and their sin with scourges.

33 Nevertheless, my loving-kindness will I not utterly take from him : nor suffer my truth to fail.

34 My covenant will I not break, nor alter the thing that is gone out of my lips : I have sworn once by my holiness, that I will not fail David.

35 His seed shall endure for ever : and his seat is like as the sun before me.

King David, the anointed of God, is a type of the Christ, the Anointed One, not only Prophet and Priest, but also King, "higher than the kings of the earth." His kingdom shall last for evermore, and the faithful seed shall never fall away and be lost, even though some branches of the Church shall become corrupt and be cut off (like the Seven Churches of Asia), and many of her children forsake God's law and be punished. Yet shall the Church stand for ever, for God's promise is sure, and will not fail.

36 He shall stand fast for evermore as the moon : and as the faithful witness in heaven.

the faithful witness = the rainbow.

37 But thou hast abhorred and forsaken thine Anointed : and art displeased at him.

38 Thou hast broken the covenant of thy servant : and cast his crown to the ground.

39 Thou hast overthrown all his hedges : and broken down his strong holds.

40 All they that go by spoil him : and he is become a reproach to his neighbours.

41 Thou hast set up the right hand of his enemies : and made all his adversaries to rejoice.

42 Thou hast taken away the edge of his sword : and givest him not victory in the battle.

43 Thou hast put out his glory : and cast his throne down to the ground.

44 The days of his youth hast thou shortened : and covered him with dishonour.

45 Lord, how long wilt thou hide thyself, for ever : and shall thy wrath burn like fire?

46 O remember how short my time is : wherefore hast thou made all men for nought?

47 What man is he that liveth, and shall not see death : and shall he deliver his soul from the hand of hell?

hell = Hades, the unseen world.

48 Lord, where are thy old loving-kindnesses : which thou swarest unto David in thy truth?

49 Remember, Lord, the rebuke that thy servants have : and how I do bear in my bosom the rebukes of many people;

50 Wherewith thine enemies have blasphemed thee, and slandered the footsteps of thine Anointed : Praised be the Lord for evermore. Amen, and Amen.

Morning Prayer.

PSALM 90. *Domine, refugium.*

LORD, thou hast been our refuge : from one generation to another.

2 Before the mountains were brought forth, or ever the earth and the world were made : thou art God from everlasting, and world without end.

3 Thou turnest man to destruction : again thou sayest, Come again, ye children of men.

a watch = one of the four portions into which the night was divided.

4 For a thousand years in thy sight are but as yesterday : seeing that is past as a watch in the night. 2 Pet. 3. 8.

5 As soon as thou scatterest them they are even Isa. 40. 6-8.

PSALM 90.—A Proper Psalm in the Burial Service. This psalm is called in the Bible Version, "A Prayer of Moses the man of God." (The Fourth Book of the Psalms begins here.) The shortness of our life is here compared to a three hours' watch, to a dream, to grass, to a once-told tale. If the journey of our life will be over so soon, let us be wise and consider our latter end (Deut. 32. 29); let us work while it is day, for "the night cometh, when no man can work." (John 9. 4.)

as a sleep : and fade away suddenly like the grass. 1 Pet. 1. 24, 25.

6 In the morning it is green, and groweth up : but in the evening it is cut down, dried up, and withered.

7 For we consume away in thy displeasure : and are afraid at thy wrathful indignation.

8 Thou hast set our misdeeds before thee : and our secret sins in the light of thy countenance.

9 For when thou art angry all our days are gone : we bring our years to an end, as it were a tale that is told.

10 The days of our age are threescore years and ten ; and though men be so strong that they come to fourscore years : yet is their strength then but labour and sorrow ; so soon passeth it away, and we are gone.

who regardeth = who considereth as he ought to do?

11 But who regardeth the power of thy wrath : for even thereafter as a man feareth, so is thy displeasure.

for even, etc. God's displeasure is according to whether we fear Him or do not fear Him.

12 So teach us to number our days : that we may apply our hearts unto wisdom. Deut. 32. 29.

13 Turn thee again, O Lord, at the last : and be gracious unto thy servants.

14 O satisfy us with thy mercy, and that soon : so shall we rejoice and be glad all the days of our life.

15 Comfort us again now after the time that thou hast plagued us : and for the years wherein we have suffered adversity.

16 Shew thy servants thy work : and their children thy glory.

17 And the glorious Majesty of the Lord our God be upon us : prosper thou the work of our hands upon us, O prosper thou our handy-work.

PSALM 91. *Qui habitat.*

WHOSO dwelleth under the defence of the most High : shall abide under the shadow of the Almighty.

2 I will say unto the Lord, Thou art my hope, and my strong hold : my God, in him will I trust.

3 For he shall deliver thee from the snare of the hunter : and from the noisome pestilence.

noisome = hurtful.

4 He shall defend thee under his wings, and thou shalt be safe under his feathers : his faithfulness and truth shall be thy shield and buckler.

5 Thou shalt not be afraid for any terror by night : nor for the arrow that flieth by day ;

PSALM 91.—A psalm declaring the continual safety of the righteous under the protection of the Almighty. In this world we walk in the midst of many dangers, both ghostly and bodily, but none need fear who trust in God to keep them. The eleventh verse reminds us that if we leave our right path, and go out of our way into risk or temptation of our own choosing, we cannot expect that God will give His angels any charge over us to keep us.

6 For the pestilence that walketh in darkness : nor for the sickness that destroyeth in the noon-day.

7 A thousand shall fall beside thee, and ten thousand at thy right hand : but it shall not come nigh thee.

8 Yea, with thine eyes shalt thou behold : and see the reward of the ungodly.

9 For thou, Lord, art my hope : thou hast set thine house of defence very high.

10 There shall no evil happen unto thee : neither shall any plague come nigh thy dwelling.

11 For he shall give his angels charge over thee : to keep thee in all thy ways.

Matt. 4. 6 (misquoted by Satan).

12 They shall bear thee in their hands : that thou hurt not thy foot against a stone.

13 Thou shalt go upon the lion and adder : the young lion and the dragon shalt thou tread under thy feet.

Mark 16. 18. Rom. 16. 20.

14 Because he hath set his love upon me, therefore will I deliver him : I will set him up, because he hath known my Name.

15 He shall call upon me, and I will hear him : yea, I am with him in trouble ; I will deliver him, and bring him to honour.

16 With long life will I satisfy him : and shew him my salvation.

PSALM 92. *Bonum est confiteri.*

IT is a good thing to give thanks unto the Lord : and to sing praises unto thy Name, O most Highest ;

2 To tell of thy loving-kindness early in the morning : and of thy truth in the night-season ;

3 Upon an instrument of ten strings, and upon the lute : upon a loud instrument, and upon the harp.

4 For thou, Lord, hast made me glad through thy works : and I will rejoice in giving praise for the operations of thy hands.

operations = deeds.

5 O Lord, how glorious are thy works : thy thoughts are very deep.

6 An unwise man doth not well consider this : and a fool doth not understand it.

7 When the ungodly are green as the grass, and when all the workers of wickedness do flourish : then shall they be destroyed for ever ; but thou, Lord, art the most Highest for evermore.

8 For lo, thine enemies, O Lord, lo, thine enemies

PSALM 92.—A Psalm of Thanksgiving for the Lord's care of the righteous. While the ungodly shall fade away like the grass, those who love God shall grow and flourish under His protection, and as they grow so shall they bear more and more all the fruits of the Spirit (Gal. 5. 22, 23); and having evermore been "anointed with the fresh oil" of God's grace, in their old age their fruit shall be ripe for the Master's gathering, and they shall be transplanted into the garden of the Paradise of God.

shall perish : and all the workers of wickedness shall be destroyed.

9 But mine horn shall be exalted like the horn of an unicorn : for I am anointed with fresh oil.

10 Mine eye also shall see his lust of mine enemies: and mine ear shall hear his desire of the wicked that arise up against me.

11 The righteous shall flourish like a palm-tree : and shall spread abroad like a cedar in Libanus.

Libanus = Mount Lebanon.

12 Such as are planted in the house of the Lord : shall flourish in the courts of the house of our God.

13 They also shall bring forth more fruit in their age : and shall be fat and well-liking.

14 That they may shew how true the Lord my strength is : and that there is no unrighteousness in him.

Evening Prayer.

PSALM 93. *Dominus regnavit.*

apparel = clothing.

THE Lord is King, and hath put on glorious apparel : the Lord hath put on his apparel, and girded himself with strength.

2 He hath made the round world so sure : that it cannot be moved.

seat = throne.

3 Ever since the world began hath thy seat been prepared : thou art from everlasting.

4 The floods are risen, O Lord, the floods have lift up their voice : the floods lift up their waves.

5 The waves of the sea are mighty, and rage horribly : but yet the Lord, who dwelleth on high, is mightier.

Jer. 31. 35. & 5. 22.

testimonies = promises.

6 Thy testimonies, O Lord, are very sure : holiness becometh thine house for ever.

Rev. 21. 27.

PSALM 94. *Deus ultionum.*

O LORD God, to whom vengeance belongeth : thou God, to whom vengeance belongeth, shew thyself.

Rom. 12. 19.

2 Arise, thou Judge of the world : and reward the proud after their deserving.

3 Lord, how long shall the ungodly : how long shall the ungodly triumph?

Rev. 6. 9–11.

4 How long shall all wicked doers speak so disdainfully : and make such proud boasting?

PSALM 93.—In most beautiful words the Psalmist here describes the glory, the majesty, and the eternity of Christ the King. The security and strength of His everlasting kingdom is here symbolized by the firmness of the dry land which He made when "He gathered the waters of the sea together as it were upon an heap" (Ps. 33. 7; Gen. 1. 9, 10), and said, "Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed." (Job 38. 11.) So shall not Satan nor all his hosts prevail against His kingdom.

PSALM 94.—In this Psalm the righteous are taught not to avenge themselves of their oppressors, but to call upon God for protection, for to Him only it belongeth to punish. The widow, the fatherless, and the stranger often have none able to help them; but they need not fear, the Almighty God is their protector. "The Lord careth for the strangers; He defendeth the fatherless and widow." (Ps. 146. 9.) Troubles are sent to us all, but they become blessings when they teach us patience.

5 They smite down thy people, O Lord : and trouble thine heritage.

6 They murder the widow, and the stranger : and put the fatherless to death.

7 And yet they say, Tush, the Lord shall not see : neither shall the God of Jacob regard it.

8 Take heed, ye unwise among the people : O ye fools, when will ye understand?

9 He that planted the ear, shall he not hear : or he that made the eye, shall he not see?

nurtureth = feedeth.

10 Or he that nurtureth the heathen : it is he that teacheth man knowledge, shall not he punish?

11 The Lord knoweth the thoughts of man : that they are but vain. 1 Cor. 3. 20.

12 Blessed is the man whom thou chastenest, O Lord : and teachest him in thy law; Heb. 12. 6.

13 That thou mayest give him patience in time of adversity : until the pit be digged up for the ungodly.

14 For the Lord will not fail his people : neither will he forsake his inheritance;

righteousness, etc. A righteous judge will again take his place on the judgement-seat.

15 Until righteousness turn again unto judgement : all such as are true in heart shall follow it.

16 Who will rise up with me against the wicked : or who will take my part against the evil-doers?

17 If the Lord had not helped me : it had not failed but my soul had been put to silence.

18 But when I said, My foot hath slipt : thy mercy, O Lord, held me up.

19 In the multitude of the sorrows that I had in my heart : thy comforts have refreshed my soul.

stool = seat.

20 Wilt thou have any thing to do with the stool of wickedness : which imagineth mischief as a law?

21 They gather them together against the soul of the righteous : and condemn the innocent blood.

22 But the Lord is my refuge : and my God is the strength of my confidence.

23 He shall recompense them their wickedness, and destroy them in their own malice : yea, the Lord our God shall destroy them.

Morning Prayer.

PSALM 95. *Venite, exultemus.*

O COME, let us sing unto the Lord : let us heartily rejoice in the strength of our salvation.

2 Let us come before his presence with thanksgiving : and shew ourselves glad in him with psalms.

3 For the Lord is a great God : and a great King above all gods.

PSALM 95.—See note on the Venite in Mattins.

4 In his hand are all the corners of the earth : and the strength of the hills is his also.

5 The sea is his, and he made it : and his hands prepared the dry land.

6 O come, let us worship and fall down : and kneel before the Lord our Maker.

7 For he is the Lord our God : and we are the people of his pasture, and the sheep of his hand.

8 To-day if ye will hear his voice, harden not your hearts : as in the provocation, and as in the day of temptation in the wilderness;

9 When your fathers tempted me : proved me, and saw my works.

10 Forty years long was I grieved with this generation, and said : It is a people that do err in their hearts, for they have not known my ways;

11 Unto whom I sware in my wrath : that they should not enter into my rest.

PSALM 96. *Cantate Domino.*

O SING unto the Lord a new song : sing unto the Lord, all the whole earth.

2 Sing unto the Lord, and praise his Name : be telling of his salvation from day to day.

3 Declare his honour unto the heathen : and his wonders unto all people.

4 For the Lord is great, and cannot worthily be praised : he is more to be feared than all gods.

5 As for all the gods of the heathen, they are but idols : but it is the Lord that made the heavens.

6 Glory and worship are before him : power and honour are in his sanctuary.

kindreds = all nations, of different kin, or kind.

7 Ascribe unto the Lord, O ye kindreds of the people : ascribe unto the Lord worship and power.

8 Ascribe unto the Lord the honour due unto his Name : bring presents, and come into his courts.

9 O worship the Lord in the beauty of holiness : let the whole earth stand in awe of him.

10 Tell it out among the heathen that the Lord is King : and that it is he who hath made the round world so fast that it cannot be moved; and how that he shall judge the people righteously.

11 Let the heavens rejoice, and let the earth be glad : let the sea make a noise, and all that therein is.

12 Let the field be joyful, and all that is in it : then shall all the trees of the wood rejoice before the Lord. Isa. 55. 12.

PSALM 96.—This is a portion of the psalm sung by David's choir when the ark was brought to Zion. (1 Chr. 16. 23-33.) It declares the salvation of God, which is to be offered to all the earth, and the glory of Christ's kingdom. As we join in David's new song on earth, so may we be allowed to join in the "new song" of heaven. (Rev. 5. 9; 14. 3.)

13 For he cometh, for he cometh to judge the earth : and with righteousness to judge the world, and the people with his truth.

PSALM 97. *Dominus regnavit.*

THE Lord is King, the earth may be glad thereof : yea, the multitude of the isles may be glad thereof.

2 Clouds and darkness are round about him : righteousness and judgement are the habitation of his seat.

3 There shall go a fire before him : and burn up his enemies on every side.

4 His lightnings gave shine unto the world : the earth saw it, and was afraid.

5 The hills melted like wax at the presence of the Lord : at the presence of the Lord of the whole earth.

6 The heavens have declared his righteousness : and all the people have seen his glory.

7 Confounded be all they that worship carved images, and that delight in vain gods : worship him, all ye gods. 1 Sam. 5. 2-4. Isa. 2. 20, 21.

heard of it = of the downfall of idolatry.

8 Sion heard of it, and rejoiced : and the daughters of Judah were glad, because of thy judgements, O Lord.

9 For thou, Lord, art higher than all that are in the earth : thou art exalted far above all gods.

10 O ye that love the Lord, see that ye hate the thing which is evil : the Lord preserveth the souls of his saints; he shall deliver them from the hand of the ungodly.

11 There is sprung up a light for the righteous : and joyful gladness for such as are true-hearted.

12 Rejoice in the Lord, ye righteous : and give thanks for a remembrance of his holiness.

Evening Prayer.

PSALM 98. *Cantate Domino.*

O SING unto the Lord a new song : for he hath done marvellous things.

2 With his own right hand, and with his holy arm : hath he gotten himself the victory.

3 The Lord declared his salvation : his righteous-

PSALM 97.—The Lord is terrible in judgement to those who will not have Him for their King (Luke 19. 27); but the heathen shall rejoice when they hear of Him, and the true-hearted shall be glad.

PSALM 98.—An alternative Canticle, which may follow the First Lesson at Evensong in place of the Magnificat. It is a psalm of triumph, praising God for the extension of His kingdom into "all the ends of the world." Our Redeemer "hath gotten Himself the victory" over Satan, sin, and death, not only for Himself, but for us also; for we, if we strive faithfully, shall be "more than conquerors through Him that loved us." (Rom. 8. 37.)

ness hath he openly shewed in the sight of the heathen.

4 He hath remembered his mercy and truth toward the house of Israel : and all the ends of the world have seen the salvation of our God.

5 Shew yourselves joyful unto the Lord, all ye lands : sing, rejoice, and give thanks.

6 Praise the Lord upon the harp : sing to the harp with a psalm of thanksgiving.

shawms = cornets.

7 With trumpets also, and shawms : O shew yourselves joyful before the Lord the King.

8 Let the sea make a noise, and all that therein is : the round world, and they that dwell therein.

9 Let the floods clap their hands, and let the hills be joyful together before the Lord : for he is come to judge the earth.

10 With righteousness shall he judge the world : and the people with equity.

equity = justice.

PSALM 99. *Dominus regnavit.*

THE Lord is King, be the people never so impatient : he sitteth between the cherubims, be the earth never so unquiet. Num. 7. 89.

between the cherubims = on the Mercy-Seat.

2 The Lord is great in Sion : and high above all people.

3 They shall give thanks unto thy Name : which is great, wonderful, and holy.

4 The King's power loveth judgement ; thou hast prepared equity : thou hast executed judgement and righteousness in Jacob.

5 O magnify the Lord our God : and fall down before his footstool, for he is holy.

6 Moses and Aaron among his priests, and Samuel among such as call upon his Name : these called upon the Lord, and he heard them. Ex. 32. 32. Num. 16. 47. 1 Sam. 7. 9.

7 He spake unto them out of the cloudy pillar : for they kept his testimonies, and the law that he gave them. Ex. 33. 9.

8 Thou heardest them, O Lord our God : thou forgavest them, O God, and punishedst their own inventions.

9 O magnify the Lord our God, and worship him upon his holy hill : for the Lord our God is holy.

PSALM 100. *Jubilate Deo.*

O BE joyful in the Lord, all ye lands : serve the Lord with gladness, and come before his presence with a song.

PSALM 99.—The Lord reigneth, "the same yesterday, to-day, and for ever" (Heb. 13. 8), though man vainly may rebel against Him. He reigneth in love, and is never weary of forgiving. If He listened to the intercessions of Moses, Aaron, and Samuel, much more will He listen to our great Intercessor ever pleading for us, and hear and pardon.

PSALM 100.—An alternative Canticle after the Second Lesson at Mattins. In the grand strains of "All people that on earth do dwell" we often pour forth the joy and thankfulness of this psalm.

2 Be ye sure that the Lord he is God : it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture.

gates and courts, of His house.

3 O go your way into his gates with thanksgiving, and into his courts with praise : be thankful unto him, and speak good of his Name.

4 For the Lord is gracious, his mercy is everlasting : and his truth endureth from generation to generation.

PSALM 101. *Misericordiam et judicium.*

mercy, to the good.
judgement, to the wicked.
when wilt thou come unto me, to give me full authority in my kingdom.
froward = perverse.

MY song shall be of mercy and judgement : unto thee, O Lord, will I sing.

2 O let me have understanding : in the way of godliness.

3 When wilt thou come unto me : I will walk in my house with a perfect heart.

4 I will take no wicked thing in hand; I hate the sins of unfaithfulness : there shall no such cleave unto me.

5 A froward heart shall depart from me : I will not know a wicked person.

6 Whoso privily slandereth his neighbour : him will I destroy.

7 Whoso hath also a proud look and high stomach : I will not suffer him.

8 Mine eyes look upon such as are faithful in the land : that they may dwell with me.

9 Whoso leadeth a godly life : he shall be my servant.

10 There shall no deceitful person dwell in my house : he that telleth lies shall not tarry in my sight.

11 I shall soon destroy all the ungodly that are in the land : that I may root out all wicked doers from the city of the Lord.

Morning Prayer.

PSALM 102. *Domine, exaudi.*

HEAR my prayer, O Lord : and let my crying come unto thee.

2 Hide not thy face from me in the time of my trouble : incline thine ear unto me when I call; O hear me, and that right soon.

3 For my days are consumed away like smoke : and my bones are burnt up as it were a firebrand.

PSALM 101.—This psalm declares David's resolutions of governing righteously, of encouraging the good, and punishing the evil. Here, as often, he is a type or likeness of Christ the King, who came to establish on earth a holy Church,—all of whose members have means given them to become holy, who are "called to be saints," to whom it is commanded, "Be ye holy, for I am holy" (1 Pet. 1. 16),—and to be King of a glorious Church in heaven, where the unholy and the liar shall not tarry in His sight. (v. 10; Rev. 21. 27.)

4 My heart is smitten down, and withered like grass : so that I forget to eat my bread.

5 For the voice of my groaning : my bones will scarce cleave to my flesh.

a pelican = a lonely bird.

6 I am become like a pelican in the wilderness : and like an owl that is in the desert.

7 I have watched, and am even as it were a sparrow : that sitteth alone upon the house-top.

8 Mine enemies revile me all the day long : and they that are mad upon me are sworn together against me.

9 For I have eaten ashes as it were bread : and mingled my drink with weeping ;

10 And that because of thine indignation and wrath : for thou hast taken me up, and cast me down.

11 My days are gone like a shadow : and I am withered like grass.

12 But, thou, O Lord, shalt endure for ever : and thy remembrance throughout all generations.

13 Thou shalt arise, and have mercy upon Sion : for it is time that thou have mercy upon her, yea, the time is come.

14 And why? thy servants think upon her stones : and it pitieth them to see her in the dust.

15 The heathen shall fear thy Name, O Lord : and all the kings of the earth thy Majesty ;

16 When the Lord shall build up Sion : and when his glory shall appear ;

17 When he turneth him unto the prayer of the poor destitute : and despiseth not their desire.

18 This shall be written for those that come after : and the people which shall be born shall praise the Lord.

19 For he hath looked down from his sanctuary : out of the heaven did the Lord behold the earth ;

20 That he might hear the mournings of such as are in captivity : and deliver the children appointed unto death ;

21 That they may declare the Name of the Lord in Sion : and his worship at Jerusalem ;

22 When the people are gathered together : and the kingdoms also, to serve the Lord.

my journey = my life's journey.

23 He brought down my strength in my journey : and shortened my days.

24 But I said, O my God, take me not away in

PSALM 102.—A Proper Psalm for Ash-Wednesday. One of the Penitential Psalms. Here is an inspired prayer put into the mouths of the sorrowful. God sometimes sends heavy trials to all Christians, both to the strong and the weak-hearted. It is very often the lot of even the best saints to be sorely afflicted. What can they do better than to pour out their sorrow before God as the Psalmist did, and in His own good time they will find His promise true : "I will not leave you comfortless, I will come to you."

the midst of mine age : as for thy years, they endure throughout all generations.

25 Thou, Lord, in the beginning hast laid the foundation of the earth : and the heavens are the work of thy hands. Heb. 1. 10-12.

26 They shall perish, but thou shalt endure : they all shall wax old as doth a garment; wax = grow.

27 And as a vesture shalt thou change them, and they shall be changed : but thou art the same, and thy years shall not fail. vesture = garment.

28 The children of thy servants shall continue : and their seed shall stand fast in thy sight.

PSALM 103. *Benedic, anima mea.*

PRAISE the Lord, O my soul : and all that is within me praise his holy Name.

2 Praise the Lord, O my soul : and forget not all his benefits;

3 Who forgiveth all thy sin : and healeth all thine infirmities; Matt. 9. 1-8.

4 Who saveth thy life from destruction : and crowneth thee with mercy and loving-kindness;

5 Who satisfieth thy mouth with good things : making thee young and lusty as an eagle. Isa. 40. 31.

6 The Lord executeth righteousness and judgement : for all them that are oppressed with wrong.

7 He shewed his ways unto Moses : his works unto the children of Israel.

8 The Lord is full of compassion and mercy : long-suffering, and of great goodness.

9 He will not alway be chiding : neither keepeth he his anger for ever. chiding = rebuking.

10 He hath not dealt with us after our sins : nor rewarded us according to our wickednesses. after = according to.

11 For look how high the heaven is in comparison of the earth : so great is his mercy also toward them that fear him.

12 Look how wide also the east is from the west : so far hath he set our sins from us. 1 John 2. 1, 2.

13 Yea, like as a father pitieth his own children : even so is the Lord merciful unto them that fear him.

14 For he knoweth whereof we are made : he remembereth that we are but dust.

15 The days of man are but as grass : for he flourisheth as a flower of the field.

16 For as soon as the wind goeth over it, it is

PSALM 103.—A most beautiful psalm of praise to God, in which glad hearts may thank their loving Father for all His mercies towards them. In what better words than these can we set forth all His praise! He has pardoned our sins, He has rescued us in danger, He has cured us in sickness, He has satisfied us with all good things; and when in our weakness we have again and again fallen, He has pitied us, and remembered our frailty, and brought us back to His arms. Praise thou the Lord, O my soul!

gone : and the place thereof shall know it no more.

17 But the merciful goodness of the Lord endureth for ever and ever upon them that fear him : and his righteousness upon children's children ;

18 Even upon such as keep his covenant : and think upon his commandments to do them.

19 The Lord hath prepared his seat in heaven : and his kingdom ruleth over all.

20 O praise the Lord, ye angels of his, ye that excel in strength : ye that fulfil his commandment, and hearken unto the voice of his words.

21 O praise the Lord, all ye his hosts : ye servants of his that do his pleasure.

22 O speak good of the Lord, all ye works of his, in all places of his dominion : praise thou the Lord, O my soul.

Evening Prayer.

PSALM 104. *Benedic, anima mea.*

PRAISE the Lord, O my soul : O Lord my God, thou art become exceeding glorious ; thou art clothed with majesty and honour.

deckest = coverest and adornest.

2 Thou deckest thyself with light as it were with a garment : and spreadest out the heavens like a curtain.

3 Who layeth the beams of his chambers in the waters ; and maketh the clouds his chariot, and walketh upon the wings of the wind.

4 He maketh his angels spirits : and his ministers a flaming fire. Heb. 1. 7.

5 He laid the foundations of the earth : that it never should move at any time.

6 Thou coveredst it with the deep like as with a garment : the waters stand in the hills.

7 At thy rebuke they flee : at the voice of thy thunder they are afraid.

8 They go up as high as the hills, and down to the valleys beneath : even unto the place which thou hast appointed for them.

9 Thou hast set them their bounds which they shall not pass : neither turn again to cover the earth. Jer. 5. 22. Job 38. 11.

10 He sendeth the springs into the rivers : which run among the hills.

11 All beasts of the field drink thereof : and the wild asses quench their thirst.

PSALM 104.—A Proper Psalm for Whit-Sunday. A noble psalm of praise to God for His wonderful work of creation and preservation, both of man and of all creatures. It is chosen for this great festival because the same Spirit of God which breathed into all creation the breath of life (Gen. 1. 2; 2. 7; Acts 17. 25) is also "the Lord and Giver of Life" to the Church, which as on this day was founded, when He descended to give it life and power to begin its great work. (Luke 24. 49.)

12 Beside them shall the fowls of the air have their habitation : and sing among the branches.

13 He watereth the hills from above : the earth is filled with the fruit of thy works.

14 He bringeth forth grass for the cattle : and green herb for the service of men ;

15 That he may bring food out of the earth, and wine that maketh glad the heart of man : and oil to make him a cheerful countenance, and bread to strengthen man's heart.

16 The trees of the Lord also are full of sap : even the cedars of Libanus which he hath planted ;

17 Wherein the birds make their nests : and the fir-trees are a dwelling for the stork.

18 The high hills are a refuge for the wild goats : and so are the stony rocks for the conies.

conies = rabbits.

Prov. 30. 26.

19 He appointed the moon for certain seasons : and the sun knoweth his going down.

20 Thou makest darkness that it may be night : wherein all the beasts of the forest do move.

21 The lions roaring after their prey : do seek their meat from God.

22 The sun ariseth, and they get them away together : and lay them down in their dens.

23 Man goeth forth to his work, and to his labour : until the evening.

24 O Lord, how manifold are thy works : in wisdom hast thou made them all ; the earth is full of thy riches.

25 So is the great and wide sea also : wherein are things creeping innumerable, both small and great beasts.

Leviathan = perhaps the whale.

26 There go the ships, and there is that Leviathan : whom thou hast made to take his pastime therein.

27 These wait all upon thee : that thou mayest give them meat in due season.

due = proper.

28 When thou givest it them they gather it : and when thou openest thy hand they are filled with good.

29 When thou hidest thy face they are troubled : when thou takest away their breath they die, and are turned again to their dust.

thy breath = Thy spirit of life.

30 When thou lettest thy breath go forth they shall be made : and thou shalt renew the face of the earth.

31 The glorious Majesty of the Lord shall endure for ever : the Lord shall rejoice in his works.

Every object that we behold in Nature, every creature that God has made, call forth our wonder and admiration. He hath made them all—sun and moon, earth and waters, trees and fruits—and they obey His laws. All living creatures also are made like them for His glory and for the service of man, and they praise Him in fulfilling His will. With perfect faith they wait upon God, and when He takes away their breath they die ; when His breath goeth forth they shall be made, and the face of the earth renewed."

32 The earth shall tremble at the look of him : if he do but touch the hills, they shall smoke.
33 I will sing unto the Lord as long as I live : I will praise my God while I have my being.
34 And so shall my words please him : my joy shall be in the Lord.
35 As for sinners, they shall be consumed out of the earth, and the ungodly shall come to an end : praise thou the Lord, O my soul, praise the Lord.

Morning Prayer.

PSALM 105. *Confitemini Domino.*

O GIVE thanks unto the Lord, and call upon his Name : tell the people what things he hath done.
2 O let your songs be of him, and praise him : and let your talking be of all his wondrous works.
3 Rejoice in his holy Name : let the heart of them rejoice that seek the Lord.
4 Seek the Lord and his strength : seek his face evermore.
5 Remember the marvellous works that he hath done : his wonders, and the judgements of his mouth,
6 O ye seed of Abraham his servant : ye children of Jacob his chosen. Rom. 4. 11–13 & 9. 10–13.
7 He is the Lord our God : his judgements are in all the world.
8 He hath been alway mindful of his covenant and promise : that he made to a thousand generations; Gen. 17. 7, 8.
9 Even the covenant that he made with Abraham : and the oath that he sware unto Isaac ; Gen. 26. 24.
10 And appointed the same unto Jacob for a law : and to Israel for an everlasting testament; Gen. 28. 13, 14. testament = covenant.
11 Saying, Unto thee will I give the land of Canaan : the lot of your inheritance ;
12 When there were yet but a few of them : and they strangers in the land ;
13 What time as they went from one nation to another : from one kingdom to another people ;
14 He suffered no man to do them wrong : but reproved even kings for their sakes ; Gen. 20. 6.
15 Touch not mine Anointed : and do my prophets no harm.
16 Moreover, he called for a dearth upon the land : and destroyed all the provision of bread.

PSALM 105.—An historical psalm. The first part of it is found in 1 Chr. 16. 8–22. Here we are taught to praise God for His special favours to His ancient Church. We who belong to the Holy Catholic Church have much concern with the Church of the Old Testament, for to it "was committed the oracles of God" (Rom. 3. 2); and with the family of Abraham, for from him, "as concerning the flesh, Christ came" (Rom. 9. 5); and with all the events of the history of the Israelites, for they "happened unto them for ensamples." (1 Cor. 10. 11.)

17 But he had sent a man before them : even Joseph, who was sold to be a bond-servant; Gen. 37. 27, 28.

18 Whose feet they hurt in the stocks : the iron entered into his soul; Gen. 39. 20.

19 Until the time came that his cause was known : the word of the Lord tried him.

20 The king sent, and delivered him : the prince of the people let him go free. Gen. 41. 14.

21 He made him lord also of his house : and ruler of all his substance;

22 That he might inform his princes after his will : and teach his senators wisdom. Gen. 41. 37-40.

senators = councillors.

23 Israel also came into Egypt : and Jacob was a stranger in the land of Ham.

24 And he increased his people exceedingly : and made them stronger than their enemies; Ex. 1. 7-9.

25 Whose heart turned so, that they hated his people : and dealt untruly with his servants.

26 Then sent he Moses his servant : and Aaron whom he had chosen. Ex. 3. 10 & 4. 27.

27 And these shewed his tokens among them : and wonders in the land of Ham.

28 He sent darkness, and it was dark : and they were not obedient unto his word. Ex. 10. 21.

29 He turned their waters into blood : and slew their fish. Ex. 7. 19.

30 Their land brought forth frogs : yea, even in their kings' chambers. Ex. 8. 3.

31 He spake the word, and there came all manner of flies : and lice in all their quarters. Ex. 8. 16, 21.

32 He gave them hail-stones for rain : and flames of fire in their land. Ex. 9. 18.

33 He smote their vines also and fig-trees : and destroyed the trees that were in their coasts. Ex. 9. 25.

grass-hoppers = locusts.

34 He spake the word, and the grasshoppers came, and caterpillars innumerable : and did eat up all the grass in their land, and devoured the fruit of their ground. Ex. 10. 13.

35 He smote all the first-born in their land : even the chief of all their strength. Ex. 12. 29.

36 He brought them forth also with silver and gold : there was not one feeble person among their tribes. Ex. 12. 35.

37 Egypt was glad at their departing : for they were afraid of them. Ex. 12. 33.

38 He spread out a cloud to be a covering : and fire to give light in the night-season. Ex. 13. 21.

39 At their desire he brought quails : and he filled them with the bread of heaven. Ex. 16. 13, 15.

The Patriarchs had a right to the land of Canaan, not by purchase, but by promise; not by their own merit, but by the favour of God. Heaven is our inheritance, and the promise which He has promised us is eternal life. The care God took of His people while waiting for the accomplishment of this promise, represents the care He takes of ourselves while we are yet on this side of the heavenly Canaan, feeding us with "the Bread of heaven," and with the "waters flowing out" of the Rock. (1 Cor. 10. 3, 4.)

40 He opened the rock of stone, and the waters flowed out : so that rivers ran in the dry places. Ex. 17. 6.

41 For why? he remembered his holy promise : and Abraham his servant.

42 And he brought forth his people with joy : and his chosen with gladness ;

43 And gave them the lands of the heathen : and they took the labours of the people in possession ; Josh. 1. 2-5. & 11. 23.

44 That they might keep his statutes : and observe his laws.

Evening Prayer.

PSALM 106. *Confitemini Domino.*

O GIVE thanks unto the Lord, for he is gracious : and his mercy endureth for ever.

2 Who can express the noble acts of the Lord : or shew forth all his praise?

3 Blessed are they that alway keep judgement : and do righteousness.

4 Remember me, O Lord, according to the favour that thou bearest unto thy people : O visit me with thy salvation ;

felicity = happiness.

5 That I may see the felicity of thy chosen : and rejoice in the gladness of thy people, and give thanks with thine inheritance.

6 We have sinned with our fathers : we have done amiss, and dealt wickedly.

7 Our fathers regarded not thy wonders in Egypt, neither kept they thy great goodness in remembrance : but were disobedient at the sea, even at the Red sea.

8 Nevertheless, he helped them for his Name's sake : that he might make his power to be known.

9 He rebuked the Red sea also, and it was dried up : so he led them through the deep, as through a wilderness.

10 And he saved them from the adversary's hand : and delivered them from the hand of the enemy. Ex. 14. 28.

11 As for those that troubled them, the waters overwhelmed them : there was not one of them left.

12 Then believed they his words : and sang praise unto him. Ex. 15. 1.

13 But within a while they forgat his works : and would not abide his counsel. Ex. 16. 3.

PSALM 106.—Here the Psalmist declares the mercies of God to the Israelites, and the way in which those mercies were abused. The history of the people whom God had chosen to be His own peculiar people is almost one continued account of loving-kindness on His part and rebellion on theirs. Yet did He never leave Himself without witness, from Abraham "the friend of God" to David "the man after God's own heart;" righteous men, as Moses and Aaron, Joshua and Caleb, Phinehas and Samuel, were never wanting, to obey God and declare His honour.

14 But lust came upon them in the wilderness : and they tempted God in the desert.

Num. 11. 32, 33.

15 And he gave them their desire : and sent leanness withal into their soul.

leanness. With the food for the body, He sent poverty for the soul.

16 They angered Moses also in the tents : and Aaron the saint of the Lord.

17 So the earth opened, and swallowed up Dathan : and covered the congregation of Abiram.

Num. 16. 31, 32.

18 And the fire was kindled in their company : the flame burnt up the ungodly.

19 They made a calf in Horeb : and worshipped the molten image.

Ex. 32. 1-6.

20 Thus they turned their glory : into the similitude of a calf that eateth hay.

similitude = likeness.

21 And they forgat God their Saviour : who had done so great things in Egypt;

22 Wondrous works in the land of Ham : and fearful things by the Red sea.

23 So he said, he would have destroyed them, had not Moses his chosen stood before him in the gap : to turn away his wrathful indignation, lest he should destroy them.

24 Yea, they thought scorn of that pleasant land : and gave no credence unto his word;

Num. 14. 1, 2.

thought scorn = despised.

credence = belief.

25 But murmured in their tents : and hearkened not unto the voice of the Lord.

26 Then lift he up his hand against them : to overthrow them in the wilderness;

27 To cast out their seed among the nations : and to scatter them in the lands.

28 They joined themselves unto Baal-peor : and ate the offerings of the dead.

29 Thus they provoked him to anger with their own inventions : and the plague was great among them.

30 Then stood up Phinees and prayed : and so the plague ceased.

Phinees = Phinehas, son of Eleazar, son of Aaron.

Num. 25. 10-13.

31 And that was counted unto him for righteousness : among all posterities for evermore.

posterities = descendants.

32 They angered him also at the waters of strife : so that he punished Moses for their sakes;

Num. 20. 11-13.

33 Because they provoked his spirit : so that he spake unadvisedly with his lips.

unadvisedly = without thought.

34 Neither destroyed they the heathen : as the Lord commanded them;

Judg. 1. 27-33.

35 But were mingled among the heathen : and learned their works.

Judg. 2. 11-15.

36 Insomuch that they worshipped their idols, which turned to their own decay : yea, they

their own decay = became a snare to them.

See in Israel's sin a picture of ourselves, for their history is "written for our admonition, upon whom the ends of the world are come." (1 Cor. 10. 11.) Remember that the guilt of a rebellious Christian is greater than the guilt of a rebellious Israelite. We sin against greater light, for He who is the Light of the world has shined upon us; and against higher privileges, for we have been baptized into Christ, and He has given us His Spirit; and against a better hope, for theirs was an earthly inheritance and ours is a heavenly.

offered their sons and their daughters unto devils;

37 And shed innocent blood, even the blood of their sons and of their daughters: whom they offered unto the idols of Canaan; and the land was defiled with blood. Deut. 12. 31.

38 Thus were they stained with their own works: and went a whoring with their own inventions.

a whoring = forsaking their own God.

39 Therefore was the wrath of the Lord kindled against his people: insomuch that he abhorred his own inheritance.

40 And he gave them over into the hand of the heathen: and they that hated them were lords over them.

See the whole Book of Judges.

41 Their enemies oppressed them: and had them in subjection.

42 Many a time did he deliver them: but they rebelled against him with their own inventions, and were brought down in their wickedness.

43 Nevertheless, when he saw their adversity: he heard their complaint.

44 He thought upon his covenant, and pitied them, according unto the multitude of his mercies: yea, he made all those that led them away captive to pity them.

45 Deliver us, O Lord our God, and gather us from among the heathen: that we may give thanks unto thy holy Name, and make our boast of thy praise.

46 Blessed be the Lord God of Israel from everlasting, and world without end: and let all the people say, Amen.

Morning Prayer.

PSALM 107. *Confitemini Domino.*

O GIVE thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

2 Let them give thanks whom the Lord hath redeemed: and delivered from the hand of the enemy;

3 And gathered them out of the lands, from the east, and from the west: from the north, and from the south.

4 They went astray in the wilderness out of the way: and found no city to dwell in;

5 Hungry and thirsty: their soul fainted in them.

PSALM 107.—Here begins the Fifth Book of the Psalms. This is a Proper Psalm in "Forms of Prayer to be Used at Sea," as a thanksgiving after a storm. In the calamities of daily life God is an ever-present help to each separate Christian, as He is to His Church as a whole. In perilous journeys, in captivity, in sickness, in the dangers of the sea, in famine, in oppression, when any "cry unto the Lord in their trouble, He delivereth them out of their distress."

6 So they cried unto the Lord in their trouble : and he delivered them from their distress.

7 He led them forth by the right way : that they might go to the city where they dwelt.

8 O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men !

9 For he satisfieth the empty soul : and filleth the hungry soul with goodness.

10 Such as sit in darkness, and in the shadow of death : being fast bound in misery and iron ;

iron = chains.

11 Because they rebelled against the words of the Lord : and lightly regarded the counsel of the most Highest ;

12 He also brought down their heart through heaviness : they fell down, and there was none to help them.

13 So when they cried unto the Lord in their trouble : he delivered them out of their distress.

14 For he brought them out of darkness, and out of the shadow of death : and brake their bonds in sunder.

15 O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men !

16 For he hath broken the gates of brass : and smitten the bars of iron in sunder.

plagued = afflicted.

17 Foolish men are plagued for their offence : and because of their wickedness.

18 Their soul abhorred all manner of meat : and they were even hard at death's door.

19 So when they cried unto the Lord in their trouble : he delivered them out of their distress.

20 He sent his word, and healed them : and they were saved from their destruction.

21 O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men !

22 That they would offer unto him the sacrifice of thanksgiving : and tell out his works with gladness !

23 They that go down to the sea in ships : and occupy their business in great waters ;

24 These men see the works of the Lord : and his wonders in the deep.

25 For at his word the stormy wind ariseth : which lifteth up the waves thereof.

26 They are carried up to the heaven, and down

In spiritual dangers, also, God is our Redeemer. He has "gathered us out of the lands," and placed us in His fold. We have but to cry to Him in our distress, and when we go astray, He leads us back; when the chains of sinful habit have bound us again, He looses us; when sore tossed by the waves of temptation, He gives us peace; when fainting for lack of spiritual food, He feeds us with the Bread of Life; when Satan entices us back to his service, He delivers us out of his hand.

again to the deep : their soul melteth away because of the trouble.

27 They reel to and fro, and stagger like a drunken man : and are at their wit's end.

28 So when they cry unto the Lord in their trouble : he delivereth them out of their distress.

29 For he maketh the storm to cease : so that the waves thereof are still.

haven = harbour.

30 Then are they glad, because they are at rest : and so he bringeth them unto the haven where they would be.

31 O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men !

32 That they would exalt him also in the congregation of the people : and praise him in the seat of the elders !

33 Who turneth the floods into a wilderness : and drieth up the water-springs.

34 A fruitful land maketh he barren : for the wickedness of them that dwell therein.

35 Again, he maketh the wilderness a standing water : and water-springs of a dry ground.

36 And there he setteth the hungry : that they may build them a city to dwell in ;

37 That they may sow their land, and plant vineyards : to yield them fruits of increase.

38 He blesseth them, so that they multiply exceedingly : and suffereth not their cattle to decrease.

minished = decreased.

39 And again, when they are minished, and brought low : through oppression, through any plague, or trouble ;

40 Though he suffer them to be evil intreated through tyrants : and let them wander out of the way in the wilderness ;

41 Yet helpeth he the poor out of misery : and maketh him households like a flock of sheep.

42 The righteous will consider this, and rejoice : and the mouth of all wickedness shall be stopped.

ponder = think over.

43 Whoso is wise will ponder these things : and they shall understand the loving-kindness of the Lord.

Evening Prayer.

PSALM 108. *Paratum cor meum.*

best member = my tongue.

O GOD, my heart is ready, my heart is ready : I will sing and give praise with the best member that I have.

PSALM 108.—A Proper Psalm for Ascension-Day. The first six verses are nearly the same as the last five of Psalm 57, while the seven last verses are identical with the latter portion of Psalm 60. This is a psalm of gratitude and praise, and suitable to be sung on the day on which we celebrate the triumph of God the Son, who "set Himself and His glory above all

2 Awake, thou lute, and harp : I myself will awake right early.

3 I will give thanks unto thee, O Lord, among the people : I will sing praises unto thee among the nations.

4 For thy mercy is greater than the heavens : and thy truth reacheth unto the clouds.

5 Set up thyself, O God, above the heavens : and thy glory above all the earth.

6 That thy beloved may be delivered : let thy right hand save them, and hear thou me.

7 God hath spoken in his holiness : I will rejoice therefore, and divide Sichem, and mete out the valley of Succoth.

mete out = measure into portions.

8 Gilead is mine, and Manasses is mine : Ephraim also is the strength of my head.

strength = defence.

9 Judah is my law-giver, Moab is my wash-pot : over Edom will I cast out my shoe ; upon Philistia will I triumph.

wash-pot = a menial servant.

cast out my shoe = take possession.

10 Who will lead me into the strong city : and who will bring me into Edom?

the strong city = Petra, the capital of Edom.

11 Hast not thou forsaken us, O God : and wilt not thou, O God, go forth with our hosts?

12 O help us against the enemy : for vain is the help of man.

13 Through God we shall do great acts : and it is he that shall tread down our enemies.

PSALM 109. *Deus laudem.*

HOLD not thy tongue, O God of my praise : for the mouth of the ungodly, yea, the mouth of the deceitful is opened upon me.

2 And they have spoken against me with false tongues : they compassed me about also with words of hatred, and fought against me without a cause.

3 For the love that I had unto them, lo, they take now my contrary part : but I give myself unto prayer.

4 Thus have they rewarded me evil for good : and hatred for my good will.

5 Set thou an ungodly man to be ruler over him : and let Satan stand at his right hand.

Satan, the accuser.

6 When sentence is given upon him, let him be condemned : and let his prayer be turned into sin.

7 Let his days be few : and let another take his office. Acts 1. 20.

8 Let his children be fatherless : and his wife a widow.

9 Let his children be vagabonds, and beg their bread : let them seek it also out of desolate places.

vagabonds = wanderers.

the earth." The victories of David over the nations around him are a likeness of the power by which Christ took possession of the earth.

10 Let the extortioner consume all that he hath : and let the stranger spoil his labour.

11 Let there be no man to pity him : nor to have compassion upon his fatherless children.

posterity = descendants.

12 Let his posterity be destroyed : and in the next generation let his name be clean put out.

13 Let the wickedness of his fathers be had in remembrance in the sight of the Lord : and let not the sin of his mother be done away.

14 Let them alway be before the Lord : that he may root out the memorial of them from off the earth ;

15 And that, because his mind was not to do good : but persecuted the poor helpless man, that he might slay him that was vexed at the heart.

16 His delight was in cursing, and it shall happen unto him : he loved not blessing, therefore shall it be far from him.

17 He clothed himself with cursing, like as with a raiment : and it shall come into his bowels like water, and like oil into his bones.

18 Let it be unto him as the cloke that he hath upon him : and as the girdle that he is alway girded withal.

19 Let it thus happen from the Lord unto mine enemies : and to those that speak evil against my soul.

20 But deal thou with me, O Lord God, according unto thy Name : for sweet is thy mercy.

21 O deliver me, for I am helpless and poor : and my heart is wounded within me.

22 I go hence like the shadow that departeth : and am driven away as the grasshopper.

23 My knees are weak through fasting : my flesh is dried up for want of fatness.

24 I became also a reproach unto them : they that looked upon me shaked their heads. Matt. 27. 39.

25 Help me, O Lord my God : O save me according to thy mercy ;

26 And they shall know, how that this is thy hand : and that thou, Lord, hast done it.

27 Though they curse, yet bless thou : and let them be confounded that rise up against me ; but let thy servant rejoice.

28 Let mine adversaries be clothed with shame : and let them cover themselves with their own confusion, as with a cloke.

29 As for me, I will give great thanks unto the

PSALM 109.—A psalm denouncing judgement upon David's enemies, and upon all who delight in torture and destruction, and declared in the New Testament to be prophetical of the punishment which was to fall upon Judas Iscariot. If we forget that this is a psalm of prophecy we think it strange that so good a man as David should desire God to punish those who hurt him, and that the Church should seem to join in the wish for vengeance on her enemies. But when we read the words of St. Peter (Acts 1), then we understand the real meaning of the psalm.

Lord with my mouth : and praise him among the multitude ;

30 For he shall stand at the right hand of the poor : to save his soul from unrighteous judges.

Morning Prayer.

PSALM 110. *Dixit Dominus.*

THE Lord said unto my Lord : Sit thou on my right hand, until I make thine enemies thy footstool.

Matt. 22. 43, 44. Acts 2. 34. 1 Cor. 15. 25. Heb. 1. 13 & 10. 13.

2 The Lord shall send the rod of thy power out of Sion : be thou ruler, even in the midst among thine enemies.

3 In the day of thy power shall the people offer thee free-will offerings with an holy worship : the dew of thy birth is of the womb of the morning.

the dew, etc. = thy children shall be as numerous as the drops of dew.

4 The Lord sware, and will not repent : Thou art a Priest for ever after the order of Melchisedech.

Heb. 7. 17 & 5. 6.

5 The Lord upon thy right hand : shall wound even kings in the day of his wrath.

6 He shall judge among the heathen ; he shall fill the places with the dead bodies : and smite in sunder the heads over divers countries.

the heads = princes.

7 He shall drink of the brook in the way : therefore shall he lift up his head.

PSALM 111. *Confitebor tibi.*

I WILL give thanks unto the Lord with my whole heart : secretly among the faithful, and in the congregation.

2 The works of the Lord are great : sought out of all them that have pleasure therein.

3 His work is worthy to be praised, and had in honour : and his righteousness endureth for ever.

4 The merciful and gracious Lord hath so done his marvellous works : that they ought to be had in remembrance.

5 He hath given meat unto them that fear him : he shall ever be mindful of his covenant.

6 He hath shewed his people the power of his works : that he may give them the heritage of the heathen.

heritage = possessions.

PSALM 110.—A Proper Psalm for Christmas-Day. In this psalm David "in spirit (in the spirit of prophecy) speaks of the coming Messiah, the Christ expected by the Jews, as God. He calls Him "my Lord," knowing that He was to be far higher than son of David. He prophesies of Him as King, ruling for ever, all His enemies subject to Him, all His people bringing Him offerings and worship; and as "Priest for ever," not only offering up Himself as sacrifice, but as never ceasing to intercede for us, and bless us.

PSALM 111.—A Proper Psalm for Easter-Day. A psalm of praise for the great things God has done for His Church. As He was "mindful of His covenant," and "sent redemption unto His people" when in slavery in Egypt (as we hear in the First Lesson), in like manner did He so love the world that He sent His Son to redeem us out of the power of Satan, over whom He got the victory when He rose from the dead.

verity = truth.

7 The works of his hands are verity and judgement : all his commandments are true.

8 They stand fast for ever and ever : and are done in truth and equity.

9 He sent redemption unto his people : he hath commanded his covenant for ever; holy and reverend is his Name.

10 The fear of the Lord is the beginning of wisdom : a good understanding have all they that do thereafter; the praise of it endureth for ever. Prov. 1. 7. & 9. 10.

PSALM 112. *Beatus vir.*

BLESSED is the man that feareth the Lord : he hath great delight in his commandments. 1 John 5. 3.

2 His seed shall be mighty upon earth : the generation of the faithful shall be blessed.

3 Riches and plenteousness shall be in his house : and his righteousness endureth for ever.

4 Unto the godly there ariseth up light in the darkness : he is merciful, loving, and righteous.

5 A good man is merciful, and lendeth : and will guide his words with discretion.

discretion = prudence.

6 For he shall never be moved : and the righteous shall be had in everlasting remembrance.

7 He will not be afraid of any evil tidings : for his heart standeth fast, and believeth in the Lord.

8 His heart is established, and will not shrink : until he see his desire upon his enemies.

9 He hath dispersed abroad, and given to the poor : and his righteousness remaineth for ever; his horn shall be exalted with honour. 2 Cor. 9. 9.

his horn = his head. (The Jews sometimes wore a horn on their heads, on which the head-gear was draped.)

10 The ungodly shall see it, and it shall grieve him : he shall gnash with his teeth, and consume away; the desire of the ungodly shall perish.

PSALM 113. *Laudate, pueri.*

PRAISE the Lord, ye servants : O praise the Name of the Lord.

2 Blessed be the Name of the Lord : from this time forth for evermore.

3 The Lord's Name is praised : from the rising up of the sun unto the going down of the same.

4 The Lord is high above all heathen : and his glory above the heavens.

5 Who is like unto the Lord our God, that hath his dwelling so high : and yet humbleth himself to behold the things that are in heaven and earth?

PSALM 112.—A psalm of instruction on the happy state of the righteous even in this world.

PSALM 113.—A Proper Psalm for Easter-Day. A psalm of praise for the mercy of God in lifting us out of the mire of sin, through His Son who died and rose again, and making us sons and heirs, and raising a fruitful race for His glory.

6 He taketh up the simple out of the dust : and lifteth the poor out of the mire; 1 Sam. 2. 7, 8.

7 That he may set him with the princes : even with the princes of his people.

8 He maketh the barren woman to keep house : and to be a joyful mother of children. 1 Sam. 1. 20. & 2. 21.

Evening Prayer.

PSALM 114. *In exitu Israel.*

WHEN Israel came out of Egypt : and the house of Jacob from among the strange people,

2 Judah was his sanctuary : and Israel his dominion.

3 The sea saw that, and fled : Jordan was driven back.

4 The mountains skipped like rams : and the little hills like young sheep.

5 What aileth thee, O thou sea, that thou fleddest : and thou Jordan, that thou wast driven back?

6 Ye mountains, that ye skipped like rams : and ye little hills, like young sheep?

7 Tremble, thou earth, at the presence of the Lord : at the presence of the God of Jacob;

8 Who turned the hard rock into a standing water : and the flint-stone into a springing well.

PSALM 115. *Non nobis, Domine.*

NOT unto us, O Lord, not unto us, but unto thy Name give the praise : for thy loving mercy, and for thy truth's sake.

2 Wherefore shall the heathen say: Where is now their God?

3 As for our God, he is in heaven : he hath done whatsoever pleased him.

4 Their idols are silver and gold : even the work of men's hands.

5 They have mouths, and speak not : eyes have they, and see not.

6 They have ears, and hear not : noses have they, and smell not.

7 They have hands, and handle not; feet have they, and walk not : neither speak they through their throat.

PSALM 114.—A Proper Psalm for Easter-Day. In the exodus of the Israelites, and their journey to Canaan, the Red Sea divided before them, and the waters of Jordan cut off for their passage, we see a picture of the world's redemption.

PSALM 115.—This is the third of the six psalms which make up "the great Hallel," or song of praise which was sung by the Jews at the Passover and other great feasts. The 113th, 114th, and 115th were sung before the festival, and the 116th, 117th, and 118th after it. It is by many supposed that the "hymn" sung by our Lord and His Apostles after the Last Supper (Mat. 26. 30) was the Hallel. This is a psalm of praise for having been brought to the knowledge of the true God, the only Defender of man.

8 They that make them are like unto them : and so are all such as put their trust in them. Isa. 44. 18

9 But thou, house of Israel, trust thou in the Lord : he is their succour and defence.

10 Ye house of Aaron, put your trust in the Lord : he is their helper and defender.

11 Ye that fear the Lord, put your trust in the Lord : he is their helper and defender.

12 The Lord hath been mindful of us, and he shall bless us : even he shall bless the house of Israel, he shall bless the house of Aaron.

13 He shall bless them that fear the Lord : both small and great.

14 The Lord shall increase you more and more : you and your children.

15 Ye are the blessed of the Lord : who made heaven and earth.

16 All the whole heavens are the Lord's : the earth hath he given to the children of men.

17 The dead praise not thee, O Lord : neither all they that go down into silence.

18 But we will praise the Lord : from this time forth for evermore. Praise the Lord.

Morning Prayer.

PSALM 116. *Dilexi, quoniam.*

I AM well pleased : that the Lord hath heard the voice of my prayer;

2 That he hath inclined his ear unto me : therefore will I call upon him as long as I live.

3 The snares of death compassed me round
ell = death. about : and the pains of hell gat hold upon me.

4 I shall find trouble and heaviness, and I will call upon the Name of the Lord : O Lord, I beseech thee, deliver my soul.

5 Gracious is the Lord, and righteous : yea, our God is merciful.

6 The Lord preserveth the simple : I was in misery, and he helped me.

nto thy est = unto hy confidence in od. 7 Turn again then unto thy rest, O my soul : for the Lord hath rewarded thee.

8 And why? thou hast delivered my soul from death : mine eyes from tears, and my feet from falling.

9 I will walk before the Lord : in the land of the living.

ll men are iars, there s no help n them. 10 I believed, and therefore will I speak; but I was sore troubled : I said in my haste, All men are liars. 2 Cor. 4. 13.

PSALM 116.—A Proper Psalm in the Churching Service. A psalm of praise after recovery rom sickness. Here we are reminded: (1st) to try to lead a better life, and "walk before od," being again "in the land of the living"; (2nd) to "pay our vows" in God's house (the ubric in the General Thanksgiving provides an opportunity); (3rd) to "receive the Cup of alvation," in the Service of the Eucharist. (In the Churching Service the final rubric advises er who is recovered so to do.)

11 What reward shall I give unto the Lord : for all the benefits that he hath done unto me?

12 I will receive the cup of salvation : and call upon the Name of the Lord.

13 I will pay my vows now in the presence of all his people : right dear in the sight of the Lord is the death of his saints.

dear = precious.

14 Behold, O Lord, how that I am thy servant : I am thy servant, and the son of thine handmaid; thou hast broken my bonds in sunder.

15 I will offer to thee the sacrifice of thanksgiving : and will call upon the Name of the Lord.

16 I will pay my vows unto the Lord, in the sight of all his people : in the courts of the Lord's house, even in the midst of thee, O Jerusalem. Praise the Lord.

PSALM 117. *Laudate Dominum.*

O PRAISE the Lord, all ye heathen : praise him, all ye nations. Rom. 15. 11.

2 For his merciful kindness is ever more and more towards us : and the truth of the Lord endureth for ever. Praise the Lord.

PSALM 118. *Confitemini Domino.*

O GIVE thanks unto the Lord, for he is gracious : because his mercy endureth for ever.

2 Let Israel now confess, that he is gracious : and that his mercy endureth for ever.

3 Let the house of Aaron now confess : that his mercy endureth for ever.

4 Yea, let them now that fear the Lord confess : that his mercy endureth for ever.

5 I called upon the Lord in trouble : and the Lord heard me at large.

at large = having set me free.

6 The Lord is on my side : I will not fear what man doeth unto me. Heb. 13. 6.

7 The Lord taketh my part with them that help me : therefore shall I see my desire upon mine enemies.

8 It is better to trust in the Lord : than to put any confidence in man.

9 It is better to trust in the Lord : than to put any confidence in princes.

10 All nations compassed me round about : but in the Name of the Lord will I destroy them.

11 They kept me in on every side, they kept me in, I say, on every side : but in the Name of the Lord will I destroy them.

PSALM 117.—This psalm calls on the Gentiles to praise God.

PSALM 118.—A Proper Psalm for Easter-Day. The last psalm of the Great Hallel A glorious hymn of glad thanksgiving for the victory of the Messiah over all His enemies The 22nd verse, so often quoted in the New Testament, is, as our Lord Himself tells u (and three Evangelists record this), prophetical of Himself, the Corner-stone, "elect precious," rejected by the Jews, but chosen by God to be the chief Corner-stone of the Church This is the Lord's doing, this is His own day, "let us rejoice and be glad."

extinct, etc. = extinguished as rapidly.

12 They came about me like bees, and are extinct even as the fire among the thorns : for in the Name of the Lord I will destroy them.

13 Thou hast thrust sore at me, that I might fall : but the Lord was my help.

14 The Lord is my strength, and my song : and is become my salvation.

15 The voice of joy and health is in the dwellings of the righteous : the right hand of the Lord bringeth mighty things to pass.

pre-eminence = supreme rule.

16 The right hand of the Lord hath the preeminence : the right hand of the Lord bringeth mighty things to pass.

17 I shall not die, but live : and declare the works of the Lord.

18 The Lord hath chastened and corrected me : but he hath not given me over unto death.

19 Open me the gates of righteousness : that I may go into them, and give thanks unto the Lord.

20 This is the gate of the Lord : the righteous shall enter into it.

21 I will thank thee, for thou hast heard me : and art become my salvation.

22 The same stone which the builders refused : is become the head-stone in the corner.

23 This is the Lord's doing : and it is marvellous in our eyes.

Isa. 28. 16.
Matt. 21. 42.
Acts 4. 17.
Eph. 2. 20.
1 Pet. 2. 6

24 This is the day which the Lord hath made : we will rejoice and be glad in it.

25 Help me now, O Lord : O Lord, send us now prosperity.

26 Blessed be he that cometh in the Name of the Lord : we have wished you good luck, ye that are of the house of the Lord. Matt. 21. 9.

27 God is the Lord who hath shewed us light : bind the sacrifice with cords, yea, even unto the horns of the altar. Ex. 27. 2.

28 Thou art my God, and I will thank thee : thou art my God, and I will praise thee.

29 O give thanks unto the Lord, for he is gracious : and his mercy endureth for ever.

Evening Prayer.

PSALM 119. *Beati immaculati.*

undefiled, by habitual sin.

BLESSED are those that are undefiled in the way : and walk in the law of the Lord.

PSALM 119 is divided into twenty-two portions. Each portion is in the Bible Version named after one of the twenty-two letters of the Hebrew alphabet, and the first word of each verse of each several portion begins with the letter prefixed to that portion.

The excellency of the word of God is here set forth by David. There are but two or three verses in the whole psalm which do not mention God's law—either as word, ordinances, judgements, testimonies, statutes, commandments, ways, or ceremonies—and David's love for it.

2 Blessed are they that keep his testimonies : and seek him with their whole heart.
3 For they who do no wickedness : walk in his ways.
4 Thou hast charged : that we shall diligently keep thy commandments.
5 O that my ways were made so direct : that I might keep thy statutes!

confounded = put to shame.

unfeigned = sincere.

6 So shall I not be confounded : while I have respect unto all thy commandments.
7 I will thank thee with an unfeigned heart : when I shall have learned the judgements of thy righteousness.
8 I will keep thy ceremonies : O forsake me not utterly.

In quo corriget?

Eccles. 12. 1.

WHEREWITHAL shall a young man cleanse his way : even by ruling himself after thy word.
10 With my whole heart have I sought thee : O let me not go wrong out of thy commandments.
11 Thy words have I hid within my heart : that I should not sin against thee.
12 Blessed art thou, O Lord : O teach me thy statutes.
13 With my lips have I been telling : of all the judgements of thy mouth.
14 I have had as great delight in the way of thy testimonies : as in all manner of riches.
15 I will talk of thy commandments : and have respect unto thy ways.
16 My delight shall be in thy statutes : and I will not forget thy word.

Retribue servo tuo.

O DO well unto thy servant : that I may live, and keep thy word.
18 Open thou mine eyes : that I may see the wondrous things of thy law.
19 I am a stranger upon earth : O hide not thy commandments from me.

1 Pet. 2. 11.

20 My soul breaketh out for the very fervent desire : that it hath alway unto thy judgements.
21 Thou hast rebuked the proud : and cursed are they that do err from thy commandments.
22 O turn from me shame and rebuke : for I have kept thy testimonies.

If the young would ponder over the first verses of the two first portions of the psalm, and let them sink into honest hearts, they would by God's grace spring up and bear much fruit. How would the three crying sins of England—impurity, gambling, and drunkenness—disappear, if all young men and young women would learn the blessedness of "walking undefiled in the way," and of "ruling themselves after God's word!". None can make his way clean till by God's help he has learnt to "rule himself." Those who master this lesson young will surely keep it till old.

23 Princes also did sit and speak against me: but thy servant is occupied in thy statutes.

24 For thy testimonies are my delight: and my counsellors.

Adhæsit pavimento.

cleaveth = sticketh fast.

quicken = give life to.

MY soul cleaveth to the dust: O quicken thou me, according to thy word.

26 I have acknowledged my ways, and thou heardest me: O teach me thy statutes.

27 Make me to understand the way of thy commandments: and so shall I talk of thy wondrous works.

28 My soul melteth away for very heaviness: comfort thou me according unto thy word.

29 Take from me the way of lying: and cause thou me to make much of thy law.

30 I have chosen the way of truth: and thy judgements have I laid before me. Luke 10. 42.

31 I have stuck unto thy testimonies: O Lord, confound me not.

32 I will run the way of thy commandments: when thou hast set my heart at liberty.

at liberty = loosed from evil habits.

Morning Prayer.

Legem pone.

TEACH me, O Lord, the way of thy statutes: and I shall keep it unto the end.

34 Give me understanding, and I shall keep thy law: yea, I shall keep it with my whole heart.

35 Make me to go in the path of thy commandments: for therein is my desire.

36 Incline my heart unto thy testimonies: and not to covetousness.

behold = stand to gaze at.

37 O turn away mine eyes, lest they behold vanity: and quicken thou me in thy way.

38 O stablish thy word in thy servant: that I may fear thee.

39 Take away the rebuke that I am afraid of: for thy judgements are good.

40 Behold, my delight is in thy commandments: O quicken me in thy righteousness.

Et veniat super me.

LET thy loving mercy come also unto me, O Lord: even thy salvation, according unto thy word.

Verse 25.—"My soul cleaveth unto the dust." Many besides David have felt it, and mourned over their coldness and hardness in the times when, even at the most solemn services, they cannot raise their hearts upwards to God. None but the Holy Spirit, who speaks through God's word, can quicken and give "light and fire of love."

Verse 32.—"I will run the way." Set at liberty from our chains, the burden of sin rolled off, no longer shall we crawl miserably, but with glad heart speed along the way of God.

42 So shall I make answer unto my blasphemers: for my trust is in thy word. Mark 13. 11.

43 O take not the word of thy truth utterly out of my mouth : for my hope is in thy judgements.

44 So shall I alway keep thy law : yea, for ever and ever.

45 And I will walk at liberty : for I seek thy commandments.

46 I will speak of thy testimonies also, even before kings : and will not be ashamed. Acts 4. 18-26 & 26. 26, 27.

47 And my delight shall be in thy commandments : which I have loved.

48 My hands also will I lift up unto thy commandments, which I have loved : and my study shall be in thy statutes.

Memor esto servi tui.

O THINK upon thy servant, as concerning thy word : wherein thou hast caused me to put my trust.

50 The same is my comfort in my trouble : for thy word hath quickened me. **quickened** = revived.

51 The proud have had me exceedingly in derision : yet have I not shrinked from thy law.

52 For I remembered thine everlasting judgements, O Lord : and received comfort.

53 I am horribly afraid : for the ungodly that forsake thy law.

54 Thy statutes have been my songs : in the house of my pilgrimage.

55 I have thought upon thy Name, O Lord, in the night-season : and have kept thy law.

56 This I had : because I kept thy commandments.

Portio mea, Domine.

THOU art my portion, O Lord : I have promised to keep thy law.

58 I made my humble petition in thy presence with my whole heart : O be merciful unto me, according to thy word.

59 I called mine own ways to remembrance : and turned my feet unto thy testimonies.

60 I made haste, and prolonged not the time : to keep thy commandments. **prolonged** = delayed.

61 The congregations of the ungodly have robbed me : but I have not forgotten thy law.

62 At midnight I will rise to give thanks unto thee : because of thy righteous judgements.

Verse 60.—"I made haste, and prolonged not the time." But must not *we* confess with shame that we have often acted in the opposite way, and when we ought to "keep His commandment" we have procrastinated even to utter forgetfulness.

Verse 62.—"At midnight I will rise to give thanks unto thee." "At midnight Paul and Silas prayed, and sang praises unto God" (Acts 16. 25); and at midnight companies of saints in all ages have risen from their beds, as King David did, to praise God.

63 I am a companion of all them that fear thee : and keep thy commandments.

64 The earth, O Lord, is full of thy mercy : O teach me thy statutes.

Bonitatem fecisti.

O LORD, thou hast dealt graciously with thy servant : according unto thy word.

66 O learn me true understanding and knowledge : for I have believed thy commandments.

67 Before I was troubled, I went wrong : but now have I kept thy word.

68 Thou art good and gracious : O teach me thy statutes.

imagined = invented.

69 The proud have imagined a lie against me : but I will keep thy commandments with my whole heart.

70 Their heart is as fat as brawn : but my delight hath been in thy law.

71 It is good for me that I have been in trouble : that I may learn thy statutes.

72 The law of thy mouth is dearer unto me : than thousands of gold and silver. Prov. 3. 13, 14.

Evening Prayer.

Manus tuæ fecerunt me.

THY hands have made me and fashioned me : O give me understanding, that I may learn thy commandments.

74 They that fear thee will be glad when they see me : because I have put my trust in thy word.

75 I know, O Lord, that thy judgements are right : and that thou of very faithfulness hast caused me to be troubled.

76 O let thy merciful kindness be my comfort : according to thy word unto thy servant.

77 O let thy loving mercies come unto me, that I may live : for thy law is my delight.

78 Let the proud be confounded, for they go wickedly about to destroy me : but I will be occupied in thy commandments.

79 Let such as fear thee, and have known thy testimonies : be turned unto me.

80 O let my heart be sound in thy statutes : that I be not ashamed.

Defecit anima mea.

MY soul hath longed for thy salvation : and I have a good hope because of thy word.

82 Mine eyes long sore for thy word : saying, O when wilt thou comfort me?

Verse 82.—"Mine eyes long sore for Thy word." The time may come, when old, and feeble, nd dim of sight, we can no longer hold up our Bible, nor trace the words on its pages. Lest then we "long sore for His word," and long in vain, let us store up, while we may, goodly portion in our memories, to be ever present for our solace and joy. Think of this, hildren, who while you are young can learn so easily, and lay up psalms, and words of Jesus, in your heads and hearts.

a bottle in the smoke = shrivelled up by the heat. (Bottles were made of leather.)

83 For I am become like a bottle in the smoke : yet do I not forget thy statutes.
84 How many are the days of thy servant : when wilt thou be avenged of them that persecute me?
85 The proud have digged pits for me : which are not after thy law.
86 All thy commandments are true : they persecute me falsely; O be thou my help.
87 They had almost made an end of me upon earth : but I forsook not thy commandments.
88 O quicken me after thy loving-kindness : and so shall I keep the testimonies of thy mouth.

In æternum, Domine.

O LORD, thy word : endureth for ever in heaven.

Matt. 24. 35.

90 Thy truth also remaineth from one generation to another : thou hast laid the foundation of the earth, and it abideth.
91 They continue this day according to thine ordinance : for all things serve thee.
92 If my delight had not been in thy law : I should have perished in my trouble.
93 I will never forget thy commandments : for with them thou hast quickened me.
94 I am thine, O save me : for I have sought thy commandments.
95 The ungodly laid wait for me to destroy me : but I will consider thy testimonies.
96 I see that all things come to an end : but thy commandment is exceeding broad.

broad = infinite and eternal.

Quomodo dilexi!

LORD, what love have I unto thy law : all the day long is my study in it.
98 Thou through thy commandments hast made me wiser than mine enemies : for they are ever with me.
99 I have more understanding than my teachers : for thy testimonies are my study.
100 I am wiser than the aged : because I keep thy commandments.
101 I have refrained my feet from every evil way : that I may keep thy word.
102 I have not shrunk from thy judgements : for thou teachest me.
103 O how sweet are thy words unto my throat : yea, sweeter than honey unto my mouth.
104 Through thy commandments I get understanding : therefore I hate all evil ways.

refrained = withheld.

Verse 97.—"Lord, what love have I unto Thy law." David had but a portion of the Old Testament to study, and yet how he loved it as the Word of God! We have the Books of the Prophets besides, and all the Gospel written in the New Testament; how much time do *we* give to "study in it?"

Morning Prayer.

Lucerna pedibus meis.

THY word is a lantern unto my feet : and a light unto my paths.

106 I have sworn, and am stedfastly purposed : to keep thy righteous judgements.

107 I am troubled above measure : quicken me, O Lord, according to thy word.

108 Let the free-will offerings of my mouth please thee, O Lord : and teach me thy judgements.

in my hand = in danger.

109 My soul is alway in my hand : yet do I not forget thy law.

swerved = turned aside.

110 The ungodly have laid a snare for me : but yet I swerved not from thy commandments.

111 Thy testimonies have I claimed as mine heritage for ever : and why? they are the very joy of my heart.

112 I have applied my heart to fulfil thy statutes alway : even unto the end.

Iniquos odio habui.

I HATE them that imagine evil things : but thy law do I love.

114 Thou art my defence and shield : and my trust is in thy word.

115 Away from me, ye wicked : I will keep the commandments of my God.

116 O stablish me according to thy word, that I may live : and let me not be disappointed of my hope.

117 Hold thou me up, and I shall be safe : yea, my delight shall be ever in thy statutes.

118 Thou hast trodden down all them that depart from thy statutes : for they imagine but deceit.

dross = scum, only fit to be thrown away.

119 Thou puttest away all the ungodly of the earth like dross : therefore I love thy testimonies.

120 My flesh trembleth for fear of thee : and I am afraid of thy judgements.

Feci judicium.

I DEAL with the thing that is lawful and right : O give me not over unto mine oppressors.

122 Make thou thy servant to delight in that which is good : that the proud do me no wrong.

123 Mine eyes are wasted away with looking

Verse 105.—"Thy word is a lantern . . . and a light." Not a bright sun to disperse all shadows, and settle all questions, but sufficient to guide us day by day along the way of righteousness.

Verse 115.—"Away from me, ye wicked." Bad men are the devil's agents, and well do they work for him, enticing and drawing on the young and the weak and the faint-hearted to speak and do what is evil. Lord, give us courage to break away from them, and dare to say, "I *will* keep the commandments of my God."

health = salvation.

for thy health : and for the word of thy righteousness.

124 O deal with thy servant according unto thy loving mercy : and teach me thy statutes.

125 I am thy servant, O grant me understanding : that I may know thy testimonies.

lay to = lay it to work.

126 It is time for thee, Lord, to lay to thine hand : for they have destroyed thy law.

127 For I love thy commandments : above gold and precious stone.

Prov. 3. 15.

128 Therefore hold I straight all thy commandments : and all false ways I utterly abhor.

Mirabilia.

THY testimonies are wonderful : therefore doth my soul keep them.

130 When thy word goeth forth : it giveth light and understanding unto the simple.

131 I opened my mouth, and drew in my breath : for my delight was in thy commandments.

132 O look thou upon me, and be merciful unto me : as thou usest to do unto those that love thy Name.

order = rule, or guide.

133 Order my steps in thy word : and so shall no wickedness have dominion over me.

134 O deliver me from the wrongful dealings of men : and so shall I keep thy commandments.

135 Shew the light of thy countenance upon thy servant : and teach me thy statutes.

136 Mine eyes gush out with water : because men keep not thy law.

Justus es, Domine.

RIGHTEOUS art thou, O Lord : and true is thy judgement.

138 The testimonies that thou hast commanded : are exceeding righteous and true.

139 My zeal hath even consumed me : because mine enemies have forgotten thy words.

tried, as gold in the fire, and proved perfectly pure.

140 Thy word is tried to the uttermost : and thy servant loveth it.

141 I am small, and of no reputation : yet do I not forget thy commandments.

142 Thy righteousness is an everlasting righteousness : and thy law is the truth.

Verse 127.—"Above gold and precious stone." "Dearer than thousands of gold and silver." (ver. 72.) We echo David's words, but are they truth when coming out of *our* mouths? We know how much we love gold; at how much do we value our Bibles?

Verse 136.—"Mine eyes gush out with water." As righteous Lot, dwelling among the wicked, "vexed his righteous soul from day to day with their unlawful deeds" (2 Pet. 2. 8), as David wept to see God's commandments daily broken, so do those who love God grieve when they see and hear His Name dishonoured, His children offended, His word unheeded.

Verse 141.—"I am small, and of no reputation." Many such are passed over by man; "small" in the eyes of the world, but great in the sight of the angels; unknown to man, well known to God.

143 Trouble and heaviness have taken hold upon me : yet is my delight in thy commandments.

144 The righteousness of thy testimonies is everlasting : O grant me understanding, and I shall live.

Evening Prayer.

Clamavi in toto corde meo.

I CALL with my whole heart : hear me, O Lord, I will keep thy statutes.

146 Yea, even unto thee do I call : help me, and I shall keep thy testimonies.

147 Early in the morning do I cry unto thee : for in thy word is my trust.

prevent = are open before each watch comes round.

148 Mine eyes prevent the night-watches : that I might be occupied in thy words.

149 Hear my voice, O Lord, according unto thy loving-kindness : quicken me, according as thou art wont.

150 They draw nigh that of malice persecute me : and are far from thy law.

151 Be thou nigh at hand, O Lord : for all thy commandments are true.

grounded = made firm.

152 As concerning thy testimonies, I have known long since : that thou hast grounded them for ever.

Luke 21. 33.
1 Pet. 1. 25.

Vide humilitatem.

O CONSIDER mine adversity, and deliver me : for I do not forget thy law.

154 Avenge thou my cause, and deliver me : quicken me, according to thy word.

155 Health is far from the ungodly : for they regard not thy statutes.

wont = used.

156 Great is thy mercy, O Lord : quicken me, as thou art wont.

swerve = start aside.

157 Many there are that trouble me, and persecute me : yet do I not swerve from thy testimonies.

158 It grieveth me when I see the transgressors : because they keep not thy law.

159 Consider, O Lord, how I love thy commandments : O quicken me, according to thy loving-kindness.

160 Thy word is true from everlasting : all the judgements of thy righteousness endure for evermore.

Principes persecuti sunt.

PRINCES have persecuted me without a cause : but my heart standeth in awe of thy word.

162 I am as glad of thy word : as one that findeth great spoils.

Verse 155.—"Health is far from the ungodly," saving health, the health of the soul, and so long as "they regard not God's statutes" they cannot be healed; for never looking into God's law as into a looking-glass (James 1. 25) they know not their own corruption, and never seek for a cure.

163 As for lies, I hate and abhor them : but thy law do I love.

164 Seven times a day do I praise thee : because of thy righteous judgements.

165 Great is the peace that they have who love thy law : and they are not offended at it.

saving health = salvation.

166 Lord, I have looked for thy saving health : and done after thy commandments. Ps. 67. 2.

167 My soul hath kept thy testimonies : and loved them exceedingly.

168 I have kept thy commandments and testimonies : for all my ways are before thee.

Appropinquet deprecatio.

LET my complaint come before thee, O Lord : give me understanding, according to thy word.

170 Let my supplication come before thee : deliver me, according to thy word.

171 My lips shall speak of thy praise : when thou hast taught me thy statutes.

172 Yea, my tongue shall sing of thy word : for all thy commandments are righteous.

173 Let thine hand help me : for I have chosen thy commandments.

174 I have longed for thy saving health, O Lord : and in thy law is my delight.

175 O let my soul live, and it shall praise thee : and thy judgements shall help me.

176 I have gone astray like a sheep that is lost : O seek thy servant, for I do not forget thy commandments.

Morning Prayer.

PSALM 120. *Ad Dominum.*

WHEN I was in trouble I called upon the Lord : and he heard me.

2 Deliver my soul, O Lord, from lying lips : and from a deceitful tongue.

3 What reward shall be given or done unto thee, thou false tongue : even mighty and sharp arrows, with hot burning coals.

Mesech = a son of Japhet.

Kedar = a son of Ishmael; obliged to live among those who love war.

4 Woe is me, that I am constrained to dwell with Mesech : and to have my habitation among the tents of Kedar.

5 My soul hath long dwelt among them : that are enemies unto peace.

6 I labour for peace, but when I speak unto them thereof : they make them ready to battle.

Verse 164.—"Seven times a day do I praise Thee." Perhaps "The Seven Canonical Hours," formerly universally observed in the English Church, and at the Reformation compressed into Mattins and Evensong, took their origin from this verse.

PSALM 120.—A Processional Psalm, or "Song of Degrees." The word "Degrees" means "Steps." There are fifteen of these Songs of Degrees, viz. Psalms 120 to 134. They were sung by the pilgrims coming up to the great feasts, as they passed through the streets of Jerusalem, and went up the steps into the temple.

PSALM 121. *Levavi oculos.*

I WILL lift up mine eyes unto the hills : from whence cometh my help.

2 My help cometh even from the Lord : who hath made heaven and earth.

3 He will not suffer thy foot to be moved : and he that keepeth thee will not sleep.

4 Behold, he that keepeth Israel : shall neither slumber nor sleep.

5 The Lord himself is thy keeper : the Lord is thy defence upon thy right hand;

6 So that the sun shall not burn thee by day : neither the moon by night.

7 The Lord shall preserve thee from all evil : yea, it is even he that shall keep thy soul.

8 The Lord shall preserve thy going out, and thy coming in : from this time forth for evermore.

PSALM 122. *Lætatus sum.*

I WAS glad when they said unto me : We will go into the house of the Lord.

2 Our feet shall stand in thy gates : O Jerusalem.

3 Jerusalem is built as a city : that is at unity in itself.

4 For thither the tribes go up, even the tribes of the Lord : to testify unto Israel, to give thanks unto the Name of the Lord.

seat = throne.

5 For there is the seat of judgement : even the seat of the house of David.

6 O pray for the peace of Jerusalem : they shall prosper that love thee.

7 Peace be within thy walls : and plenteousness within thy palaces.

Here is the fellowship of saints.

8 For my brethren and companions' sakes : I will wish thee prosperity.

9 Yea, because of the house of the Lord our God : I will seek to do thee good.

PSALM 123. *Ad te levavi oculos meos.*

UNTO thee lift I up mine eyes : O thou that dwellest in the heavens.

2 Behold, even as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress : even so our eyes wait upon the Lord our God, until he have mercy upon us.

PSALM 121.—A hymn of perfect trust in the protection of God. A psalm of joy and confidence that may well be learnt by heart, and kept ever *in* the heart, for a never-failing consolation.

PSALM 122.—A psalm of joy at the sight of the city beloved by every Israelite, a type of the Church of God which should be beloved by every Christian, for whose unity and peace we daily pray.

PSALM 123.—A psalm shewing how, in time of deepest trial and humiliation, the Church still keeps her eyes fixed upon God, looking for His mercy and grace.

3 Have mercy upon us, O Lord, have mercy upon us : for we are utterly despised.

4 Our soul is filled with the scornful reproof of the wealthy : and with the despitefulness of the proud.

PSALM 124. *Nisi quia Dominus.*

IF the Lord himself had not been on our side, now may Israel say : if the Lord himself had not been on our side, when men rose up against us;

quick = alive.

2 They had swallowed us up quick : when they were so wrathfully displeased at us.

3 Yea, the waters had drowned us : and the stream had gone over our soul.

4 The deep waters of the proud : had gone even over our soul.

5 But praised be the Lord : who hath not given us over for a prey unto their teeth.

6 Our soul is escaped even as a bird out of the snare of the fowler : the snare is broken, and we are delivered.

7 Our help standeth in the Name of the Lord : who hath made heaven and earth.

PSALM 125. *Qui confidunt.*

THEY that put their trust in the Lord shall be even as the mount Sion : which may not be removed, but standeth fast for ever.

2 The hills stand about Jerusalem : even so standeth the Lord round about his people, from this time forth for evermore.

rod = sceptre.

cometh not = shall have no power over.

3 For the rod of the ungodly cometh not into the lot of the righteous : lest the righteous put their hand unto wickedness.

4 Do well, O Lord : unto these that are good and true of heart.

5 As for such as turn back unto their own wickedness : the Lord shall lead them forth with the evil-doers; but peace shall be upon Israel.

Evening Prayer.

PSALM 126. *In convertendo.*

WHEN the Lord turned again the captivity of Sion : then were we like unto them that dream.

2 Then was our mouth filled with laughter : and our tongue with joy.

3 Then said they among the heathen : The Lord hath done great things for them.

PSALM 124.—A psalm which seems a continuance of, and an answer to, the last, praising God for sending the deliverance which had been so anxiously expected and waited for.

PSALM 125—A psalm of perfect trust in the protection of God.

PSALM 126.—A psalm of glad thanksgiving for the return of the Jews from captivity, a type of Christians delivered from Satan. Tears of repentance, not songs of joy, must *begin* conversion. Then after many days of patient growth we may look for fruit at last.

4 Yea, the Lord hath done great things for us already : whereof we rejoice.

5 Turn our captivity, O Lord : as the rivers in the south.

6 They that sow in tears : shall reap in joy.

7 He that now goeth on his way weeping, and beareth forth good seed : shall doubtless come again with joy, and bring his sheaves with him.

PSALM 127. *Nisi Dominus.*

EXCEPT the Lord build the house : their labour is but lost that build it.

2 Except the Lord keep the city : the watchman waketh but in vain.

3 It is but lost labour that ye haste to rise up early, and so late take rest, and eat the bread of carefulness : for so he giveth his beloved sleep.

4 Lo, children and the fruit of the womb : are an heritage and gift that cometh of the Lord.

5 Like as the arrows in the hand of the giant : even so are the young children.

6 Happy is the man that hath his quiver full of them : they shall not be ashamed when they speak with their enemies in the gate.

PSALM 128. *Beati omnes.*

BLESSED are all they that fear the Lord : and walk in his ways.

2 For thou shalt eat the labours of thine hands : O well is thee, and happy shalt thou be.

3 Thy wife shall be as the fruitful vine : upon the walls of thine house.

4 Thy children like the olive-branches : round about thy table.

5 Lo, thus shall the man be blessed : that feareth the Lord.

6 The Lord from out of Sion shall so bless thee : that thou shalt see Jerusalem in prosperity all thy life long.

7 Yea, that thou shalt see thy children's children : and peace upon Israel.

PSALM 129. *Sæpe expugnaverunt.*

MANY a time have they fought against me from my youth up : may Israel now say.

2 Yea, many a time have they vexed me from my youth up : but they have not prevailed against me.

PSALM 127.—A Proper Psalm in the Churching Service. The young children, like slips of wood, are lying everywhere about, ready to be shaped and pointed and made powerful for good or evil in the hand of the strong. Shall we leave them to be shaped into weapons of infidelity, or train them up ourselves to be a mighty power for God?

PSALM 128.—A Proper Psalm in the Marriage Service, declaring the blessing which will always rest on a godly family and household.

PSALM 129.—A psalm declaring the afflictions of the Church, and the punishment sent by the righteous Judge upon those who trouble her.

3 The plowers plowed upon my back : and made long furrows.

made long furrows, with their stripes.

4 But the righteous Lord : hath hewn the snares of the ungodly in pieces.

5 Let them be confounded and turned backward : as many as have evil will at Sion.

6 Let them be even as the grass growing upon the house-tops : which withereth afore it be plucked up;

7 Whereof the mower filleth not his hand : neither he that bindeth up the sheaves his bosom.

8 So that they who go by say not so much as, The Lord prosper you : we wish you good luck in the Name of the Lord.

PSALM 130. *De profundis.*

OUT of the deep have I called unto thee, O Lord : Lord, hear my voice.

2 O let thine ears consider well : the voice of my complaint.

3 If thou, Lord, wilt be extreme to mark what is done amiss : O Lord, who may abide it?

4 For there is mercy with thee : therefore shalt thou be feared.

5 I look for the Lord ; my soul doth wait for him : in his word is my trust.

6 My soul fleeth unto the Lord : before the morning watch, I say, before the morning watch.

7 O Israel, trust in the Lord, for with the Lord there is mercy : and with him is plenteous redemption.

8 And he shall redeem Israel : from all his sins.

PSALM 131. *Domine, non est.*

LORD, I am not high-minded : I have no proud looks.

2 I do not exercise myself in great matters : which are too high for me.

3 But I refrain my soul, and keep it low, like as a child that is weaned from his mother : yea, my soul is even as a weaned child.

refrain = restrain.

a weaned child, who has no strength of his own.

4 O Israel, trust in the Lord : from this time forth for evermore.

Morning Prayer.

PSALM 132. *Memento, Domine.*

LORD, remember David : and all his trouble ;

2 How he sware unto the Lord : and vowed a vow unto the Almighty God of Jacob ;

2 Sam. 6. 1-15.
1 Chr. 13. 1-4.

PSALM 130.—A Proper Psalm for Ash-Wednesday. One of the Seven Penitential Psalms. The cry of a heart overwhelmed with the burden of sin, looking for mercy from a pitying Father.

PSALM 131.—The humble-minded seek not to pry into the hidden things of God. They ask not for explanations of His mysteries, they trust and believe.

3 I will not come within the tabernacle of mine house : nor climb up into my bed;

4 I will not suffer mine eyes to sleep, nor mine eye-lids to slumber : neither the temples of my head to take any rest;

5 Until I find out a place for the temple of the Lord : an habitation for the mighty God of Jacob.

6 Lo, we heard of the same at Ephrata : and found it in the wood.

found it = found the lost ark. Kirjath-jearim, where the ark was found, means "the city of woods."

7 We will go into his tabernacle : and fall low on our knees before his footstool.

8 Arise, O Lord, into thy resting-place : thou, and the ark of thy strength.

2 Chr. 6. 41.

9 Let thy priests be clothed with righteousness : and let thy saints sing with joyfulness.

10 For thy servant David's sake: turn not away the presence of thine Anointed.

11 The Lord hath made a faithful oath unto David : and he shall not shrink from it;

2 Sam. 7. 16

12 Of the fruit of thy body : shall I set upon thy seat.

Acts 2. 30.

13 If thy children will keep my covenant, and my testimonies that I shall learn them : their children also shall sit upon thy seat for evermore.

1 Kin. 2. 4.

14 For the Lord hath chosen Sion to be an habitation for himself : he hath longed for her.

15 This shall be my rest for ever : here will I dwell, for I have a delight therein.

16 I will bless her victuals with increase : and will satisfy her poor with bread.

17 I will deck her priests with health : and her saints shall rejoice and sing.

18 There shall I make the horn of David to flourish : I have ordained a lantern for mine Anointed.

the horn = the power.
a lantern = a lamp trimmed, a token of glory.

19 As for his enemies, I shall clothe them with shame : but upon himself shall his crown flourish.

PSALM 133. *Ecce, quam bonum!*

BEHOLD, how good and joyful a thing it is : brethren, to dwell together in unity!

in unity = in one mind.

1 Pet. 3. 8.
John 17. 21.

2 It is like the precious ointment upon the head, that ran down unto the beard : even unto Aaron's beard, and went down to the skirts of his clothing.

Ex. 30. 23-30.
Lev. 8. 12.

3 Like as the dew of Hermon : which fell upon the hill of Sion.

Deut. 4. 48.

PSALM 132.—A Proper Psalm for Christmas-Day. Perhaps written by Solomon, for the 8th and 9th verses were said by him when the ark was brought in from David's tabernacle on Mount Zion into the most holy place in the temple, with music, and songs, and rejoicing. It records David's trouble when he for a time had lost it, and ends with God's faithful promise that the Messiah shall rule for ever.

PSALM 133.—The blessing of unity is set forth in this most beautiful psalm, unity in the Church, unity in the commonwealth, unity in the home. As the holy oil spreading its sweet perfume wherever it falls, as the dew of the evening refreshing the mountains, so is Christian love.

4 For there the Lord promised his blessing : and life for evermore.

PSALM 134. *Ecce nunc.*

BEHOLD now, praise the Lord : all ye servants of the Lord ;

2 Ye that by night stand in the house of the Lord : even in the courts of the house of our God. 1 Chr. 9. 33. Rev. 4. 8.

3 Lift up your hands in the sanctuary : and praise the Lord.

4 The Lord that made heaven and earth : give thee blessing out of Sion.

PSALM 135. *Laudate Nomen.*

laud = praise.

O PRAISE the Lord, laud ye the Name of the Lord : praise it, O ye servants of the Lord ;

2 Ye that stand in the house of the Lord : in the courts of the house of our God.

3 O praise the Lord, for the Lord is gracious : O sing praises unto his Name, for it is lovely.

4 For why? the Lord hath chosen Jacob unto himself : and Israel for his own possession. Deut. 7. 6. 1 Pet. 2. 9, 10.

5 For I know that the Lord is great : and that our Lord is above all gods.

6 Whatsoever the Lord pleased, that did he in heaven, and in earth : and in the sea, and in all deep places.

7 He bringeth forth the clouds from the ends of the world : and sendeth forth lightnings with the rain, bringing the winds out of his treasures.

8 He smote the first-born of Egypt : both of man and beast. Ex. 12. 29.

9 He hath sent tokens and wonders into the midst of thee, O thou land of Egypt : upon Pharaoh, and all his servants.

10 He smote divers nations : and slew mighty kings ;

11 Sehon king of the Amorites, and Og the king of Basan : and all the kingdoms of Canaan ; Num. 21. 24-35.

heritage = possession.

12 And gave their land to be an heritage : even an heritage unto Israel his people.

13 Thy Name, O Lord, endureth for ever : so doth thy memorial, O Lord, from one generation to another.

14 For the Lord will avenge his people : and be gracious unto his servants.

PSALM 134.—The last of the Songs of Degrees. As the Levite day and night in regular course praised God in the temple, so in the Christian Church His praises never cease. As one land goes to rest another takes up the joyful task.

PSALM 135.—A psalm of thanksgiving for God's mercies to Israel. The Israelites had indeed reason enough to sing praises to God. The heritage bestowed on them was rich and valuable, the wonders by which He brought them out of Egypt, and led them to Canaan, were great and marvellous; but far better is the inheritance He has given to Christians, far greater the wonders He has worked for our salvation. Not only our lips, but our whole lives, should be given to Him, in thanksgiving for His mercies towards us.

15 As for the images of the heathen, they are but silver and gold : the work of men's hands.
16 They have mouths, and speak not : eyes have they, but they see not.
17 They have ears, and yet they hear not : neither is there any breath in their mouths.
18 They that make them are like unto them : and so are all they that put their trust in them.
19 Praise the Lord, ye house of Israel : praise the Lord, ye house of Aaron.
20 Praise the Lord, ye house of Levi : ye that fear the Lord, praise the Lord.
21 Praised be the Lord out of Sion : who dwelleth at Jerusalem.

Evening Prayer.

PSALM 136. *Confitemini.*

O GIVE thanks unto the Lord, for he is gracious : and his mercy endureth for ever.
2 O give thanks unto the God of all gods : for his mercy endureth for ever.
3 O thank the Lord of all lords : for his mercy endureth for ever.
4 Who only doeth great wonders : for his mercy endureth for ever.
5 Who by his excellent wisdom made the heavens : for his mercy endureth for ever. Gen. 1. 1.
6 Who laid out the earth above the waters : for his mercy endureth for ever. Gen. 1. 9.
7 Who hath made great lights : for his mercy endureth for ever ; Gen. 1. 14.
8 The sun to rule the day : for his mercy endureth for ever ; Gen. 1. 16.
9 The moon and the stars to govern the night : for his mercy endureth for ever.
10 Who smote Egypt with their first-born : for his mercy endureth for ever ; Ex. 12. 29.
11 And brought out Israel from among them : for his mercy endureth for ever ;
12 With a mighty hand, and stretched out arm : for his mercy endureth for ever. Ex. 15. 6.
13 Who divided the Red sea in two parts : for his mercy endureth for ever ; Ex. 14. 16,21.
14 And made Israel to go through the midst of it : for his mercy endureth for ever.
15 But as for Pharaoh and his host, he overthrew them in the Red sea : for his mercy endureth for ever. Ex. 15. 19.

PSALM 136.—This psalm is very like the preceding, but it is made remarkable by the beautiful sentence which ends each verse as with a refrain or chorus. The God who did such great things for the Israelites is the same God who works far greater things for us, "the same yesterday, to-day, and for ever;" who has purchased a Church for His glory, who feeds and cares for each member of it, who remembers us in trouble, who delivers us from all our enemies; "for His mercy endureth for ever."

16 Who led his people through the wilderness : for his mercy endureth for ever.

17 Who smote great kings : for his mercy endureth for ever ;

18 Yea, and slew mighty kings : for his mercy endureth for ever ;

19 Sehon king of the Amorites : for his mercy endureth for ever ;

Deut. 29.

20 And Og the king of Basan : for his mercy endureth for ever ;

21 And gave away their land for an heritage : for his mercy endureth for ever ;

22 Even for an heritage unto Israel his servant : for his mercy endureth for ever.

23 Who remembered us when we were in trouble : for his mercy endureth for ever ;

24 And hath delivered us from our enemies : for his mercy endureth for ever.

25 Who giveth food to all flesh : for his mercy endureth for ever.

26 O give thanks unto the God of heaven : for his mercy endureth for ever.

27 O give thanks unto the Lord of lords : for his mercy endureth for ever.

PSALM 137. *Super flumina.*

BY the waters of Babylon we sat down and wept : when we remembered thee, O Sion.

2 As for our harps, we hanged them up : upon the trees that are therein.

3 For they that led us away captive required of us then a song, and melody, in our heaviness : Sing us one of the songs of Sion.

4 How shall we sing the Lord's song : in a strange land ?

cunning = skill.

5 If I forget thee, O Jerusalem : let my right hand forget her cunning.

6 If I do not remember thee, let my tongue cleave to the roof of my mouth : yea, if I prefer not Jerusalem in my mirth.

day of Jerusalem = day of her capture.

7 Remember the children of Edom, O Lord, in the day of Jerusalem : how they said, Down with it, down with it, even to the ground.

8 O daughter of Babylon, wasted with misery : yea, happy shall he be that rewardeth thee, as thou hast served us.

9 Blessed shall he be that taketh thy children : and throweth them against the stones.

PSALM 137.—A psalm written during the seventy years in Babylon, describing th heaviness of spirit of captives in a foreign land, looking back with longing to thei home. Babylon and Edom are types of Satan and his hosts, who gather against the Churc of Christ. The children of Babylon are the vices which are Satan's offspring. Happy is he who in the name of Christ can master and destroy them for evermore.

PSALM 138. *Confitebor tibi.*

the gods = earthly princes and judges.

I WILL give thanks unto thee, O Lord, with my whole heart : even before the gods will I sing praise unto thee.

2 I will worship toward thy holy temple, and praise thy Name, because of thy loving-kindness and truth : for thou hast magnified thy Name, and thy Word, above all things. Dan. 6. 10.

enduedst = didst clothe.

3 When I called upon thee, thou heardest me : and enduedst my soul with much strength.

4 All the kings of the earth shall praise thee, O Lord : for they have heard the words of thy mouth.

5 Yea, they shall sing in the ways of the Lord : that great is the glory of the Lord.

6 For though the Lord be high, yet hath he respect unto the lowly : as for the proud, he beholdeth them afar off. Isa. 57. 15.

7 Though I walk in the midst of trouble, yet shalt thou refresh me : thou shalt stretch forth thy hand upon the furiousness of mine enemies, and thy right hand shall save me.

8 The Lord shall make good his loving-kindness toward me : yea, thy mercy, O Lord, endureth for ever; despise not then the works of thine own hands.

Morning Prayer.

PSALM 139. *Domine, probasti.*

O LORD, thou hast searched me out, and known me : thou knowest my down-sitting, and mine up-rising; thou understandest my thoughts long before.

2 Thou art about my path, and about my bed : and spiest out all my ways.

3 For lo, there is not a word in my tongue : but thou, O Lord, knowest it altogether.

4 Thou hast fashioned me behind and before : and laid thine hand upon me.

5 Such knowledge is too wonderful and excellent for me : I cannot attain unto it.

6 Whither shall I go then from thy Spirit : or whither shall I go then from thy presence?

7 If I climb up into heaven, thou art there : if I go down to hell, thou art there also.

hell = hades.

PSALM 138.—A psalm of praise and thanks to God, and a prophecy of the call of the Gentiles.

PSALM 139.—A psalm praising the all-knowledge and all-presence of God, and rejoicing in the consciousness that He is ever at hand. The Psalmist has no desire to flee from God, but is glad to know himself never out of His reach, as Hagar was glad in the thought "Thou God seest me." He marvels at the countless number of God's mercies to him, and chiefly at the wonderful frame of the body with which his Maker has clothed his soul, and he prays that God will teach him how to keep both pure and ready for His service.

8 If I take the wings of the morning : and remain in the uttermost parts of the sea;

9 Even there also shall thy hand lead me : and thy right hand shall hold me.

Peradventure = perhaps.

10 If I say, Peradventure the darkness shall cover me : then shall my night be turned to day.

11 Yea, the darkness is no darkness with thee, but the night is as clear as the day : the darkness and light to thee are both alike.

12 For my reins are thine : thou hast covered me in my mother's womb.

13 I will give thanks unto thee, for I am fearfully and wonderfully made : marvellous are thy works, and that my soul knoweth right well.

14 My bones are not hid from thee : though I be made secretly, and fashioned beneath in the earth.

15 Thine eyes did see my substance, yet being imperfect : and in thy book were all my members written;

16 Which day by day were fashioned : when as yet there was none of them.

17 How dear are thy counsels unto me, O God : O how great is the sum of them!

18 If I tell them, they are more in number than the sand : when I wake up I am present with thee.

19 Wilt thou not slay the wicked, O God : depart from me, ye blood-thirsty men.

20 For they speak unrighteously against thee : and thine enemies take thy Name in vain.

21 Do not I hate them, O Lord, that hate thee : and am not I grieved with those that rise up against thee?

22 Yea, I hate them right sore : even as though they were mine enemies.

23 Try me, O God, and seek the ground of my heart : prove me, and examine my thoughts.

24 Look well if there be any way of wickedness in me : and lead me in the way everlasting. Jer. 17. 9.

PSALM 140. *Eripe me, Domine.*

DELIVER me, O Lord, from the evil man : and preserve me from the wicked man.

2 Who imagine mischief in their hearts : and stir up strife all the day long.

3 They have sharpened their tongues like a serpent : adder's poison is under their lips.

PSALM 140.—A psalm of David, crying to God for protection against the plots and the slanders of his persecutors; and while he prays he is confident that God will care for him and save him. Here, as elsewhere, David is a type of Christ, who suffered more than he, and had more to hate Him and do Him mischief, yet who "committed Himself to Him that judgeth righteously." And as God punished the enemies of David, so did He "miserably destroy those wicked men" (Matt. 21. 41) who had been the murderers of His Son by the destruction of Jerusalem shortly after.

4 Keep me, O Lord, from the hands of the ungodly : preserve me from the wicked men, who are purposed to overthrow my goings.

5 The proud have laid a snare for me, and spread a net abroad with cords : yea, and set traps in my way.

6 I said unto the Lord, Thou art my God : hear the voice of my prayers, O Lord.

covered my head, with the shield of Thy protection.

7 O Lord God, thou strength of my health : thou hast covered my head in the day of battle.

8 Let not the ungodly have his desire, O Lord : let not his mischievous imagination prosper, lest they be too proud.

9 Let the mischief of their own lips fall upon the head of them : that compass me about.

10 Let hot burning coals fall upon them : let them be cast into the fire, and into the pit, that they never rise up again.

11 A man full of words shall not prosper upon the earth : evil shall hunt the wicked person to overthrow him.

12 Sure I am that the Lord will avenge the poor : and maintain the cause of the helpless.

13 The righteous also shall give thanks unto thy Name : and the just shall continue in thy sight.

PSALM 141. *Domine, clamavi.*

LORD, I call upon thee, haste thee unto me : and consider my voice when I cry unto thee.

2 Let my prayer be set forth in thy sight as the incense : and let the lifting up of my hands be an evening sacrifice.

Rev. 8. 3, 4.

3 Set a watch, O Lord, before my mouth : and keep the door of my lips.

eat = join in their ungodly pleasures.

4 O let not mine heart be inclined to any evil thing : let me not be occupied in ungodly works with the men that work wickedness, lest I eat of such things as please them.

letnot = they shall not break (Bible version).

5 Let the righteous rather smite me friendly : and reprove me.

their wickedness = that of mine enemies.

6 But let not their precious balms break my head : yea, I will pray yet against their wickedness.

ver. 7. When their judges are overthrown, the people will hear my words.

7 Let their judges be overthrown in stony places : that they may hear my words, for they are sweet.

8 Our bones lie scattered before the pit : like as when one breaketh and heweth wood upon the earth.

PSALM 141.—A prayer in trouble. As the fire on the altar sent up the sweet smell of the incense to heaven, so does the fire of love in the heart send up our prayers and make them acceptable to God. When amongst men who care not for Him, let us watch both our words and our actions, lest we be provoked into some sin, and give men reason to say that our religion is only a profession, not a reality. If overtaken in a fault, let us be thankful for the rebuke of a faithful friend.

9 But mine eyes look unto thee, O Lord God : in thee is my trust, O cast not out my soul.

10 Keep me from the snare that they have laid for me : and from the traps of the wicked doers.

11 Let the ungodly fall into their own nets together : and let me ever escape them.

Evening Prayer.

PSALM 142. *Voce mea ad Dominum.*

I CRIED unto the Lord with my voice : yea, even unto the Lord did I make my supplication.

2 I poured out my complaints before him : and shewed him of my trouble. Isa. 37. 14-20.

3 When my spirit was in heaviness thou knewest my path : in the way wherein I walked have they privily laid a snare for me.

4 I looked also upon my right hand : and saw there was no man that would know me. 2 Tim. 4. 16.

know = acknowledge.

5 I had no place to flee unto : and no man cared for my soul.

6 I cried unto thee, O Lord, and said : Thou art my hope, and my portion in the land of the living.

7 Consider my complaint : for I am brought very low.

8 O deliver me from my persecutors : for they are too strong for me.

9 Bring my soul out of prison, that I may give thanks unto thy Name : which thing if thou wilt grant me, then shall the righteous resort unto my company.

PSALM 143. *Domine, exaudi.*

HEAR my prayer, O Lord, and consider my desire : hearken unto me for thy truth and righteousness' sake.

2 And enter not into judgement with thy servant : for in thy sight shall no man living be justified.

justified = accounted just.

3 For the enemy hath persecuted my soul; he hath smitten my life down to the ground : he hath laid me in the darkness, as the men that have been long dead.

PSALM 142.—"A prayer of David when he was in the cave," written in great distress under the feeling of being deserted by everybody. So may we sometimes have to feel; but God cares and knows, and we may be sure that none can "pluck His sheep out of His hand." (John 10. 28.)

PSALM 143.—A Proper Psalm for Ash-Wednesday. One of the Seven Penitential Psalms. Here is the true language of repentance and faith, a confession that none can be justified before God, a dependence only on His mercy, a cry for freedom from the chain of habitual sin.

4 Therefore is my spirit vexed within me : and my heart within me is desolate.

5 Yet do I remember the time past; I muse upon all thy works : yea, I exercise myself in the works of thy hands.

6 I stretch forth my hands unto thee : my soul gaspeth unto thee as a thirsty land.

th=
th.

7 Hear me, O Lord, and that soon, for my spirit waxeth faint : hide not thy face from me, lest I be like unto them that go down into the pit.

8 O let me hear thy loving-kindness betimes in the morning, for in thee is my trust : shew thou me the way that I should walk in, for I lift up my soul unto thee.

9 Deliver me, O Lord, from mine enemies : for I flee unto thee to hide me.

10 Teach me to do the thing that pleaseth thee, for thou art my God : let thy loving Spirit lead me forth into the land of righteousness.

m =

11 Quicken me, O Lord, for thy Name's sake : and for thy righteousness' sake bring my soul out of trouble.

12 And of thy goodness slay mine enemies : and destroy all them that vex my soul; for I am thy servant.

Morning Prayer.

PSALM 144. *Benedictus Dominus.*

BLESSED be the Lord my strength : who teacheth my hands to war, and my fingers to fight;

2 My hope and my fortress, my castle and deliverer, my defender in whom I trust : who subdueth my people that is under me.

3 Lord, what is man, that thou hast such respect unto him : or the son of man, that thou so regardest him? Heb. 2. 6.

4 Man is like a thing of nought : his time passeth away like a shadow.

5 Bow thy heavens, O Lord, and come down : touch the mountains, and they shall smoke.

6 Cast forth thy lightning, and tear them : shoot out thine arrows, and consume them.

7 Send down thine hand from above : deliver me, and take me out of the great waters, from the hand of strange children;

n =
then.

8 Whose mouth talketh of vanity : and their right hand is a right hand of wickedness.

M 144.—A psalm of victory after a battle, and a description of the blessings of rupted peace. War is a terrible evil, but it is sometimes necessary. Happy are ple whose wars are short, and the peace that follows long, so that their sons and rs may grow up to be a comfort and a blessing to them, while their wheat and their nd their herds increase and multiply, and the poverty which always follows war is m. Still happier if they have the Lord for their God.

9 I will sing a new song unto thee, O God : and sing praises unto thee upon a ten-stringed lute.

10 Thou hast given victory unto kings : and hast delivered David thy servant from the peril of the sword.

11 Save me, and deliver me from the hand of strange children : whose mouth talketh of vanity, and their right hand is a right hand of iniquity.

12 That our sons may grow up as the young plants : and that our daughters may be as the polished corners of the temple.

garners = barns.

13 That our garners may be full and plenteous with all manner of store : that our sheep may bring forth thousands and ten thousands in our streets.

14 That our oxen may be strong to labour, that there be no decay : no leading into captivity, and no complaining in our streets.

15 Happy are the people that are in such a case : yea, blessed are the people who have the Lord for their God.

PSALM 145. *Exaltabo te, Deus.*

I WILL magnify thee, O God, my King : and I will praise thy Name for ever and ever.

2 Every day will I give thanks unto thee : and praise thy Name for ever and ever.

3 Great is the Lord, and marvellous worthy to be praised : there is no end of his greatness.

4 One generation shall praise thy works unto another : and declare thy power.

5 As for me, I will be talking of thy worship : thy glory, thy praise, and wondrous works;

6 So that men shall speak of the might of thy marvellous acts : and I will also tell of thy greatness.

7 The memorial of thine abundant kindness shall be shewed : and men shall sing of thy righteousness.

8 The Lord is gracious, and merciful : long-suffering, and of great goodness.

9 The Lord is loving unto every man : and his mercy is over all his works.

10 All thy works praise thee, O Lord : and thy saints give thanks unto thee.

11 They shew the glory of thy kingdom : and talk of thy power;

12 That thy power, thy glory, and mightiness of thy kingdom : might be known unto men.

PSALM 145.—A Proper Psalm for Whit-Sunday. A noble hymn of praise and thanksgiving for all the mercies of God. The "glory of His everlasting kingdom," which began its reign on the first Whit-Sunday, is magnified. The Lord is "long-suffering and of great goodness" to all whom He has redeemed from the power of Satan, the fallen sinner is lifted up again, on Him "the eyes of all wait" for the food for which they shall not wait in vain, and the prayer of His faithful children shall alway be heard.

13 Thy kingdom is an everlasting kingdom : and thy dominion endureth throughout all ages.

14 The Lord upholdeth all such as fall : and lifteth up all those that are down.

15 The eyes of all wait upon thee, O Lord : and thou givest them their meat in due season. John 6. 34-50.

16 Thou openest thine hand : and fillest all things living with plenteousness.

17 The Lord is righteous in all his ways : and holy in all his works.

18 The Lord is nigh unto all them that call upon him : yea, all such as call upon him faithfully.

19 He will fulfil the desire of them that fear him : he also will hear their cry, and will help them.

20 The Lord preserveth all them that love him : but scattereth abroad all the ungodly.

21 My mouth shall speak the praise of the Lord : and let all flesh give thanks unto his holy Name for ever and ever.

PSALM 146. *Lauda, anima mea.*

PRAISE the Lord, O my soul; while I live will I praise the Lord : yea, as long as I have any being, I will sing praises unto my God.

2 O put not your trust in princes, nor in any child of man : for there is no help in them.

3 For when the breath of man goeth forth he shall turn again to his earth : and then all his thoughts perish.

4 Blessed is he that hath the God of Jacob for his help : and whose hope is in the Lord his God;

5 Who made heaven and earth, the sea, and all that therein is : who keepeth his promise for ever;

6 Who helpeth them to right that suffer wrong : who feedeth the hungry.

7 The Lord looseth men out of prison : the Lord giveth sight to the blind. Acts 12. 11. John 9. 7.

8 The Lord helpeth them that are fallen : the Lord careth for the righteous. Luke 7. 39, 47. Dan. 6. 23.

9 The Lord careth for the strangers; he defendeth the fatherless and widow : as for the way of the ungodly, he turneth it upside down. John 10. 16. 2 Kin. 4. 7.

10 The Lord thy God, O Sion, shall be King for evermore : and throughout all generations.

PSALM 146—The five last psalms are called Hallelujah Psalms, each begins with Hallelujah, and they contain nothing but praise. Here we recount all God's mercies to man in every state of trouble, and how He delivereth out of all. Blessed indeed is he "who has the God of Jacob for his help!"

Evening Prayer.

PSALM 147. *Laudate Dominum.*

O PRAISE the Lord, for it is a good thing to sing praises unto our God : yea, a joyful and pleasant thing it is to be thankful.

2 The Lord doth build up Jerusalem : and gather together the out-casts of Israel.

3 He healeth those that are broken in heart : and giveth medicine to heal their sickness.

telleth = counteth.

4 He telleth the number of the stars : and calleth them all by their names.

infinite = without limits.

5 Great is our Lord, and great is his power : yea, and his wisdom is infinite.

6 The Lord setteth up the meek : and bringeth the ungodly down to the ground.

7 O sing unto the Lord with thanksgiving : sing praises upon the harp unto our God ;

8 Who covereth the heaven with clouds, and prepareth rain for the earth : and maketh the grass to grow upon the mountains, and herb for the use of men ;

9 Who giveth fodder unto the cattle : and feedeth the young ravens that call upon him.

10 He hath no pleasure in the strength of an horse : neither delighteth he in any man's legs.

11 But the Lord's delight is in them that fear him : and put their trust in his mercy.

12 Praise the Lord, O Jerusalem : praise thy God, O Sion.

13 For he hath made fast the bars of thy gates : and hath blessed thy children within thee.

14 He maketh peace in thy borders : and filleth thee with the flour of wheat.

15 He sendeth forth his commandment upon earth : and his word runneth very swiftly.

16 He giveth snow like wool : and scattereth the hoar-frost like ashes.

morsels = hailstones.

17 He casteth forth his ice like morsels : who is able to abide his frost?

18 He sendeth out his word, and melteth them : he bloweth with his wind, and the waters flow.

19 He sheweth his word unto Jacob : his statutes and ordinances unto Israel.

20 He hath not dealt so with any nation : neither have the heathen knowledge of his laws.

PSALM 148. *Laudate Dominum.*

O PRAISE the Lord of heaven : praise him in the height.

PSALM 147.—As the loving-kindness of our God is never ceasing, so as far as we are able should our thanks and praises be unceasing also. The Creator of the world is evermore its Preserver, and ceases not to pour on His creatures the things needful for their sustenance.

2 Praise him, all ye angels of his : praise him, all his host.

3 Praise him, sun and moon : praise him, all ye stars and light.

4 Praise him, all ye heavens : and ye waters that are above the heavens.

5 Let them praise the Name of the Lord : for he spake the word, and they were made; he commanded, and they were created.

6 He hath made them fast for ever and ever : he hath given them a law which shall not be broken.

7 Praise the Lord upon earth : ye dragons, and all deeps; deeps = seas.

8 Fire and hail, snow and vapours : wind and storm, fulfilling his word;

9 Mountains and all hills : fruitful trees and all cedars;

10 Beasts and all cattle : worms and feathered fowls;

11 Kings of the earth and all people : princes and all judges of the world;

12 Young men and maidens, old men and children, praise the Name of the Lord : for his Name only is excellent, and his praise above heaven and earth.

13 He shall exalt the horn of his people; all his saints shall praise him : even the children of Israel, even the people that serveth him.

PSALM 149. *Cantate Domino.*

O SING unto the Lord a new song : let the congregation of saints praise him.

2 Let Israel rejoice in him that made him : and let the children of Sion be joyful in their King.

3 Let them praise his Name in the dance : let them sing praises unto him with tabret and harp. Ex. 15. 20, 21.

4 For the Lord hath pleasure in his people : and helpeth the meek-hearted.

5 Let the saints be joyful with glory : let them rejoice in their beds.

6 Let the praises of God be in their mouth : and a two-edged sword in their hands;

7 To be avenged of the heathen : and to rebuke the people;

PSALM 148.—This psalm bears a great likeness to the Benedicite or Song of the Three Children. As in that hymn the angels and the heavens are first called upon to magnify the Lord, so here. Next follow the inanimate things of creation, then living creatures, then man, in exactly the same order as we find them there. From all ascends the voice of praise to Him who created all things for His glory. And having carried our song through our mortal life, may we renew it again where it began, with angels round the throne!

PSALM 149.—A psalm of triumph in the God of Israel, and over the enemies of Israel. It looks on to the kingdom of the Messiah, in which the meek-hearted shall have the highest place, and His servants with "a two-edged sword" shall have victory through their King, who will go forth "conquering and to conquer" (Rev. 6. 2) over all the powers of Satan.

8 To bind their kings in chains : and their nobles with links of iron. Deut. 7. 24.

9 That they may be avenged of them, as it is written : Such honour have all his saints. Rev. 17. 14.

Such honour = the honour of fighting for God.

PSALM 150. *Laudate Dominum.*

O PRAISE God in his holiness : praise him in the firmament of his power.

2 Praise him in his noble acts : praise him according to his excellent greatness.

3 Praise him in the sound of the trumpet : praise him upon the lute and harp.

4 Praise him in the cymbals and dances : praise him upon the strings and pipe.

5 Praise him upon the well-tuned cymbals : praise him upon the loud cymbals.

6 Let every thing that hath breath : praise the Lord.

PSALM 150.—A psalm calling upon all to whom God has given life to praise Him with all their powers.

The Gloria Patri is directed to be sung at the end of every Psalm, stamping the Christian seal upon the Hebrew melodies. "Hear, O Israel, the Lord our God is one Lord," was the Old Testament lesson; to the Catholic Church has been revealed the faith "to worship one God in Trinity, and Trinity in Unity."

FORMS OF PRAYER TO BE USED AT SEA.

¶ *The Morning and Evening Service to be used daily at Sea shall be the same which is appointed in the Book of Common Prayer.*

¶ *These two following Prayers are to be also used in his Majesty's Navy every day.*

O ETERNAL Lord God, who alone spreadest out the heavens, and rulest the raging of the sea; who hast compassed the waters with bounds until day and night come to an end; Be pleased to receive into thy Almighty and most gracious protection the persons of us thy servants, and the Fleet in which we serve. Preserve us from the dangers of the sea, and from the violence of the enemy; that we may be a safeguard unto our most gracious Sovereign Lord, King *EDWARD*, and his Dominions, and a security for such as pass on the seas upon their lawful occasions; that the inhabitants of our Island may in peace and quietness serve thee our God; and that we may return in safety to enjoy the blessings of the land, with the fruits of our labours, and with a thankful remembrance of thy mercies to praise and glorify thy holy Name; through Jesus Christ our Lord. *Amen.*

The Collect.

PREVENT us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life; through Jesus Christ our Lord. *Amen.*

¶ *Prayers to be used in Storms at Sea.*

O MOST powerful and glorious Lord God, at whose command the winds blow, and lift up the waves of the sea, and who stillest the rage thereof; We thy creatures, but miserable sinners, do in this our great distress cry unto thee for help: Save, Lord, or else we perish. We confess, when we have been safe, and seen all things quiet about us, we have forgot thee our God, and refused to hearken to the still voice of thy word, and to obey thy commandments: But now we see, how terrible thou art in all thy works of wonder; the great God to be feared above all: And therefore we adore thy Divine Majesty, acknowledging thy power, and imploring thy goodness. Help, Lord, and save us for thy mercy's sake in Jesus Christ thy Son, our Lord. *Amen.*

Or this.

O MOST glorious and gracious Lord God, who dwellest in heaven, but beholdest all things below; Look down, we beseech thee, and hear us, calling out of the depth of misery, and out of the jaws of this death, which is ready now to swallow us up: Save, Lord, or else we perish. The living, the living, shall praise thee. O send thy word of command to rebuke the raging winds, and the roaring sea; that we, being delivered from this distress, may live to serve thee, and to glorify thy Name all the days of our life. Hear, Lord, and save us, for the infinite merits of our blessed Saviour, thy Son, our Lord Jesus Christ. *Amen.*

¶ *The Prayer to be said before a Fight at Sea against any Enemy.*

O MOST powerful and glorious Lord God, the Lord of hosts, that rulest and commandest all things; Thou sittest in the throne judging right, and therefore we make our address to thy Divine Majesty in this our necessity, that thou wouldest take the cause into thine own hand, and judge between us and our enemies. Stir up thy strength, O Lord, and come and help us; for thou givest not alway the battle to the strong, but canst save by many or by few. O let not our sins now cry against us for vengeance; but hear us thy poor servants begging mercy, and imploring thy help, and that thou wouldest be a defence unto us against the face of the enemy. Make it appear that thou art our Saviour and mighty Deliverer, through Jesus Christ our Lord. *Amen.*

¶ *Short Prayers for single persons, that cannot meet to join in Prayer with others, by reason of the Fight, or Storm.*

General Prayers.

LORD, be merciful to us sinners, and save us for thy mercy's sake.

Thou art the great God, that hast made and rulest all things: O deliver us for thy Name's sake.

Thou art the great God to be feared above all: O save us, that we may praise thee.

Special Prayers with respect to the Enemy.

THOU, O Lord, art just and powerful : O defend our cause against the face of the enemy.

O God, thou art a strong tower of defence to all that flee unto thee : O save us from the violence of the enemy.

O Lord of hosts, fight for us, that we may glorify thee.

O suffer us not to sink under the weight of our sins, or the violence of the enemy.

O Lord, arise, help us, and deliver us for thy Name's sake.

Short Prayers in respect of a Storm.

THOU, O Lord, that stillest the raging of the sea, hear, hear us, and save us, that we perish not.

O blessed Saviour, that didst save thy disciples ready to perish in a storm, hear us, and save us, we beseech thee.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.
O Lord, hear us.
O Christ, hear us.

God the Father, God the Son, God the Holy Ghost, have mercy upon us, save us now and evermore. Amen.

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, The power, and the glory, For ever and ever. Amen.

¶ *When there shall be imminent danger, as many as can be spared from necessary service in the Ship shall be called together, and make an humble Confession of their sin to God: In which every one ought seriously to reflect upon those particular sins of which his conscience shall accuse him; saying as followeth,*

The Confession.

ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we, from time to time, most grievously have committed, By thought, word, and deed, Against thy Divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, Forgive us all that is past; And grant that we may ever hereafter Serve and please thee In newness of life, To the honour and glory of thy Name; Through Jesus Christ our Lord. Amen.

¶ *Then shall the Priest, if there be any in the Ship, pronounce this Absolution.*

ALMIGHTY God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto him; Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness, and bring you to everlasting life; through Jesus Christ our Lord. *Amen.*

THANKSGIVING AFTER A STORM.

Jubilate Deo. Psalm 66.

O BE joyful in God, all ye lands : sing praises unto the honour of his Name, make his praise to be glorious.

Say unto God, O how wonderful art thou in thy works : through the greatness of thy power shall thine enemies be found liars unto thee.

For all the world shall worship thee : sing of thee, and praise thy Name.

O come hither, and behold the works of God : how wonderful he is in his doing toward the children of men.

He turned the sea into dry land : so that they went through the water on foot; there did we rejoice thereof.

He ruleth with his power for ever; his eyes behold the people : and such as will not believe shall not be able to exalt themselves.

O praise our God, ye people : and make the voice of his praise to be heard;

Who holdeth our soul in life : and suffereth not our feet to slip.

For thou, O God, hast proved us : thou also hast tried us, like as silver is tried.

Thou broughtest us into the snare : and laidest trouble upon our loins.

Thou sufferedst men to ride over our heads : we went through fire and water, and thou broughtest us out into a wealthy place.

I will go into thine house with burnt-offerings :

and will pay thee my vows, which I promised with my lips, and spake with my mouth, when I was in trouble.

I will offer unto thee fat burnt-sacrifices, with the incense of rams : I will offer bullocks and goats.

O come hither, and hearken, all ye that fear God : and I will tell you what he hath done for my soul.

I called unto him with my mouth : and gave him praises with my tongue.

If I incline unto wickedness with mine heart : the Lord will not hear me.

But God hath heard me : and considered the voice of my prayer.

Praised be God who hath not cast out my prayer : nor turned his mercy from me.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Confitemini Domino. Psalm 107.

O GIVE thanks unto the Lord, for he is gracious : and his mercy endureth for ever.

Let them give thanks whom the Lord hath redeemed : and delivered from the hand of the enemy ;

And gathered them out of the lands, from the east, and from the west : from the north, and from the south.

They went astray in the wilderness out of the way : and found no city to dwell in ;

Hungry and thirsty : their soul fainted in them.

So they cried unto the Lord in their trouble : and he delivered them from their distress.

He led them forth by the right way : that they might go to the city where they dwelt.

O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men !

For he satisfieth the empty soul : and filleth the hungry soul with goodness.

Such as sit in darkness, and in the shadow of death : being fast bound in misery and iron ;

Because they rebelled against the words of the Lord : and lightly regarded the counsel of the most Highest ;

He also brought down their heart through heaviness : they fell down, and there was none to help them.

So when they cried unto the Lord in their trouble : he delivered them out of their distress.

For he brought them out of darkness, and out of the shadow of death : and brake their bonds in sunder.

O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men !

For he hath broken the gates of brass : and smitten the bars of iron in sunder.

Foolish men are plagued for their offence : and because of their wickedness.

Their soul abhorred all manner of meat : and they were even hard at death's door.

So when they cried unto the Lord in their trouble : he delivered them out of their distress.

He sent his word, and healed them : and they were saved from their destruction.

O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men !

That they would offer unto him the sacrifice of thanksgiving : and tell out his works with gladness !

They that go down to the sea in ships : and occupy their business in great waters ;

These men see the works of the Lord : and his wonders in the deep.

For at his word the stormy wind ariseth : which lifteth up the waves thereof.

They are carried up to the heaven, and down again to the deep : their soul melteth away because of the trouble.

They reel to and fro, and stagger like a drunken man : and are at their wit's end.

So when they cry unto the Lord in their trouble : he delivereth them out of their distress.

For he maketh the storm to cease : so that the waves thereof are still.

Then are they glad, because they are at rest : and so he bringeth them unto the haven where they would be.

O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men !

That they would exalt him also in the congregation of the people : and praise him in the seat of the elders !

Who turneth the floods into a wilderness : and drieth up the water-springs.

A fruitful land maketh he barren : for the wickedness of them that dwell therein.

Again, he maketh the wilderness a standing water : and water-springs of a dry ground.

And there he setteth the hungry : that they may build them a city to dwell in ;

That they may sow their land, and plant vineyards : to yield them fruits of increase.

He blesseth them, so that they multiply exceedingly : and suffereth not their cattle to decrease.

And again, when they are minished, and brought low : through oppression, through any plague, or trouble;

Though he suffer them to be evil intreated through tyrants : and let them wander out of the way in the wilderness;

Yet helpeth he the poor out of misery : and maketh him households like a flock of sheep.

The righteous will consider this, and rejoice : and the mouth of all wickedness shall be stopped.

Whoso is wise will ponder these things : and they shall understand the loving-kindness of the Lord.

Glory be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Collects of Thanksgiving.

O MOST blessed and glorious Lord God, who art of infinite goodness and mercy; We thy poor creatures, whom thou hast made and preserved, holding our souls in life, and now rescuing us out of the jaws of death, humbly present ourselves again before thy Divine Majesty, to offer a sacrifice of praise and thanksgiving, for that thou heardest us when we called in our trouble, and didst not cast out our prayer, which we made before thee in our great distress : Even when we gave all for lost, our ship, our goods, our lives, then didst thou mercifully look upon us, and wonderfully command a deliverance; for which we, now being in safety, do give all praise and glory to thy holy Name; through Jesus Christ our Lord. *Amen.*

Or this:

O MOST mighty and gracious good God, thy mercy is over all thy works, but in special manner hath been extended toward us, whom thou hast so powerfully and wonderfully defended. Thou hast shewed us terrible things, and wonders in the deep, that we might see how powerful and gracious a God thou art; how able and ready to help them that trust in thee. Thou hast shewed us how both winds and seas obey thy command; that we may learn, even from them, hereafter to obey thy voice, and to do thy will. We therefore bless and glorify thy Name, for this thy mercy in saving us, when we were ready to perish. And, we beseech thee, make us as truly sensible now of thy mercy, as we were then of the danger: And give us hearts always ready to express our thankfulness, not only by words, but also by our lives, in being more obedient to thy holy commandments. Continue, we beseech thee, this thy goodness to us; that we, whom thou hast saved, may serve thee in holiness and righteousness all the days of our life; through Jesus Christ our Lord and Saviour. *Amen.*

An Hymn of Praise and Thanksgiving after a dangerous Tempest.

O COME, let us give thanks unto the Lord, for he is gracious : and his mercy endureth for ever.

Great is the Lord, and greatly to be praised; let the redeemed of the Lord say so : whom he hath delivered from the merciless rage of the sea.

The Lord is gracious and full of compassion : slow to anger, and of great mercy.

He hath not dealt with us according to our sins : neither rewarded us according to our iniquities.

But as the heaven is high above the earth : so great hath been his mercy towards us.

We found trouble and heaviness : we were even at death's door.

The waters of the sea had well-nigh covered us : the proud waters had well-nigh gone over our soul.

The sea roared : and the stormy wind lifted up the waves thereof.

We were carried up as it were to heaven, and then down again into the deep : our soul melted within us, because of trouble;

Then cried we unto thee, O Lord : and thou didst deliver us out of our distress.

Blessed be thy Name, who didst not despise the prayer of thy servants : but didst hear our cry, and hast saved us.

Thou didst send forth thy commandment : and the windy storm ceased, and was turned into a calm.

O let us therefore praise the Lord for his goodness : and declare the wonders that he hath done, and still doeth for the children of men.

Praised be the Lord daily : even the Lord that helpeth us, and poureth his benefits upon us.

He is our God, even the God of whom cometh salvation : God is the Lord by whom we have escaped death.

Thou, Lord, hast made us glad through the operation of thy hands : and we will triumph in thy praise.

Blessed be the Lord God : even the Lord God, who only doeth wondrous things;

And blessed be the Name of his Majesty for ever : and let every one of us say, Amen, Amen.

Glory be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

2 Cor. xiii.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

After Victory or Deliverance from an Enemy.

A Psalm or Hymn of Praise and Thanksgiving after Victory.

IF the Lord had not been on our side, now may we say : if the Lord himself had not been on our side, when men rose up against us;

They had swallowed us up quick : when they were so wrathfully displeased at us.

Yea, the waters had drowned us, and the stream had gone over our soul : the deep waters of the proud had gone over our soul.

But praised be the Lord : who hath not given us over as a prey unto them.

The Lord hath wrought : a mighty salvation for us.

We gat not this by our own sword, neither was it our own arm that saved us : but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto us.

The Lord hath appeared for us : the Lord hath covered our heads, and made us to stand in the day of battle.

The Lord hath appeared for us : the Lord hath overthrown our enemies, and dashed in pieces those that rose up against us.

Therefore not unto us, O Lord, not unto us : but unto thy Name be given the glory.

The Lord hath done great things for us : the Lord hath done great things for us, for which we rejoice.

Our help standeth in the Name of the Lord : who hath made heaven and earth.

Blessed be the Name of the Lord : from this time forth for evermore.

Glory be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *After this Hymn may be sung the* Te Deum.

¶ *Then this Collect.*

O ALMIGHTY God, the Sovereign Commander of all the world, in whose hand is power and might which none is able to withstand; We bless and magnify thy great and glorious Name for this happy Victory, the whole glory whereof we do ascribe to thee, who art the only giver of Victory. And, we beseech thee, give us grace to improve this great mercy to thy glory, the advancement of thy Gospel, the honour of our Sovereign, and, as much as in us lieth, to the good of all mankind. And, we beseech thee, give us such a sense of this great mercy, as may engage us to a true thankfulness, such as may appear in our lives by an humble, holy, and obedient walking before thee all our days, through Jesus Christ our Lord; to whom with thee and the Holy Spirit, as for all thy mercies, so in particular for this Victory and Deliverance, be all glory and honour, world without end. *Amen.*

2 Cor. xiii.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

At the Burial of their Dead at Sea.

¶ *The Office in the Common Prayer-book may be used; only instead of these words* [We therefore commit his body to the ground, earth to earth, &c.] *say,*

WE therefore commit his body to the deep, to be turned into corruption, looking for the resurrection of the body, (when the Sea shall give Rev. 20. 13.
up her dead,) and the life of the world to come, through our Lord Jesus Christ; who at his coming shall change our vile body, that it may be like his Phil. 3. 21.
glorious body, according to the mighty working, whereby he is able to subdue all things to himself.

In "His Majesty's Navy," commonly called the Royal Navy, a Chaplain in Priest's Orders is appointed for nearly every ship, and the two first rubrics in this service order that Mattins and Evensong shall be said daily with two special prayers. The Absolution is the only portion of Morning and Evening Prayer which cannot be said except by a Priest. Omitting this, any ship's officer, whether in the Royal or Merchant Navy, can say both these services as ordered by the first rubric.

The two "Prayers to be Used in Storms at Sea" could be said privately, or by two or three gathered together. The "Short Prayers" are called "Ejaculatory Prayers," that is, sent up as arrows to heaven from the heart (Neh. 2. 4) in the midst of the storm or the battle.

There must always be some time for preparation before a ship engages the enemy. On such an occasion there is an opportunity for the Chaplain to assemble the crew for the "Prayer before a Fight at Sea" to the Lord of Hosts.

When the tempest, or the battle, is over, let not the officers and crew fail to assemble to return thanks to God in the words of the Psalms here appointed.

The Service for the Burial of the Dead at Sea is the same as for that on land, with the exception above written. We fear not to commit our dead to the sea, for we know they are there safe in the hand of God, till the time when at the coming of Christ "the sea shall give up her dead." (Rev. 20. 13.)

THE
FORM AND MANNER OF MAKING, ORDAINING, AND CONSECRATING
OF
BISHOPS, PRIESTS, AND DEACONS,
ACCORDING TO THE ORDER OF
The Church of England.

THE PREFACE.

IT is evident unto all men diligently reading holy Scripture and ancient Authors, that from the Apostles' time there have been these Orders of Ministers in Christ's Church; Bishops, Priests, and Deacons. Which Offices were evermore had in such reverend Estimation, that no man might presume to execute any of them, except he were first called, tried, examined, and known to have such qualities as are requisite for the same; and also by publick Prayer, with Imposition of Hands, were approved and admitted thereunto by lawful Authority. And therefore, to the intent that these Orders may be continued, and reverently used and esteemed, in the Church of England; *no man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon in the Church of* England, *or suffered to execute any of the said Functions, except he be called, tried, examined, and admitted thereunto, according to the Form hereafter following, or hath had formerly Episcopal Consecration, or Ordination.*

Imposition = laying on.

Functions = offices.

Episcopal = of a Bishop.

And none shall be admitted a Deacon, except he be Twenty-three years of age, unless he have a Faculty. And every man which is to be admitted a Priest shall be full Four-and-twenty years old. And every man which is to be ordained or consecrated Bishop shall be fully Thirty years of age.

And the Bishop, knowing either by himself, or by sufficient testimony, any Person to be a man of virtuous conversation, and without crime; and, after examination and trial, finding him learned in the Latin Tongue, and sufficiently instructed in holy Scripture, may at the times appointed in the Canon, or else, on urgent occasion, upon some other Sunday or Holy-day, in the face of the Church, admit him a Deacon, in such manner and form as hereafter followeth.

testimony = witness.

conversation = life.

The Church of England is a true branch of the Holy Catholic Church, because not only does it hold fast the Creeds and duly administer the two Sacraments, but because also it is governed by the three Orders of the Ministry which have been continued in the Church from the times of the Apostles. Moreover these Bishops, Priests, and Deacons have all been lawfully appointed, having received their Orders by the hands of a line of Bishops in direct succession from the Apostles.

THE FORM AND MANNER
OF
MAKING OF DEACONS.

¶ *When the day appointed by the Bishop is come, after Morning Prayer is ended, there shall be a Sermon or Exhortation, declaring the Duty and Office of such as come to be admitted Deacons; how necessary that Order is in the Church of Christ, and also, how the people ought to esteem them in their Office.*

¶ *First the Archdeacon, or his Deputy, shall present unto the Bishop (sitting in his chair near to the holy Table) such as desire to be ordained Deacons, (each of them being decently habited,) saying these words,*

REVEREND Father in God, I present unto you these persons present, to be admitted Deacons.

The Bishop.

TAKE heed that the persons, whom ye present unto us, be apt and meet, for their learning and godly conversation, to exercise their Ministry duly, to the honour of God, and the edifying of his Church.

¶ *The Archdeacon shall answer,*

I HAVE enquired of them, and also examined them, and think them so to be.

¶ *Then the Bishop shall say unto the people:*

Impediment = hindrance.
notable = well-known.

BRETHREN, if there be any of you who knoweth any Impediment, or notable Crime, in any of these persons presented to be ordered Deacons, for the which he ought not to be admitted to that Office, let him come forth in the Name of God, and shew what the Crime or Impediment is.

surcease = leave off.
Ordered = ordained, appointed according to the "order" of the Church.

¶ *And if any great Crime or Impediment be objected, the Bishop shall surcease from Ordering that person, until such time as the party accused shall be found clear of that Crime.*

¶ *Then the Bishop (commending such as shall be found meet to be Ordered to the Prayers of the congregation) shall, with the Clergy and people present, sing or say the Litany, with the Prayers as followeth.*

The first and lowest Order of the Ministry is the Diaconate. A man must continue as a Deacon at least a year before he can be ordained a Priest.

Not only are those present required to speak now if they know ought against the character of a man desiring Ordination, but the same question has been asked in the Church of his own parish, a recommendation has been required from three beneficed Clergymen, and personal examination has been made by the Archdeacon and Bishop. What greater care can be taken to prevent an unworthy man from receiving Holy Orders?

THE LITANY AND SUFFRAGES.

O GOD the Father of heaven : have mercy upon us miserable sinners.

O God the Father of heaven : have mercy upon us miserable sinners.

O God the Son, Redeemer of the world : have mercy upon us miserable sinners.

O God the Son, Redeemer of the world : have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son : have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son : have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three Persons and one God : have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three Persons and one God : have mercy upon us miserable sinners.

Remember not, Lord, our offences, nor the offences of our forefathers; neither take thou vengeance of our sins : spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Spare us, good Lord.

From all evil and mischief; from sin, from the crafts and assaults of the devil; from thy wrath, and from everlasting damnation,

Good Lord, deliver us.

From all blindness of heart; from pride, vainglory, and hypocrisy; from envy, hatred, and malice, and all uncharitableness,

Good Lord, deliver us.

From fornication, and all other deadly sin; and from all the deceits of the world, the flesh, and the devil,

Good Lord, deliver us.

From lightning and tempest; from plague, pestilence, and famine; from battle and murder, and from sudden death,

Good Lord, deliver us.

From all sedition, privy conspiracy, and rebellion; from all false doctrine, heresy, and schism; from hardness of heart, and contempt of thy Word and Commandment,

Good Lord, deliver us.

By the mystery of thy holy Incarnation; by thy holy Nativity and Circumcision; by thy Baptism, Fasting, and Temptation,

Good Lord, deliver us.

By thine Agony and bloody Sweat; by thy

Cross and Passion; by thy precious Death and Burial; by thy glorious Resurrection and Ascension; and by the coming of the Holy Ghost,

Good Lord, deliver us.

In all time of our tribulation; in all time of our wealth; in the hour of death, and in the day of judgement,

Good Lord, deliver us.

We sinners do beseech thee to hear us, O Lord God; and that it may please thee to rule and govern thy holy Church universal in the right way;

We beseech thee to hear us, good Lord.

That it may please thee to keep and strengthen in the true worshipping of thee, in righteousness and holiness of life, thy Servant *EDWARD*, our most gracious King and Governor;

We beseech thee to hear us, good Lord.

That it may please thee to rule his heart in thy faith, fear, and love, and that he may evermore have affiance in thee, and ever seek thy honour and glory;

We beseech thee to hear us, good Lord.

That it may please thee to be his defender, and keeper, giving him the victory over all his enemies;

We beseech thee to hear us, good Lord.

That it may please thee to bless and preserve our gracious Queen *Alexandra*, *George* Prince of *Wales*, the Princess of *Wales*, and all the Royal Family;

We beseech thee to hear us, good Lord.

That it may please thee to illuminate all Bishops, Priests, and Deacons, with true knowledge and understanding of thy Word; and that both by their preaching and living they may set it forth, and shew it accordingly;

We beseech thee to hear us, good Lord.

That it may please thee to bless these thy servants, now to be admitted to the Order of Deacons, [*or Priests*,] and to pour thy grace upon them; that they may duly execute their Office, to the edifying of thy Church, and the glory of thy holy Name;

We beseech thee to hear us, good Lord.

That it may please thee to endue the Lords of the Council, and all the Nobility, with grace, wisdom, and understanding;

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep the Magistrates, giving them grace to execute justice, and to maintain truth;

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep all thy people;

We beseech thee to hear us, good Lord.

That it may please thee to give to all nations unity, peace, and concord;

We beseech thee to hear us, good Lord.

That it may please thee to give us an heart to love and dread thee, and diligently to live after thy commandments;

We beseech thee to hear us, good Lord.

That it may please thee to give to all thy people increase of grace to hear meekly thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit;

We beseech thee to hear us, good Lord.

That it may please thee to bring into the way of truth all such as have erred, and are deceived;

We beseech thee to hear us, good Lord.

That it may please thee to strengthen such as do stand; and to comfort and help the weak-hearted; and to raise up them that fall; and finally to beat down Satan under our feet;

We beseech thee to hear us, good Lord.

That it may please thee to succour, help, and comfort, all that are in danger, necessity, and tribulation;

We beseech thee to hear us, good Lord.

That it may please thee to preserve all that travel by land or by water, all women labouring of child, all sick persons, and young children; and to shew thy pity upon all prisoners and captives;

We beseech thee to hear us, good Lord.

That it may please thee to defend, and provide for, the fatherless children and widows, and all that are desolate and oppressed;

We beseech thee to hear us, good Lord.

That it may please thee to have mercy upon all men;

We beseech thee to hear us, good Lord.

That it may please thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts;

We beseech thee to hear us, good Lord.

That it may please thee to give and preserve to our use the kindly fruits of the earth, so as in due time we may enjoy them;

We beseech thee to hear us, good Lord.

That it may please thee to give us true repentance; to forgive us all our sins, negligences, and ignorances; and to endue us with the grace of thy Holy Spirit to amend our lives according to thy holy Word;

We beseech thee to hear us, good Lord.

Son of God: we beseech thee to hear us.

Son of God: we beseech thee to hear us.

O Lamb of God : that takest away the sins of the world;

Grant us thy peace.

O Lamb of God : that takest away the sins of the world;

Have mercy upon us.

O Christ, hear us.
O Christ, hear us.
Lord, have mercy upon us.
Lord, have mercy upon us.
Christ, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.
Lord, have mercy upon us.

¶ *Then shall the Priest, and the people with him, say the Lord's Prayer.*

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Priest. O Lord, deal not with us after our sins.

Answer. Neither reward us after our iniquities.

Let us pray.

O GOD, merciful Father, that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowful; Mercifully assist our prayers that we make before thee in all our troubles and adversities, whensoever they oppress us; and graciously hear us, that those evils, which the craft and subtilty of the devil or man worketh against us, be brought to nought; and by the providence of thy goodness they may be dispersed; that we thy servants, being hurt by no persecutions, may evermore give thanks unto thee in thy holy Church; through Jesus Christ our Lord.

O Lord, arise, help us, and deliver us for thy Name's sake.

O GOD, we have heard with our ears, and our fathers have declared unto us, the noble works that thou didst in their days, and in the old time before them.

O Lord, arise, help us, and deliver us for thine honour.

Glory be to the Father, and to the Son : and to the Holy Ghost;

Answer. As it was in the beginning, is now, and ever shall be : world without end. Amen.

From our enemies defend us, O Christ.
Graciously look upon our afflictions.
Pitifully behold the sorrows of our hearts.
Mercifully forgive the sins of thy people.
Favourably with mercy hear our prayers.
O Son of David, have mercy upon us.
Both now and ever vouchsafe to hear us, O Christ.
Graciously hear us, O Christ; graciously hear us, O Lord Christ.

Priest. O Lord, let thy mercy be shewed upon us;
Answer. As we do put our trust in thee.

Let us pray.

WE humbly beseech thee, O Father, mercifully to look upon our infirmities; and for the glory of thy Name turn from us all those evils that we most righteously have deserved; and grant, that in all our troubles we may put our whole trust and confidence in thy mercy, and evermore serve thee in holiness and pureness of living, to thy honour and glory; through our only Mediator and Advocate, Jesus Christ our Lord. *Amen.*

¶ *Then shall be sung or said the Service for the Communion, with the Collect, Epistle, and Gospel, as followeth.*

The Collect.

ALMIGHTY God, who by thy Divine Providence hast appointed divers Orders of Ministers in thy Church, and didst inspire thine Apostles to choose into the Order of Deacons the first Martyr Saint Stephen, with others; Mercifully behold these thy servants now called to the like Office and Administration: replenish them so with the truth of thy Doctrine, and adorn them with innocency of life, that, both by word and good example, they may faithfully serve thee in this Office, to the glory of thy Name, and the edification of thy Church; through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, now and for ever. *Amen.*

The Epistle. 1 Tim. iii. 8.

LIKEWISE must the Deacons be grave, not double tongued, not given to much wine, not greedy of filthy lucre, holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the Office of a Deacon, being found blameless. Even so must

lucre = money, or any other worldly profit.

their wives be grave, not slanderers, sober, faithful in all things. Let the Deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the Office of a Deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

degree = place or position.

Or else this, out of the sixth of the Acts of the Apostles.

Acts vi. 2.

THEN the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the Word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the Word. And the saying pleased the whole multitude. And they chose Stephen, a man full of faith, and of the holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch; whom they set before the Apostles; and, when they had prayed, they laid their hands on them. And the Word of God increased, and the number of the disciples multiplied in Jerusalem greatly, and a great company of the Priests were obedient to the faith.

¶ *And before the Gospel, the Bishop, sitting in his chair, shall examine every one of them that are to be Ordered, in the presence of the people, after this manner following.*

DO you trust that you are inwardly moved by the Holy Ghost to take upon you this Office and Ministration, to serve God for the promoting of his glory, and the edifying of his people?

Answer. I trust so.

The Bishop.

DO you think that you are truly called, according to the will of our Lord Jesus Christ, and the due Order of this Realm, to the Ministry of the Church?

Answer. I think so.

The Bishop.

DO you unfeignedly believe all the Canonical Scriptures of the Old and New Testament?

Answer. I do believe them.

Canonical = acknowledged by the Church as giving us God's "Canon," a rule of faith and life.

The first seven men who were made Deacons by the Apostles were chosen for the special business of distributing the alms to the poor. But they had authority to do more, for we read of St. Stephen preaching, and St. Philip baptizing. Any man desiring to take the office of a Minister in the Church must remember that both the inward call of the Holy Ghost and the outward call of the Bishop are necessary to make him a lawful Minister.

The Bishop.

WILL you diligently read the same unto the people assembled in the Church where you shall be appointed to serve?

Answer. I will.

The Bishop.

IT appertaineth to the Office of a Deacon, in the Church where he shall be appointed to serve, to assist the Priest in Divine Service, and specially when he ministereth the holy Communion, and to help him in the distribution thereof, and to read holy Scriptures and Homilies in the Church; and to instruct the youth in the Catechism; in the absence of the Priest to baptize infants, and to preach, if he be admitted thereto by the Bishop. And furthermore, it is his Office, where provision is so made, to search for the sick, poor, and impotent people of the Parish, to intimate their estates, names, and places where they dwell, unto the Curate, that by his exhortation they may be relieved with the alms of the Parishioners, or others. Will you do this gladly and willingly?

impotent = infirm.

Curate = Parish Priest.

Answer. I will so do, by the help of God.

The Bishop.

WILL you apply all your diligence to frame and fashion your own lives, and the lives of your families, according to the Doctrine of Christ; and to make both yourselves and them, as much as in you lieth, wholesome examples of the flock of Christ?

1 Tim. 3. 10-12.

Answer. I will so do, the Lord being my helper.

The Bishop.

WILL you reverently obey your Ordinary, and other chief Ministers of the Church, and them to whom the charge and government over you is committed, following with a glad mind and will their godly admonitions?

Ordinary = Bishop.

admonitions = instructions and advice.

Answer. I will endeavour myself, the Lord being my helper.

endeavour myself = do my best.

¶ *Then the Bishop laying his Hands severally upon the Head of every one of them, humbly kneeling before him, shall say,*

TAKE thou Authority to execute the Office of a Deacon in the Church of God committed unto thee; In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Here we read what is the office and work of a Deacon in the Church of God, and we also see what are the functions that he cannot perform. A Deacon may not pronounce the Absolution, he may not celebrate the Holy Communion (although he is to help the Priest in distributing it), he may not give the Blessing. It is directed that he should not baptize if the Priest is present.

Here we see that no man may presume to "execute the Office of a Deacon in the Church of God" unless he has received authority from the Bishop, with the laying on of his hands.

¶ *Then shall the Bishop deliver to every one of them the New Testament, saying,*

TAKE thou Authority to read the Gospel in the Church of God, and to preach the same, if thou be thereto licensed by the Bishop himself.

¶ *Then one of them, appointed by the Bishop, shall read the Gospel.*

St. Luke xii. 35.

LET your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the Lord when he cometh shall find watching. Verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.

¶ *Then shall the Bishop proceed in the Communion, and all that are Ordered shall tarry, and receive the holy Communion the same day with the Bishop.*

¶ *The Communion ended, after the last Collect, and immediately before the Benediction, shall be said these Collects following.*

ALMIGHTY God, giver of all good things, who of thy great goodness hast vouchsafed to accept and take these thy servants unto the Office of Deacons in thy Church; Make them, we beseech thee, O Lord, to be modest, humble, and constant in their Ministration, to have a ready will to observe all spiritual Discipline; that they having always the testimony of a good conscience, and continuing ever stable and strong in thy Son Christ, may so well behave themselves in this inferior Office, that they may be found worthy to be called unto the higher Ministries in thy Church; through the same thy Son our Saviour Jesus Christ, to whom be glory and honour world without end. *Amen.*

stable = steadfast.

PREVENT us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life; through Jesus Christ our Lord. *Amen.*

Nor may any man preach (not even a Deacon), unless he has had license (or leave) from the Bishop.

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

¶ *And here it must be declared unto the Deacon, that he must continue in that Office of a Deacon the space of a whole year (except for reasonable causes it shall otherwise seem good unto the Bishop) to the intent he may be perfect, and well expert in the things appertaining to the Ecclesiastical Administration. In executing whereof if he be found faithful and diligent, he may be admitted by his Diocesan to the Order of Priesthood, at the times appointed in the Canon; or else, on urgent occasion, upon some other Sunday, or Holy-day, in the face of the Church, in such manner and form as hereafter followeth.*

THE FORM AND MANNER
OF
ORDERING OF PRIESTS.

¶ *When the day appointed by the Bishop is come, after Morning Prayer is ended, there shall be a Sermon or Exhortation, declaring the Duty and Office of such as come to be admitted Priests; how necessary that Order is in the Church of Christ, and also how the people ought to esteem them in their Office.*

¶ *First, the Archdeacon, or, in his absence, one appointed in his stead, shall present unto the Bishop (sitting in his chair near to the holy Table) all them that shall receive the Order of Priesthood that day (each of them being decently habited) and say,*

REVEREND Father in God, I present unto you these persons present, to be admitted to the Order of Priesthood.

The Bishop.

TAKE heed that the persons, whom ye present unto us, be apt and meet, for their learning and godly conversation, to exercise their Ministry duly, to the honour of God, and the edifying of his Church.

conversation = manner of life.

edifying = building up.

¶ *The Archdeacon shall answer,*

I HAVE enquired of them, and also examined them, and think them so to be.

"The time appointed in the Canon" for the Ordination of Deacons and Priests is the Sunday after Ember-Week. The Ember-Weeks come round four times in the year, and every day in the week prayer is offered by the whole Church for those who are to be admitted to Holy Orders.

When a Deacon is ordained to be a Priest, he is said to be admitted into "full Orders." As a Deacon he was only "half-yoked" (as an outward sign of which he wore his stole over one shoulder only). But now he is going to take upon him altogether the yoke of Christ unto his life's end.

¶ *Then the Bishop shall say unto the people;*

GOOD people, these are they whom we purpose, God willing, to receive this day unto the holy Office of Priesthood: For after due examination we find not to the contrary, but that they be lawfully called to their Function and Ministry, and that they be persons meet for the same. But yet if there be any of you, who knoweth any Impediment, or notable Crime, in any of them, for the which he ought not to be received into this holy Ministry, let him come forth in the Name of God, and shew what the Crime or Impediment is.

1 Tim. 5. 22.

Function = office.
meet = fitted.
notable = well-known.

¶ *And if any great Crime or Impediment be objected, the Bishop shall surcease from Ordering that person, until such time as the party accused shall be found clear of that Crime.*

surcease = leave off.

¶ *Then the Bishop (commending such as shall be found meet to be Ordered to the Prayers of the congregation) shall, with the Clergy and people present, sing or say the Litany, with the Prayers, as is before appointed in the Form of Ordering Deacons; save only, that, in the proper Suffrage there added, the word* [Deacons] *shall be omitted, and the word* [Priests] *inserted instead of it.*

¶ *Then shall be sung or said the Service for the Communion, with the Collect, Epistle, and Gospel, as followeth.*

The Collect.

ALMIGHTY God, giver of all good things, who by thy Holy Spirit hast appointed divers Orders of Ministers in the Church; Mercifully behold these thy servants now called to the Office of Priesthood; and replenish them so with the truth of thy doctrine, and adorn them with innocency of life, that, both by word and good example, they may faithfully serve thee in this Office, to the glory of thy Name, and the edification of thy Church; through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, world without end. *Amen.*

The Epistle. Ephes. iv. 7.

UNTO every one of us is given grace, according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended, is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers; for the perfecting of the

Lest an unworthy man should be ordained to the holy office of the Priesthood, the same care is taken, the same inquiries again made, the same commendations again required as before.

None who read the Book of the Acts of the Apostles can fail to see that after the Apostles had instituted the Order of Deacons, they proceeded to institute another and higher Order of Ministers to take charge of the different branches of the Church which they founded. (Acts 14. 23; 15. 6; 20. 17; 21. 18.)

Saints, for the work of the Ministry, for the edifying of the Body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.

the Body of Christ = the Church.

Eph. 1. 22, 23.

¶ *After this shall be read for the Gospel part of the ninth Chapter of Saint* Matthew, *as followeth.*

St. Matth. ix. 36.

WHEN Jesus saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

¶ *Or else this that followeth, out of the tenth Chapter of Saint* John.

St. John x. 1.

VERILY, verily I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the Shepherd of the sheep. To him the porter openeth, and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep he goeth before them, and the sheep follow him; for they know his voice. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers. This parable spake Jesus unto them, but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers; but the sheep did not hear them. I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good Shepherd: the good Shepherd giveth his life for the sheep. But he that is an hireling, and not the Shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and

This second Order of the Ministry, now called "Priests," received more than one name at first. "Bishops," and "Elders," or "Presbyters," were all names given to the second order during the Apostles' life time. Clearly "Bishops" in Phil. 1. 1; 1 Tim. 3. 1; and Tit. 1. 7, are the same as "Elders" in Tit. 1. 5. It was not till the death of the Apostles that the title of "Bishops" was reserved for the highest order of the Ministry. The name Apostle was only applied to those appointed directly by Christ. (Luke 6. 13; Acts 1. 24-26; Gal. 1. 1, 12.)

scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good Shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father; and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one Shepherd.

¶ *Then the Bishop, sitting in his chair, shall say unto them as hereafter followeth.*

YOU have heard, Brethren, as well in your private examination, as in the exhortation which was now made to you, and in the holy Lessons taken out of the Gospel, and the writings of the Apostles, of what dignity, and of how great importance this Office is, whereunto ye are called. And now again we exhort you, in the Name of our Lord Jesus Christ, that you have in remembrance, into how high a Dignity, and to how weighty an Office and Charge ye are called: that is to say, to be Messengers, Watchmen, and Stewards of the Lord; to teach, and to premonish, to feed and provide for the Lord's family; to seek for Christ's sheep that are dispersed abroad, and for his children who are in the midst of this naughty world, that they may be saved through Christ for ever.

premonish = forewarn.

Have always therefore printed in your remembrance, how great a treasure is committed to your charge. For they are the sheep of Christ, which he bought with his death, and for whom he shed his blood. The Church and Congregation whom you must serve, is his Spouse, and his Body. And if it shall happen the same Church, or any Member thereof, to take any hurt or hindrance by reason of your negligence, ye know the greatness of the fault, and also the horrible punishment that will ensue. Wherefore consider with yourselves the end of your Ministry towards the children of God, towards the Spouse and Body of Christ; and see that you never cease your labour, your care and diligence, until you have done all that lieth in you, according to your bounden duty, to bring all such as are or shall be committed to your charge, unto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ,

In the first paragraph of the Bishop's exhortation he sets forth the duties and responsibilities of the Priesthood as Christ's messengers and stewards, to seek for His sheep, to teach, to warn, and to feed them.

In the second paragraph the Bishop explains what a "great treasure is committed to the charge" of the Priesthood, viz. "the Spouse and Body of Christ." For the Church is often called in the Bible Christ's Bride (Matt. 22. 2; Eph. 5. 31, 32; Rev. 21. 9), and Christ's Body. (Eph. 1. 22, 23; 5. 30; 1 Cor. 12. 27.)

that there be no place left among you, either for error in religion, or for viciousness in life.

Forasmuch then as your Office is both of so great excellency, and of so great difficulty, ye see with how great care and study ye ought to apply yourselves, as well that ye may shew yourselves dutiful and thankful unto that Lord, who hath placed you in so high a Dignity; as also to beware, that neither you yourselves offend, nor be occasion that others offend. Howbeit, ye cannot have a mind and will thereto of yourselves; for that will and ability is given of God alone: therefore ye ought, and have need, to pray earnestly for his holy Spirit. And seeing that you cannot by any other means compass the doing of so weighty a work, pertaining to the salvation of man, but with doctrine and exhortation taken out of the holy Scriptures, and with a life agreeable to the same; consider how studious ye ought to be in reading and learning the Scriptures, and in framing the manners both of yourselves, and of them that specially pertain unto you, according to the rule of the same Scriptures: and for this self-same cause, how ye ought to forsake and set aside (as much as you may) all worldly cares and studies.

manners = inward and outward life.

We have good hope that you have well weighed and pondered these things with yourselves long before this time; and that you have clearly determined, by God's grace, to give yourselves wholly to this Office, whereunto it hath pleased God to call you: so that, as much as lieth in you, you will apply yourselves wholly to this one thing, and draw all your cares and studies this way; and that you will continually pray to God the Father, by the Mediation of our only Saviour Jesus Christ, for the heavenly assistance of the Holy Ghost; that, by daily reading and weighing of the Scriptures, ye may wax riper and stronger in your Ministry; and that ye may so endeavour yourselves, from time to time, to sanctify the lives of you and yours, and to fashion them after the Rule and Doctrine of Christ, that ye may be wholesome and godly examples and patterns for the people to follow.

And now, that this present Congregation of Christ here assembled may also understand your minds and wills in these things, and that this your promise may the more move you to do

In the third paragraph the Bishop speaks of the duty of preparing for this great charge by diligent prayer, with study of the Scriptures, forsaking as far as possible "all worldly cares and studies."

In the last paragraph he exhorts them earnestly so to do, as well as to remember at all times to sanctify their own lives and those belonging to them, so as to be "wholesome and godly examples" for their flock to follow.

your duties, ye shall answer plainly to these things, which we, in the Name of God, and of his Church, shall demand of you touching the same.

DO you think in your heart, that you be truly called, according to the will of our Lord Jesus Christ, and the order of this Church of *England*, to the Order and Ministry of Priesthood?

Answer. I think it.

The Bishop.

ARE you persuaded that the holy Scriptures contain sufficiently all Doctrine required of necessity for eternal salvation through faith in Jesus Christ? and are you determined, out of the said Scriptures to instruct the people committed to your charge, and to teach nothing, as required of necessity to eternal salvation, but that which you shall be persuaded may be concluded and proved by the Scripture?

Answer. I am so persuaded, and have so determined by God's grace.

The Bishop.

WILL you then give your faithful diligence always so to minister the Doctrine and Sacraments, and the Discipline of Christ, as the Lord hath commanded, and as this Church and Realm hath received the same, according to the Commandments of God; so that you may teach the people committed to your Cure and Charge with all diligence to keep and observe the same?

Acts 20. 28.

Realm = kingdom

1 Tim. 3. 2. & 5. 17.

Answer. I will so do, by the help of the Lord.

The Bishop.

WILL you be ready, with all faithful diligence, to banish and drive away all erroneous and strange doctrines contrary to God's word; and to use both publick and private monitions and exhortations, as well to the sick as to the whole, within your Cures, as need shall require, and occasion shall be given?

Tit. 1. 9-11.

James 5. 14.

Answer. I will, the Lord being my helper.

The Church of England is often called a "Scriptural Church," because every article of the Faith which it holds and teaches can be proved from Holy Scripture. He who is now to be ordained a Priest in the Church promises that he will teach his flock no private opinions of his own, but only the doctrine of the Church, and will shew how this doctrine is proved by the Bible.

In the Litany we pray to be delivered from all false doctrine, heresy, and schism. He who is now to be ordained Priest promises that he will banish and drive away error. By his public sermons and catechizings and his private exhortations he will lead and encourage his people to stand firm in the Faith, so that false doctrine may not draw them into heresy, and heresy into schism.

The Bishop.

WILL you be diligent in Prayers, and in reading of the holy Scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world and the flesh?

Answer. I will endeavour myself so to do, the Lord being my helper.

The Bishop.

WILL you be diligent to frame and fashion your own selves, and your families, according to the Doctrine of Christ; and to make both yourselves and them, as much as in you lieth, wholesome examples and patterns to the flock of Christ? 1 Tim. 3. 4, 5. 1 Pet. 5. 1-3.

Answer. I will apply myself thereto, the Lord being my helper.

The Bishop.

WILL you maintain and set forwards, as much as lieth in you, quietness, peace, and love, among all Christian people, and especially among them that are or shall be committed to your charge? 2 Tim. 2. 24, 25.

Answer. I will so do, the Lord being my helper.

The Bishop.

Ordinary = Bishop.

WILL you reverently obey your Ordinary, and other chief Ministers, unto whom is committed the charge and government over you; following with a glad mind and will their godly admonitions, and submitting yourselves to their godly judgements?

Answer. I will so do, the Lord being my helper.

¶ *Then shall the Bishop, standing up, say,*

ALMIGHTY God, who hath given you this will to do all these things; Grant also unto you strength and power to perform the same; that he may accomplish his work which he hath begun in you; through Jesus Christ our Lord. *Amen.*

¶ *After this, the Congregation shall be desired, secretly in their Prayers, to make their humble supplications to God for all these things: for the which Prayers there shall be silence kept for a space.* Rev. 8. 1.

A holy life, a Christian household, a love of charity and peace are also required of him who would be an example to his flock, as also a constant and reverent obedience to his Bishop.

Who is sufficient for these things? No man of himself, therefore to each promise follow the words, "the Lord being my helper." The Bishop now "standing up" gives them a benediction of assurance that God will give them strength and power for their work. In the solemn hush of the perfect silence that follows, let us each from the depths of our heart send up our "humble supplications to God for all these things."

¶ *After which shall be sung or said by the Bishop (the persons to be Ordained Priests all kneeling)* Veni, Creator Spiritus ; *the Bishop beginning, and the Priests, and others that are present, answering by verses, as followeth.*

celestial = heavenly.

COME, Holy Ghost, our souls inspire,
And lighten with celestial fire.
Thou the anointing Spirit art,
Who dost thy seven-fold gifts impart.

unction = anointing.

Enable = help.

Thy blessed Unction from above,
Is comfort, life, and fire of love.
Enable with perpetual light
The dulness of our blinded sight.

Anoint and cheer our soiled face
With the abundance of thy grace.
Keep far our foes, give peace at home:
Where thou art guide, no ill can come.

Teach us to know the Father, Son,
And thee, of both, to be but One.
That, through the ages all along
This may be our endless song ;

Praise to thy eternal merit,
Father, Son, and Holy Spirit.

Or this:

COME, Holy Ghost, eternal God,
Proceeding from above,
Both from the Father and the Son,
The God of peace and love ;

Visit our minds, into our hearts
Thy heavenly grace inspire ;
That truth and godliness we may
Pursue with full desire.

Thou art the very Comforter
In grief and all distress ;
The heav'nly gift of God most high,
No tongue can it express ;

The fountain and the living spring
Of joy celestial ;
The fire so bright, the love so sweet,
The Unction spiritual.

This hymn, commonly called the Veni Creator, has been ascribed to St. Ambrose, Bishop of Milan (to whom also the Te Deum is generally ascribed). It is certainly of very great antiquity. By some it is ascribed to the Emperor Charlemagne.

The second version, or rather expansion, of the Veni Creator is not so beautiful as the first, and is seldom used.

Thou in thy gifts art manifold,
By them Christ's Church doth stand:
In faithful hearts thou writ'st thy law,
The finger of God's hand.

According to thy promise, Lord,
Thou givest speech with grace;
That through thy help God's praises may
Resound in every place.

O Holy Ghost, into our minds
Send down thy heav'nly light;
Kindle our hearts with fervent zeal,
To serve God day and night.

Our weakness strengthen and confirm,
(For, Lord, thou know'st us frail;)
That neither devil, world, nor flesh,
Against us may prevail.

Put back our enemy far from us,
And help us to obtain
Peace in our hearts with God and man,
(*The best, the truest gain*;)

And grant that thou being, O Lord,
Our leader and our guide,
We may escape the snares of sin,
And never from thee slide.

Such measures of thy powerful grace
Grant, Lord, to us, we pray;
That thou may'st be our Comforter
At the last dreadful day.

Of strife and of dissension
Dissolve, O Lord, the bands,
And knit the knots of peace and love
Throughout all Christian lands.

Grant us the grace that we may know
The Father of all might,
That we of his beloved Son
May gain the blissful sight;

And that we may with perfect faith
Ever acknowledge thee,
The Spirit of Father, and of Son,
One God in Persons Three.

To God the Father laud and praise,
And to his blessed Son,
And to the Holy Spirit of grace,
Co-equal Three in One.

And pray we, that our only Lord
Would please his Spirit to send
On all that shall profess his Name,
From hence to the world's end. Amen.

¶ *That done, the Bishop shall pray in this wise, and say,*

Let us pray.

ALMIGHTY God, and heavenly Father, who, of thine infinite love and goodness towards us, hast given to us thy only and most dearly beloved Son Jesus Christ, to be our Redeemer, and the Author of everlasting life; who, after he had made perfect our redemption by his death, and was ascended into heaven, sent abroad into the world his Apostles, Prophets, Evangelists, Doctors, and Pastors; by whose labour and ministry he gathered together a great flock in all the parts of the world, to set forth the eternal praise of thy holy Name: For these so great benefits of thy eternal goodness, and for that thou hast vouchsafed to call these thy servants here present to the same Office and Ministry appointed for the salvation of mankind, we render unto thee most hearty thanks, we praise and worship thee; and we humbly beseech thee, by the same thy blessed Son, to grant unto all, which either here or elsewhere call upon thy holy Name, that we may continue to shew ourselves thankful unto thee for these and all other thy benefits; and that we may daily increase and go forwards in the knowledge and faith of thee and thy Son, by the Holy Spirit. So that as well by these thy Ministers, as by them over whom they shall be appointed thy Ministers, thy holy Name may be for ever glorified, and thy blessed kingdom enlarged; through the same thy Son Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the same Holy Spirit, world without end. *Amen.*

¶ *When this Prayer is done, the Bishop with the Priests present shall lay their hands severally upon the head of every one that receiveth the Order of Priesthood; the Receivers humbly kneeling upon their knees, and the Bishop saying,* 2 Tim. 2. 2. 1 Tim. 4. 14.

RECEIVE the holy Ghost for the Office and Work of a Priest in the Church of God, now committed unto thee by the Imposition of our hands. Whose sins thou dost forgive, they are John 20. 21-23.

As we daily pray "Thy kingdom come," so is that kingdom continually enlarged by the sending forth of more labourers into the harvest of the world. (Matt. 9. 38.) "The great flock in all parts of the world" still grows and increases, by means of the labour and ministry of the pastors of the flock; and as it increases so does the need of pastors increase. Every Priest ordained and sent forth we must remember is appointed by Christ Himself, for it was by Him that this "Office and Ministry was appointed for the salvation of mankind."

By the laying on of the hands of the Bishop, with the Priests present, the Order of the Priesthood is received from God the Holy Ghost. The same authority is given, and in the same words, as was given by our Lord to the Apostles, and which has been passed on through an unbroken line of Bishops to the present time.

The three chief functions of a Priest in the Church of God, and for which authority is now given to him are:—

1. To forgive and retain sins.
2. To teach and to preach the Word.
3. To administer the Holy Sacraments.

forgiven; and whose sins thou dost retain, they are retained. And be thou a faithful Dispenser of the Word of God, and of his holy Sacraments; In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Dispenser = steward or distributer; one appointed to give forth the blessings which flow from God's Word and Sacraments.

¶ *Then the Bishop shall deliver to every one of them kneeling, the Bible into his hand, saying,*

TAKE thou Authority to preach the Word of God, and to minister the holy Sacraments in the Congregation, where thou shalt be lawfully appointed thereunto.

¶ *When this is done, the* Nicene *Creed shall be sung or said; and the Bishop shall after that go on in the Service of the Communion, which all they that receive Orders shall take together, and remain in the same place where Hands were laid upon them, until such time as they have received the Communion.*

¶ *The Communion being done, after the last Collect, and immediately before the Benediction, shall be said these Collects.*

MOST merciful Father, we beseech thee to send upon these thy servants thy heavenly blessing; that they may be clothed with righteousness, and that thy Word spoken by their mouths may have such success, that it may never be spoken in vain. Grant also, that we may have grace to hear and receive what they shall deliver out of thy most holy Word, or agreeable to the same, as the means of our salvation; that in all our words and deeds we may seek thy glory, and the increase of thy kingdom; through Jesus Christ our Lord. *Amen.*

PREVENT us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life; through Jesus Christ our Lord. *Amen.*

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

¶ *And if on the same day the Order of Deacons be given to some, and the Order of Priesthood to others; the Deacons shall be first presented, and then the Priests; and it shall suffice that the Litany be once said for both. The Collects shall both be used; first, that for Deacons, then that for Priests. The Epistle shall be* Ephes iv. 7—13, *as before in this Office. Immediately after*

"In the Congregation, where thou shalt be lawfully appointed thereunto." These words remind us that a Priest has no authority to exercise any of these functions except in the congregation to whom the Bishop shall send him as Minister. He may not intrude into the parish of another Priest except by invitation of that Priest, and by leave from the Bishop.

which, they that are to be made Deacons shall be examined, and Ordained, as is above prescribed. Then one of them having read the Gospel (which shall be either out of St. Matt. ix. 36—38, *as before in this Office; or else* St. Luke xii. 35—38, *as before in the Form for the Ordering of Deacons,) they that are to be made Priests shall likewise be examined, and Ordained, as is in this Office before appointed.*

THE FORM OF ORDAINING OR CONSECRATING

OF AN

ARCHBISHOP OR BISHOP;

WHICH IS ALWAYS TO BE PERFORMED UPON SOME SUNDAY OR HOLY-DAY.

¶ *When all things are duly prepared in the Church, and set in order, after Morning Prayer is ended, the Archbishop (or some other Bishop appointed) shall begin the Communion Service; in which this shall be*

The Collect.

ALMIGHTY God, who by thy Son Jesus Christ didst give to thy holy Apostles many excellent gifts, and didst charge them to feed thy flock; Give grace, we beseech thee, to all Bishops, the Pastors of thy Church, that they may diligently preach thy Word, and duly administer the godly Discipline thereof; and grant to the people, that they may obediently follow the same; that all may receive the crown of everlasting glory; through Jesus Christ our Lord. *Amen.*

¶ *And another Bishop shall read the Epistle.*

1 Tim. iii. 1.

THIS is a true saying, If a man desire the Office of a Bishop, he desireth a good work. A Bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre, but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the Church of God?) Not a novice, lest being lifted up with pride he fall into the condemnation of

An Archbishop is a "Chief Bishop." The Episcopal Order, or Order of Bishops, is the highest of the three Orders in Christ's Church. Therefore when a Bishop is appointed an Archbishop he receives no further consecration.

It is very unusual to choose a Priest to be an Archbishop, but if he were so chosen his consecration would be the same as for a Bishop. Hence the title of this service.

It has always been the rule of the Church that when a Bishop is to be consecrated at least three Bishops should be present to lay their hands upon him. One of these is almost invariably (though not necessarily) the Archbishop of the Province in which he is consecrated.

the devil. Moreover, he must have a good report of them which are without; lest he fall into reproach, and the snare of the devil.

Or this.

For the Epistle. Acts xx. 17.

FROM Miletus Paul sent to Ephesus, and called the elders of the Church. And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears and temptations which befell me by the lying in wait of the Jews: And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publickly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. And now behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there; save that the Holy Ghost witnesseth in every city, saying, That bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God. And now behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you Overseers, to feed the Church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years, I ceased not to warn every one night and day with tears. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. I have coveted no man's silver, or gold, or apparel; yea, ye yourselves

Overseers = Bishops.

The name of Bishops, which (see p. 463) was during the Apostles' lifetime often given to the second order of the Ministry, was after the death of the Apostles kept for the highest order only, for those who succeeded the Apostles in their rule over the Church.

know, that these hands have ministered unto my necessities, and to them that were with me. I have shewed you all things, how that so labouring ye ought to support the weak; and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

¶ *Then another Bishop shall read the Gospel.*

St. John xxi. 15.

JESUS saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

Feed = pasture.

Or else this. St. John xx. 19.

THE same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus, and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord. Then saith Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the holy Ghost. Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained.

Or this. St. Matth. xxviii. 18.

JESUS came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them In the Name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world.

The commission given to St. Peter by our Lord is the same commission which He still gives to the Pastors of His flock. "Feed my lambs." "Feed my sheep." "Pasture my sheep."

¶ *After the Gospel, and the* Nicene *Creed, and the Sermon are ended, the Elected Bishop (vested with his Rochet) shall be presented by two Bishops unto the Archbishop of that province (or to some other Bishop appointed by lawful commission) the Archbishop sitting in his chair near the holy Table, and the Bishops that present him saying,*

MOST Reverend Father in God, we present unto you this godly and well-learned man to be Ordained and Consecrated Bishop.

Mandate = command.

¶ *Then shall the Archbishop demand the King's Mandate for the Consecration, and cause it to be read. And then shall be ministered unto them the Oath of due Obedience to the Archbishop, as followeth.*

The Oath of due Obedience to the Archbishop.

IN the Name of God. Amen. I *N.* chosen Bishop of the Church and See of *N.* do profess and promise all due reverence and obedience to the Archbishop and to the Metropolitical Church of *N.* and to their Successors: So help me God, through Jesus Christ.

¶ *This Oath shall not be made at the Consecration of an Archbishop.*

¶ *Then the Archbishop shall move the Congregation present to pray, saying thus to them:*

BRETHREN, it is written in the Gospel of Saint Luke, That our Saviour Christ continued the whole night in prayer, before he did choose and send forth his twelve Apostles. It is written also in the Acts of the Apostles, That the Disciples who were at Antioch did fast and pray, before they laid hands on Paul and Barnabas, and sent them forth. Let us therefore, following the example of our Saviour Christ, and his Apostles, first fall to prayer, before we admit, and send forth this person presented unto us, to the work whereunto we trust the Holy Ghost hath called him.

¶ *And then shall be said the Litany, as before in the Form of Ordering Deacons, save only, that after this place* That it may please thee to illuminate all Bishops, *&c. the proper Suffrage there following shall be omitted, and this inserted instead of it:*

THAT it may please thee to bless this our Brother elected, and to send thy grace upon him, that he may duly execute the Office whereunto he is called, to the edifying of thy Church, and to the honour, praise and glory of thy Name;

Answer. *We beseech thee to hear us, good Lord.*

As in this country Church and State are joined in union (though we must not forget that Church is far older than State), it is the privilege of the King to choose a Bishop for a vacant diocese. But it is not the King's Mandate which makes him a Bishop. He can only receive Consecration by the laying on of hands of at least three Bishops.

Every Bishop takes an oath that he will pay reverence and obedience to the Archbishop in whose province his own diocese lies. If his diocese is in England it must be either in the Province of Canterbury or in the Province of York.

No Bishop may intrude into the diocese of another Bishop. This has been a rule of the Church from the earliest times.

¶ *Then shall be said this Prayer following.*

ALMIGHTY God, giver of all good things, who by thy Holy Spirit hast appointed divers Orders of Ministers in thy Church; Mercifully behold this thy servant now called to the Work and Ministry of a Bishop; and replenish him so with the truth of thy doctrine, and adorn him with innocency of life, that, both by word and deed, he may faithfully serve thee in this Office, to the glory of thy Name, and the edifying and well-governing of thy Church; through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, world without end. *Amen.*

¶ *Then the Archbishop, sitting in his chair, shall say to him that is to be Consecrated,*

BROTHER, forasmuch as the holy Scripture and the ancient Canons command, that we should not be hasty in laying on hands, and admitting any person to Government in the Church of Christ, which he hath purchased with no less price than the effusion of his own blood; before I admit you to this Administration, I will examine you in certain Articles, to the end that the Congregation present may have a trial, and bear witness, how you be minded to behave yourself in the Church of God.

effusion = pouring out.

ARE you persuaded that you be truly called to this Ministration, according to the will of our Lord Jesus Christ, and the order of this Realm?

Answer. I am so persuaded.

The Archbishop.

ARE you persuaded that the holy Scriptures contain sufficiently all doctrine required of necessity for eternal salvation through faith in Jesus Christ? And are you determined out of the same holy Scriptures to instruct the people committed to your charge; and to teach or maintain nothing as required of necessity to eternal salvation, but that which you shall be persuaded may be concluded and proved by the same?

2 Tim. 3. 16.
1 Tim. 6. 20.

Answer. I am so persuaded, and determined, by God's grace.

The Archbishop.

WILL you then faithfully exercise yourself in the same holy Scriptures, and call upon

2 Tim. 3. 14, 15 & 4. 2.

The chief functions of a Bishop, which a Priest cannot perform are: (1) Confirmation, (2) Ordination, (3) Consecration of Churches and Churchyards.

Added to these three chief works belonging to the Episcopal Order, the Bishop has the oversight of every parish in his diocese. To help him in this work he appoints Archdeacons, and, under them, Rural Deans.

God by prayer, for the true understanding of the 1 Tim. 4. 13.
same; so as you may be able by them to teach and Tit. 1. 9, 13.
exhort with wholesome Doctrine, and to withstand and convince the gainsayers?

Answer. I will so do, by the help of God.

The Archbishop.

ARE you ready, with all faithful diligence, to Tit. 3. 10.
banish and drive away all erroneous and 1 Tim. 1. 3, 4.
strange doctrine contrary to God's Word; and both privately and openly to call upon and encourage others to the same?

Answer. I am ready, the Lord being my helper.

The Archbishop.

WILL you deny all ungodliness and worldly lusts, and live soberly, righteously, and
godly, in this present world; that you may shew Tit. 2. 7.
yourself in all things an example of good works 1 Tim. 4. 12
unto others, that the adversary may be ashamed, & 3. 3, 4.
having nothing to say against you?

Answer. I will so do, the Lord being my helper.

The Archbishop.

WILL you maintain and set forward, as much as shall lie in you, quietness, love, and peace
among all men; and such as be unquiet, dis- Tit. 2. 15
obedient, and criminous, within your Diocese, & 3. 1, 2.
correct and punish, according to such authority as you have by God's Word, and as to you shall be committed by the Ordinance of this Realm?

Answer. I will so do, by the help of God.

The Archbishop.

WILL you be faithful in Ordaining, sending, Tit. 1. 5.
or laying hands upon others?

Answer. I will so be, by the help of God.

The Archbishop.

WILL you shew yourself gentle, and be 1 Tim. 6. 11.
merciful for Christ's sake to poor and needy people, and to all strangers destitute of help?

Answer. I will so shew myself, by God's help.

A Bishop not only ordains men to the holy offices of Deacon and Priest, but he also nstitutes all Parish Priests to their Cures; so that no Priest can take charge of a parish (even hough a private person has nominated him to it), without the leave of the Bishop.

¶ *Then the Archbishop standing up shall say,*

ALMIGHTY God, our heavenly Father, who hath given you a good will to do all these things, Grant also unto you strength and power to perform the same; that, he accomplishing in you the good work which he hath begun, you may be found perfect and irreprehensible at the latter day; through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Bishop elect put on the rest of the Episcopal habit; and kneeling down,* Veni, Creator Spiritus, *shall be sung or said over him, the Archbishop beginning, and the Bishops, with others that are present, answering by verses, as followeth.*

COME, Holy Ghost, our souls inspire,
And lighten with celestial fire.
Thou the anointing Spirit art,
Who dost thy seven-fold gifts impart.

Thy blessed Unction from above,
Is comfort, life, and fire of love.
Enable with perpetual light
The dulness of our blinded sight.

Anoint and cheer our soiled face
With the abundance of thy grace.
Keep far our foes, give peace at home:
Where thou art guide, no ill can come.

Teach us to know the Father, Son,
And thee, of both, to be but One.
That, through the ages all along,
This may be our endless song;

Praise to thy eternal merit,
Father, Son, and Holy Spirit.

Or this:

COME, Holy Ghost, eternal God,
Proceeding from above, *&c.*

As before in the Form for Ordering Priests.

¶ *That ended, the Archbishop shall say,*

Lord, hear our prayer.
Answer. And let our cry come unto thee.

Let us pray.

ALMIGHTY God, and most merciful Father, who of thine infinite goodness hast given thine only and dearly beloved Son Jesus Christ,

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Every Bishop of the Church of England has his Orders in direct descent from Augustine the first Archbishop of Canterbury, who was himself consecrated in the year 596 by the Bishops of Arles and Lyons in Gaul, whose descent can be traced back straight to the Apostles. When therefore we declare our belief in "one Catholic and Apostolic Church," we declare that we believe in the unbroken chain of Apostolical Succession through which our Bishops are joined to the Apostles and from them receive their Orders.

to be our Redeemer, and the Author of everlasting life; who, after that he had made perfect our Redemption by his death, and was ascended into heaven, poured down his gifts abundantly upon men, making some Apostles, some Prophets, some Evangelists, some Pastors and Doctors, to the edifying and making perfect his Church; Grant, we beseech thee, to this thy servant such grace, that he may evermore be ready to spread abroad thy Gospel, the glad tidings of reconciliation with thee; and use the authority given him, not to destruction, but to salvation; not to hurt, but to help: so that as a wise and faithful servant, giving to thy family their portion in due season, he may at last be received into everlasting joy; through Jesus Christ our Lord, who, with thee and the Holy Ghost liveth and reigneth, one God, world without end. *Amen.*

¶ *Then the Archbishop and Bishops present shall lay their hands upon the head of the elected Bishop kneeling before them upon his knees, the Archbishop saying,*

RECEIVE the holy Ghost, for the Office and Work of a Bishop in the Church of God, now committed unto thee by the Imposition of our hands; In the Name of the Father, and of the Son, and of the Holy Ghost. Amen. And remember that thou stir up the grace of God which is given thee by this Imposition of our hands: for God hath not given us the spirit of fear, but of power, and love, and soberness. 2 Tim. 1. 6.

¶ *Then the Archbishop shall deliver him the Bible, saying,*

GIVE heed unto reading, exhortation, and doctrine. Think upon the things contained in this Book. Be diligent in them, that the increase coming thereby may be manifest unto all men. Take heed unto thyself, and to doctrine, and be diligent in doing them: for by so doing thou shalt both save thyself and them that hear thee. Be to the flock of Christ a shepherd, not a wolf; feed them, devour them not. Hold up the weak, heal the sick, bind up the broken, bring again the outcasts, seek the lost. Be so merciful, that you be not too remiss; so minister discipline, that you forget not mercy: that when the chief Shepherd shall appear you may receive the never-fading crown of glory; through Jesus Christ our Lord. *Amen.*

But while we remember that our Church derives its "Orders" straight from St. Augustine of Canterbury, sent here from Rome, yet we must not forget that the Church was founded here long before he landed in Kent in A.D. 596, and that all the North and the Midlands were brought in by the Celtic Mission, whose Bishops could equally trace their succession from the Apostles.

The word "episcopal" is derived from the Greek word "episcopos," which means "an overseer." An Episcopal Church, and such is the Church of England, is a Church ruled by Bishops.

¶ *Then the Archbishop shall proceed in the Communion-Service; with whom the new Consecrated Bishop (with others) shall also communicate.*

¶ *And for the last Collect, immediately before the Benediction, shall be said these Prayers.*

MOST merciful Father, we beseech thee to send down upon this thy servant thy heavenly blessing; and so endue him with thy holy Spirit, that he, preaching thy Word, may not only be earnest to reprove, beseech, and rebuke with all patience and doctrine; but also may be to such as believe a wholesome example, in word, in conversation, in love, in faith, in chastity, and in purity; that, faithfully fulfilling his course, at the latter day he may receive the crown of righteousness laid up by the Lord the righteous Judge, who liveth and reigneth one God with the Father and the Holy Ghost, world without end. *Amen.*

PREVENT us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life; through Jesus Christ our Lord. *Amen.*

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the blessing of God Almighty, the Father, the Son, and the Holy Ghost be amongst you, and remain with you always. *Amen.*

Would we know whether any congregation of Christians, calling itself a Church, is indeed a true branch of the Holy Catholic Church? It is a true branch if

(1) its government is that of Bishops descended from the Apostles;
(2) the Sacraments are duly administered;
(3) the three Creeds are held fast; and
(4) the Word of God is preached therein.

FORMS OF PRAYER WITH THANKSGIVING TO ALMIGHTY GOD;

For use in all Churches and Chapels within this Realm, every Year, upon the Anniversary of the Day of the Accession of the Reigning Sovereign, or upon such other Day as shall be appointed by Authority.

I.

¶ *At Mattins and Evensong the following Psalms, Lessons, Suffrages, and Collects may be used.*

Proper Psalms, xx., ci., cxxi.

Proper Lessons.

The First, Joshua i. to ver. 10, or Proverbs viii. to ver. 17.

The Second, Rom. xiii. to ver. 11, or Rev. xxi. 22—xxii. 4.

The Suffrages next after the Creed.

Priest. O Lord, shew thy mercy upon us.
Answer. And grant us thy salvation.
Priest. O Lord, save the King.
Answer. Who putteth his trust in thee.
Priest. Send him help from thy holy place.
Answer. And evermore mightily defend him.
Priest. Be unto him, O Lord, a strong tower.
Answer. From the face of his enemies.
Priest. Endue thy Ministers with righteousness.
Answer. And make thy chosen people joyful.
Priest. O Lord, save thy people.
Answer. And bless thine inheritance.
Priest. Give peace in our time, O Lord.
Answer. Because there is none other that fighteth for us, but only thou, O God.
Priest. O Lord, hear our prayer.
Answer. And let our cry come unto thee.

¶ *After the first Collect, at Morning or Evening Prayer, the following Collect.*

O GOD, who providest for thy people by thy power, and rulest over them in love; Vouchsafe so to bless thy Servant our King, that under him this nation may be wisely governed, and thy Church may serve thee in all godly quietness; and grant that he being devoted to thee with his whole heart, and persevering in good works unto the end, may, by thy guidance, come to thine everlasting kingdom; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

¶ *If the Litany be sung or said, these Prayers immediately after the Prayer,* We humbly beseech thee: *and if the Litany be not said, then these Prayers instead of the Prayers for the King and for the Royal Family at Mattins or Evensong.*

O LORD our God, who upholdest and governest all things by the word of thy power; Receive our humble prayers for our Sovereign Lord *EDWARD, as on this day,* set over us by thy grace and providence to be our King; and, together with him, bless, we beseech thee, our gracious Queen *Alexandra, George* Prince of *Wales,* the Princess of *Wales,* and all the Royal Family; that they, ever trusting in thy goodness, protected by thy power, and crowned with thy gracious and endless favour, may long continue before thee in peace and safety, joy and honour, and after death may obtain everlasting life and glory; by the merits and mediation of Christ Jesus our Saviour, who with thee and the Holy Ghost liveth and reigneth, ever one God, world without end. *Amen.*

Heb. 1. 3.
1 Tim. 2. 1, 2.

ALMIGHTY GOD, who rulest over all the kingdoms of the world, and dost order them according to thy good pleasure; We yield thee unfeigned thanks, for that thou wast pleased, *as on this day,* to set thy Servant our Sovereign Lord, King *EDWARD,* upon the throne of this Realm. Let thy wisdom be his guide, and let thine arm strengthen him; let truth and justice, holiness and righteousness, peace and charity, abound in his days. Direct all his counsels and endeavours to thy glory, and the welfare of his subjects; give us grace to obey him cheerfully for conscience sake, and let him always possess the hearts of his people; let his Reign be long and prosperous, and crown him with everlasting life in the world to come; through Jesus Christ our Lord. *Amen.*

1 Chron. 29. 11, 12.
Prov. 8. 15, 16.
2 Chron. 1. 8-10.
Rom. 13. 1.

A Prayer for Unity.

O GOD, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace; Give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly Union and Concord: that, as there is but one Body, and one Spirit, and one Hope of our Calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may henceforth be all of one heart, and of one soul, united in one holy bond of Truth and Peace, of Faith and Charity, and may with one mind and one mouth glorify thee; through Jesus Christ our Lord. *Amen.*

1 John 3. 14.
Isa. 9. 6.
Gal. 5. 14, 15.
Eph. 4. 4-6.
Ps. 85. 10.
Ps. 133. 1.
John 17. 21.
Rom. 15. 5, 6.

II.

THE COMMUNION.

¶ *In the Order of the Administration of Holy Communion, in place of the Collect, Epistle, and Gospel of the day, shall be said the following.*

The Collect.

O GOD, who providest for thy people by thy power, and rulest over them in love; Vouchsafe so to bless thy Servant our King, that under him this nation may be wisely governed, and thy Church may serve thee in all godly quietness; and grant that he being devoted to thee with his whole heart, and persevering in good works unto the end, may, by thy guidance, come to thine everlasting kingdom; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

The Epistle. 1 St. Pet. ii. 11.

DEARLY beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may, by your good works which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the King, as supreme; or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloke of maliciousness, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the King.

The Gospel. St. Matt. xxii. 16.

AND they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Shew me the tribute money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's. When they had heard these words, they marvelled, and left him, and went their way.

¶ *If this day should fall on a Sunday or other holy day, the Collect, Epistle, and Gospel of the day shall be used, and the Collect,* O God, who providest, *shall be said after the Collect of the day.*

III.

¶ *The following Service may also be used on the same day at any convenient time.*

TE DEUM LAUDAMUS.

WE praise thee, O God : we acknowledge thee to be the Lord.

All the earth doth worship thee : the Father everlasting.

To thee all Angels cry aloud : the Heavens, and all the Powers therein.

To thee Cherubin, and Seraphin : continually do cry,

Holy, Holy, Holy : Lord God of Sabaoth;

Heaven and earth are full of the Majesty : of thy Glory.

The glorious company of the Apostles : praise thee.

The goodly fellowship of the Prophets : praise thee.

The noble army of Martyrs : praise thee.

The holy Church throughout all the world : doth acknowledge thee;

The Father : of an infinite Majesty;

Thine honourable, true : and only Son;

Also the Holy Ghost : the Comforter.

THOU art the King of Glory : O Christ.

Thou art the everlasting Son : of the Father.

When thou tookest upon thee to deliver man : thou didst not abhor the Virgin's womb.

When thou hadst overcome the sharpness of death : thou didst open the Kingdom of Heaven to all believers.

Thou sittest at the right hand of God : in the Glory of the Father.

We believe that thou shalt come : to be our Judge.

We therefore pray thee, help thy servants : whom thou hast redeemed with thy precious blood.

Make them to be numbered with thy Saints : in glory everlasting.

O LORD, save thy people : and bless thine heritage.

Govern them : and lift them up for ever.

Day by day : we magnify thee;

And we worship thy Name : ever world without end.

Vouchsafe, O Lord : to keep us this day without sin.

O Lord, have mercy upon us : have mercy upon us.

O Lord, let thy mercy lighten upon us : as our trust is in thee.

O Lord, in thee have I trusted : let me never be confounded.

¶ *Then the Priest shall say,*

The Lord be with you.
Answer. And with thy spirit.

Let us pray.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

¶ *Then the Priest standing up shall say,*

O Lord, save the King.
Answer. Who putteth his trust in thee.
Priest. Send him help from thy holy place.
Answer. And evermore mightily defend him.
Priest. Let his enemies have no advantage of him.
Answer. Nor the wicked approach to hurt him.
Priest. O Lord, hear our prayer.
Answer. And let our cry come unto thee.

Let us pray.

O GOD, who providest for thy people by thy power, and rulest over them in love; Vouchsafe so to bless thy Servant our King, that under him this nation may be wisely governed, and thy Church may serve thee in all godly quietness; and grant that he being devoted to thee with his whole heart, and persevering in good works unto the end, may, by thy guidance, come to thine everlasting kingdom; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

O LORD our God, who upholdest and governest all things by the word of thy power; Receive our humble prayers for our Sovereign Lord *EDWARD, as on this day*, set over us by thy grace and providence to be our King; and, together with him, bless, we beseech thee, our gracious

Queen *Alexandra*, *George* Prince of *Wales*, the Princess of *Wales*, and all the Royal Family; that they, ever trusting in thy goodness, protected by thy power, and crowned with thy gracious and endless favour, may long continue before thee in peace and safety, joy and honour, and after death may obtain everlasting life and glory; by the merits and mediation of Christ Jesus our Saviour, who with thee and the Holy Ghost liveth and reigneth, ever one God, world without end. *Amen.*

ALMIGHTY GOD, who rulest over all the kingdoms of the world, and dost order them according to thy good pleasure; We yield thee unfeigned thanks, for that thou wast pleased, *as on this day*, to set thy Servant our Sovereign Lord, King *EDWARD*, upon the throne of this Realm. Let thy wisdom be his guide, and let thine arm strengthen him; let truth and justice, holiness and righteousness, peace and charity, abound in his days. Direct all his counsels and endeavours to thy glory, and the welfare of his subjects; give us grace to obey him cheerfully for conscience sake, and let him always possess the hearts of his people; let his Reign be long and prosperous, and crown him with everlasting life in the world to come; through Jesus Christ our Lord. *Amen.*

A Prayer for Unity.

O GOD, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace; Give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly Union and Concord: that, as there is but one Body, and one Spirit, and one Hope of our Calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may henceforth be all of one heart, and of one soul, united in one holy bond of Truth and Peace, of Faith and Charity, and may with one mind and one mouth glorify thee; through Jesus Christ our Lord. *Amen.*

ALMIGHTY GOD, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking; We beseech thee to have compassion upon our infirmities; and those things, which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us, for the worthiness of thy Son Jesus Christ our Lord. *Amen.*

THE blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

"EDWARD R.

"WHEREAS, by Our Royal Warrant dated the
" Twenty-ninth Day of January of this present
" Year, a certain Form of Prayer and Service was
" made for the Twenty-second Day of January, and
" commanded to be printed and published and
" annexed to the Book of Common Prayer and
" Liturgy of the Church of England, to be used
" yearly in all Churches and Chapels in England
" and Wales, and in the Town of Berwick-on-Tweed:

"NOW, therefore, Our Will and Pleasure is
" that Our said Royal Warrant be revoked, and that
" the Use of the said Form of Prayer and Service
" be discontinued; and that the Forms of Prayer
" and Service hereunto annexed be forthwith printed
" and published and annexed to the Book of Common
" Prayer and Liturgy of the Church of England, to
" be used yearly on the Twenty-second Day of
" January in all Churches and Chapels in England
" and Wales, and in the Town of Berwick-on-Tweed.

" Given at Our Court at Sandringham, the
" Ninth Day of November, 1901, in the
" First Year of Our Reign.

" By His Majesty's Command,

" CHARLES T. RITCHIE."

ARTICLES

AGREED UPON

BY THE ARCHBISHOPS AND BISHOPS OF BOTH
PROVINCES, AND THE WHOLE CLERGY,

IN

THE CONVOCATION HOLDEN AT LONDON IN
THE YEAR 1562,

FOR THE AVOIDING OF DIVERSITIES OF OPINIONS, AND FOR
THE ESTABLISHING OF CONSENT TOUCHING
TRUE RELIGION:

Reprinted by His Majesty's Commandment,

WITH HIS ROYAL DECLARATION PREFIXED
THEREUNTO.

As a Bishop rules over a diocese, so does an Archbishop over a province. There are two Archbishops in England, the Archbishop of Canterbury and the Archbishop of York. The southern dioceses are included in the Province of Canterbury, which is the larger of the two, and the northern dioceses in the Province of York. But the Archbishop of Canterbury is the "Primate of all England."

HIS MAJESTY'S DECLARATION.

BEING by God's Ordinance, according to Our just Title, *Defender of the Faith, and Supreme Governor of the Church, within these Our Dominions*, We hold it most agreeable to this Our Kingly Office, and Our own religious Zeal, to conserve and maintain the Church committed to Our Charge, in the Unity of true Religion, and in the Bond of Peace; and not to suffer unnecessary Disputations, Altercations, or Questions to be raised, which may nourish Faction both in the Church and Commonwealth. We have therefore, upon mature Deliberation, and with the Advice of so many of Our Bishops as might conveniently be called together, thought fit to make this Declaration following:

That the Articles of the Church of *England* (which have been allowed and authorized heretofore, and which Our Clergy generally have subscribed unto) do contain the true Doctrine of the Church of *England* agreeable to God's Word: which We do therefore ratify and confirm, requiring all Our loving Subjects to continue in the uniform Profession thereof, and prohibiting the least difference from the said Articles; which to that End We command to be new printed, and this Our Declaration to be published therewith.

That We are Supreme Governor of the Church of *England*: And that if any Difference arise about the external Policy, concerning the *Injunctions*, *Canons*, and other *Constitutions* whatsoever thereto belonging, the Clergy in their Convocation is to order and settle them, having first obtained leave under Our Broad Seal so to do: and We approving their said Ordinances and Constitutions; providing that none be made contrary to the Laws and Customs of the Land.

That out of Our Princely Care that the Churchmen may do the Work which is proper unto them, the Bishops and Clergy, from time to time in Convocation, upon their humble Desire, shall have Licence under Our Broad Seal to deliberate of, and to do all such Things, as, being made plain by them, and assented unto by Us, shall concern the settled Continuance of the Doctrine and Discipline of the Church of *England* now established; from which We will not endure any varying or departing in the least Degree.

That for the present, though some differences have been ill raised, yet We take comfort in this, that all Clergymen within our Realm have always most willingly subscribed to the Articles established; which is an argument to Us, that they all agree in the true, usual, literal meaning of the said Articles; and that even in those curious points, in which the present differences lie, men of all sorts take the Articles of the Church of *England* to be for them: which is an argument again, that none of them intend any desertion of the Articles established.

That therefore in these both curious and unhappy differences, which have for so many hundred years, in different times and places, exercised the Church of Christ, We will, that all further curious search be laid aside, and these disputes shut up in God's promises, as they be generally set forth to us in the holy Scriptures, and the general meaning of the Articles of the Church of *England* according to them. And that no man hereafter shall either print, or preach, to draw the Article aside any way, but shall submit to it in the plain and full meaning thereof: and shall not put his own sense or comment to be the meaning of the Article, but shall take it in the literal and grammatical sense.

That if any publick Reader in either of Our Universities, or any Head or Master of a College, or any other person respectively in either of them, shall affix any new sense to any Article, or shall publickly read, determine, or hold any publick Disputation, or suffer any such to be held either way, in either the Universities or Colleges respectively; or if any Divine in the Universities shall preach or print any thing either way, other than is already established in Convocation with Our Royal Assent; he, or they the Offenders, shall be liable to Our displeasure, and the Church's censure in Our Commission Ecclesiastical, as well as any other: And We will see there shall be due Execution upon them.

"His Majesty" is King Charles I. In the year 1628 the Thirty-nine Articles, which had been finally agreed upon in Convocation in the year 1562, were commanded to be reprinted, and His Majesty's declaration to be added to them.

The Declaration sets forth that the Articles are to be taken in their plain and full meaning, that is, in a literal and grammatical sense.

ARTICLES OF RELIGION.

I. *Of Faith in the Holy Trinity.*

THERE is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the Maker, and Preserver of all things both visible and invisible. And in unity of this Godhead there be three Persons, of one substance, power, and eternity; the Father, the Son, and the Holy Ghost.

II. *Of the Word or Son of God, which was made very Man.*

THE Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, and of one substance with the Father, took Man's nature in the womb of the blessed Virgin, of her substance: so that two whole and perfect Natures, that is to say, the Godhead and Manhood, were joined together in one Person, never to be divided, whereof is one Christ, very God, and very Man; who truly suffered, was crucified, dead and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for all actual sins of men.

III. *Of the going down of Christ into Hell.*

AS Christ died for us, and was buried, so also is it to be believed, that he went down into Hell.

IV. *Of the Resurrection of Christ.*

CHRIST did truly rise again from death, and took again his body, with flesh, bones, and all things appertaining to the perfection of Man's nature; wherewith he ascended into Heaven, and there sitteth, until he return to judge all Men at the last day.

V. *Of the Holy Ghost.*

THE Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory, with the Father and the Son, very and eternal God.

The Thirty-nine Articles contain a summary of the doctrine of the Church of England. All Clergy must declare their assent to them.

If those of the laity, who are unable to grasp the Articles, hold fast to the Creeds and the Church Catechism, they may be assured that they will not err concerning the Faith.

VI. *Of the Sufficiency of the holy Scriptures for salvation.*

HOLY Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation. In the name of the holy Scripture we do understand those canonical Books of the Old and New Testament, of whose authority was never any doubt in the Church.

Of the Names and Number of the Canonical BOOKS.

GENESIS,
Exodus,
Leviticus,
Numbers,
Deuteronomy,
Joshua,
Judges,
Ruth,
The First Book of Samuel,
The Second Book of Samuel,
The First Book of Kings.
The Second Book of Kings,
The First Book of Chronicles,
The Second Book of Chronicles,
The First Book of Esdras,
The Second Book of Esdras,
The Book of Esther,
The Book of Job,
The Psalms,
The Proverbs,
Ecclesiastes or Preacher,
Cantica, or Songs of Solomon,
Four Prophets the greater,
Twelve Prophets the less.

And the other Books (as *Hierome* saith) the Church doth read for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine; such are these following:

The Third Book of Esdras,
The Fourth Book of Esdras,
The Book of Tobias,
The Book of Judith,
The rest of the Book of Esther,
The Book of Wisdom,
Jesus the Son of Sirach,
Baruch the Prophet,
The Song of the Three Children,
The Story of Susanna,
Of Bel and the Dragon,
The Prayer of Manasses,
The First Book of Maccabees,
The Second Book of Maccabees.

All the Books of the New Testament, as they are commonly received, we do receive, and account them Canonical.

VII. *Of the Old Testament.*

THE Old Testament is not contrary to the New: for both in the Old and New Testament everlasting life is offered to Mankind by Christ, who is the only Mediator between God and Man, being both God and Man. Wherefore they are not to be heard, which feign that the old Fathers did look only for transitory promises. Although the Law given from God by Moses, as touching Ceremonies and Rites, do not bind Christian men, nor the Civil precepts thereof ought of necessity to be received in any commonwealth; yet notwithstanding, no Christian man whatsoever is free from the obedience of the Commandments which are called Moral.

VIII. *Of the Three Creeds.*

THE Three Creeds, *Nicene* Creed, *Athanasius's* Creed, and that which is commonly called the *Apostles'* Creed, ought thoroughly to be received and believed: for they may be proved by most certain warrants of holy Scripture.

IX. *Of Original or Birth-sin.*

ORIGINAL Sin standeth not in the following of *Adam*, (as the *Pelagians* do vainly talk;) but it is the fault and corruption of the Nature of every man, that naturally is ingendered of the offspring of *Adam;* whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit; and therefore in every person born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain, yea in them that are regenerated; whereby the lust of the flesh, called in Greek, φρόνημα σαρκὸς, which some do expound the wisdom, some sensuality, some the affection, some the desire, of the flesh, is not subject to the Law of God. And although there is no condemnation for them that believe and are baptized, yet the Apostle doth confess, that concupiscence and lust hath of itself the nature of sin.

X. *Of Free-Will.*

THE condition of Man after the fall of *Adam* is such, that he cannot turn and prepare himself, by his own natural strength and good works, to faith, and calling upon God: Wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.

XI. *Of the Justification of Man.*

WE are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by Faith, and not for our own works or deservings: Wherefore, that we are justified by Faith only is a most wholesome Doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification.

XII. *Of Good Works.*

ALBEIT that Good Works, which are the fruits of Faith, and follow after Justification, cannot put away our sins, and endure the severity of God's Judgement; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively Faith; insomuch that by them a lively Faith may be as evidently known as a tree discerned by the fruit.

XIII. *Of Works before Justification.*

WORKS done before the grace of Christ, and the Inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ, neither do they make men meet to receive grace, or (as the School-authors say) deserve grace of congruity: yea rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.

XIV. *Of Works of Supererogation.*

VOLUNTARY Works besides, over and above, God's Commandments, which they call Works of Supererogation, cannot be taught without arrogancy and impiety: for by them men do declare, that they do not only render unto God as much as they are bound to do, but that they do more for his sake, than of bounden duty is required: whereas Christ saith plainly, When ye have done all that are commanded to you, say, We are unprofitable servants.

XV. *Of Christ alone without Sin.*

CHRIST in the truth of our nature was made like unto us in all things, sin only except, from which he was clearly void, both in his flesh, and in his spirit. He came to be the Lamb without spot, who, by sacrifice of himself once made, should take away the sins of the world, and sin, as Saint *John* saith, was not in him. But all we the rest, although baptized, and born again in Christ, yet offend in many things; and if we say we have no sin, we deceive ourselves, and the truth is not in us.

XVI. *Of Sin after Baptism.*

NOT every deadly sin willingly committed after Baptism is sin against the Holy Ghost, and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sin after Baptism. After we have received the Holy Ghost, we may depart from grace given, and fall into sin, and by the grace of God we may arise again, and amend our lives. And therefore they are to be condemned, which say, they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent.

XVII. *Of Predestination and Election.*

PREDESTINATION to Life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his counsel secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore, they which be endued with so excellent a benefit of God be called according to God's purpose by his Spirit working in due season: they through Grace obey the calling: they be justified freely: they be made sons of God by adoption: they be made like the image of his only-begotten Son Jesus Christ: they walk religiously in good works, and at length, by God's mercy, they attain to everlasting felicity.

As the godly consideration of Predestination, and our Election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their mind to high and heavenly things, as well because it doth greatly establish and confirm their faith of eternal Salvation to be enjoyed through Christ, as because it doth fervently kindle their love towards God: So, for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of God's Predestination, is a most dangerous downfall, whereby the Devil doth thrust them either into desperation, or into wretchlessness of most unclean living, no less perilous than desperation.

Furthermore, we must receive God's promises in such wise, as they be generally set forth to us in holy Scripture: and, in our doings, that Will of God is to be followed, which we have expressly declared unto us in the Word of God.

XVIII. *Of obtaining eternal Salvation only by the Name of Christ.*

THEY also are to be had accursed that presume to say, That every man shall be saved by the Law or Sect which he professeth, so that he be diligent to frame his life according to that Law, and the light of Nature. For holy Scripture doth set out unto us only the Name of Jesus Christ, whereby men must be saved.

XIX. *Of the Church.*

THE visible Church of Christ is a congregation of faithful men, in the which the pure Word of God is preached, and the Sacraments be duly ministered according to Christ's ordinance in all those things that of necessity are requisite to the same.

As the Church of *Jerusalem*, *Alexandria*, and *Antioch*, have erred; so also the Church of *Rome* hath erred, not only in their living and manner of Ceremonies, but also in matters of Faith.

XX. *Of the Authority of the Church.*

THE Church hath power to decree Rites or Ceremonies, and authority in Controversies of Faith: And yet it is not lawful for the Church to ordain any thing that is contrary to God's Word written, neither may it so expound one place of Scripture, that it be repugnant to another. Wherefore, although the Church be a witness and a keeper of holy Writ, yet, as it ought not to decree any thing against the same, so besides the same ought it not to enforce any thing to be believed for necessity of Salvation.

XXI. *Of the Authority of General Councils.*

GENERAL Councils may not be gathered together without the commandment and will of Princes. And when they be gathered together, (forasmuch as they be an assembly of men, whereof all be not governed with the Spirit and Word of God,) they may err, and sometimes have erred, even in things pertaining unto God. Wherefore things ordained by them as necessary to salvation have neither strength nor authority, unless it may be declared that they be taken out of holy Scripture.

XXII. *Of Purgatory.*

THE Romish Doctrine concerning Purgatory, Pardons, Worshipping and Adoration, as well of Images as of Reliques, and also invocation of Saints, is a fond thing vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God.

XXIII. *Of Ministering in the Congregation.*

IT is not lawful for any man to take upon him the office of publick preaching, or ministering the Sacraments in the Congregation, before he be lawfully called, and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have publick authority given unto them in the Congregation, to call and send Ministers into the Lord's vineyard.

XXIV. *Of speaking in the Congregation in such a Tongue as the people understandeth.*

IT is a thing plainly repugnant to the Word of God, and the custom of the Primitive Church, to have publick Prayer in the Church, or to minister the Sacraments in a tongue not understanded of the people.

XXV. *Of the Sacraments.*

SACRAMENTS ordained of Christ be not only badges or tokens of Christian men's profession, but rather they be certain sure witnesses, and effectual signs of grace, and God's good will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our Faith in him.

There are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism, and the Supper of the Lord.

Those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have grown partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures; but yet have not like nature of Sacraments with Baptism, and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God.

The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them. And in such only as worthily receive the same they have a wholesome effect or operation: but they that receive them unworthily purchase to themselves damnation, as Saint *Paul* saith.

XXVI. *Of the Unworthiness of the Ministers, which hinders not the effect of the Sacrament.*

ALTHOUGH in the visible Church the evil be ever mingled with the good, and sometimes the evil have chief authority in the Ministration of the Word and Sacraments, yet forasmuch as they do not the same in their own name, but in Christ's, and do minister by his commission and authority, we may use their Ministry, both in hearing the Word of God, and in the receiving of the Sacraments. Neither is the effect of Christ's ordinance taken away by their wickedness, nor the grace of God's gifts diminished from such as by faith and rightly do receive the Sacraments ministered unto them; which be effectual, because of Christ's institution and promise, although they be ministered by evil men.

Nevertheless, it appertaineth to the discipline of the Church, that enquiry be made of evil Ministers, and that they be accused by those that have knowledge of their offences; and finally being found guilty, by just judgement be deposed.

XXVII. *Of Baptism.*

BAPTISM is not only a sign of profession, and mark of difference, whereby Christian men are discerned from others that be not christened, but it is also a sign of Regeneration or new Birth, whereby, as by an instrument, they that receive Baptism rightly are grafted into the Church; the promises of the forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed; Faith is confirmed, and Grace increased by virtue of prayer unto God. The Baptism of young Children is in any wise to be retained in the Church, as most agreeable with the institution of Christ.

XXVIII. *Of the Lord's Supper.*

THE Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another; but rather it is a Sacrament of our Redemption by Christ's death: insomuch that to such as rightly, worthily, and with faith, receive the same, the Bread which we break is a partaking of the Body of Christ; and likewise the Cup of Blessing is a partaking of the Blood of Christ.

Transubstantiation (or the change of the substance of Bread and Wine) in the Supper of the Lord, cannot be proved by holy Writ; but it is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.

The Body of Christ is given, taken, and eaten, in the Supper, only after an heavenly and spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper is Faith.

The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped.

XXIX. *Of the Wicked which eat not the Body of Christ in the use of the Lord's Supper.*

THE Wicked, and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as Saint *Augustine* saith) the Sacrament of the Body and Blood of Christ, yet in no wise are they partakers of Christ: but rather, to their condemnation, do eat and drink the sign or Sacrament of so great a thing.

XXX. *Of both kinds.*

THE Cup of the Lord is not to be denied to the Lay-people: for both the parts of the Lord's Sacrament, by Christ's ordinance and commandment, ought to be ministered to all Christian men alike.

XXXI. *Of the one Oblation of Christ finished upon the Cross.*

THE Offering of Christ once made is that perfect redemption, propitiation, and satisfaction, for all the sins of the whole world, both original and actual: and there is none other satisfaction for sin, but that alone. Wherefore the sacrifices of Masses, in the which it was commonly said, that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits.

XXXII. *Of the Marriage of Priests.*

BISHOPS, Priests, and Deacons, are not commanded by God's Law, either to vow the estate of single life, or to abstain from marriage: therefore it is lawful also for them, as for all other Christian men, to marry at their own discretion, as they shall judge the same to serve better to godliness.

XXXIII. *Of excommunicate Persons, how they are to be avoided.*

THAT person which by open denunciation of the Church is rightly cut off from the unity of the Church, and excommunicated, ought to be taken of the whole multitude of the faithful, as an Heathen and Publican, until he be openly reconciled by penance, and received into the Church by a Judge that hath authority thereunto.

XXXIV. *Of the Traditions of the Church.*

IT is not necessary that Traditions and Ceremonies be in all places one, or utterly like; for at all times they have been divers, and may be changed according to the diversities of countries, times, and men's manners, so that nothing be ordained against God's Word. Whosoever through his private judgement, willingly and purposely, doth openly break the traditions and ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by common authority, ought to be rebuked openly, (that others may fear to do the like,) as he that offendeth against the common order of the Church, and hurteth the authority of the Magistrate, and woundeth the consciences of the weak brethren.

Every particular or national Church hath authority to ordain, change, and abolish, ceremonies or rites of the Church ordained only by man's authority, so that all things be done to edifying.

XXXV. *Of Homilies.*

THE second Book of Homilies, the several titles whereof we have joined under this Article, doth contain a godly and wholesome Doctrine, and necessary for these times, as doth the former Book of Homilies, which were set forth in the time of *Edward* the Sixth; and therefore we judge them to be read in Churches by the Ministers, diligently and distinctly, that they may be understanded of the people.

OF THE NAMES OF THE HOMILIES.

1 *Of the right Use of the Church.*
2 *Against peril of Idolatry.*
3 *Of the repairing and keeping clean of Churches.*
4 *Of good Works: first of Fasting.*
5 *Against Gluttony and Drunkenness.*
6 *Against Excess of Apparel.*
7 *Of Prayer.*
8 *Of the Place and Time of Prayer.*
9 *That Common Prayers and Sacraments ought to be ministered in a known tongue.*
10 *Of the reverend estimation of God's word.*
11 *Of Alms-doing.*
12 *Of the Nativity of Christ.*
13 *Of the Passion of Christ.*
14 *Of the Resurrection of Christ.*
15 *Of the worthy receiving of the Sacrament of the Body and Blood of Christ.*
16 *Of the Gifts of the Holy Ghost.*
17 *For the Rogation-days.*
18 *Of the state of Matrimony.*
19 *Of Repentance.*
20 *Against Idleness.*
21 *Against Rebellion.*

XXXVI. *Of Consecration of Bishops and Ministers.*

THE Book of Consecration of Archbishops and Bishops, and Ordering of Priests and Deacons, lately set forth in the time of *Edward* the Sixth, and confirmed at the same time by authority of Parliament, doth contain all things necessary to such Consecration and Ordering: neither hath it any thing, that of itself is superstitious and ungodly. And therefore whosoever are consecrated or ordered according to the Rites of that Book, since the second year of the forenamed King *Edward* unto this time, or hereafter shall be consecrated or ordered according to the same Rites; we decree all such to be rightly, orderly, and lawfully consecrated and ordered.

XXXVII. *Of the Civil Magistrates.*

THE King's Majesty hath the chief power in this Realm of *England*, and other his Dominions, unto whom the chief Government of all Estates of this Realm, whether they be Ecclesiastical or Civil, in all causes doth appertain, and is not, nor ought to be, subject to any foreign Jurisdiction.

Where we attribute to the King's Majesty the chief government, by which Titles we understand the minds of some slanderous folks to be offended; we give not to our Princes the ministering either of God's Word, or of the Sacraments, the which thing the Injunctions also lately set forth by *Elizabeth* our Queen do most plainly testify; but that only prerogative, which we see to have been given always to all godly Princes in holy Scriptures by God himself; that is, that they should rule all estates and degrees committed to their charge by God, whether they be Ecclesiastical or Temporal, and restrain with the civil sword the stubborn and evil-doers.

The Bishop of *Rome* hath no jurisdiction in this Realm of *England*.

The Laws of the Realm may punish Christian men with death, for heinous and grievous offences.

It is lawful for Christian men, at the commandment of the Magistrate, to wear weapons, and serve in the wars.

XXXVIII. *Of Christian men's Goods, which are not common.*

THE Riches and Goods of Christians are not common, as touching the right, title, and possession of the same, as certain Anabaptists do falsely boast. Notwithstanding, every man ought, of such things as he possesseth, liberally to give alms to the poor, according to his ability.

XXXIX. *Of a Christian man's Oath.*

AS we confess that vain and rash Swearing is forbidden Christian men by our Lord Jesus Christ, and *James* his Apostle, so we judge, that Christian Religion doth not prohibit, but that a man may swear when the Magistrate requireth, in a cause of faith and charity, so it be done according to the Prophet's teaching, in justice, judgement, and truth.

THE RATIFICATION.

THIS Book of Articles before rehearsed, is again approved, and allowed to be holden and executed within the Realm, by the assent and consent of our Sovereign Lady ELIZABETH, *by the grace of God, of England, France, and Ireland, Queen, Defender of the Faith,* &c. *Which Articles were deliberately read, and confirmed again by the subscription of the hands of the Archbishop and Bishops of the Upper-house, and by the subscription of the whole Clergy of the Nether-house in their Convocation, in the Year of our Lord* 1571.

A TABLE OF THE ARTICLES.

1. *OF Faith in the Holy Trinity.*
2. *Of Christ the Son of God.*
3. *Of his going down into Hell.*
4. *Of his Resurrection.*
5. *Of the Holy Ghost.*
6. *Of the Sufficiency of the Scripture.*
7. *Of the Old Testament.*
8. *Of the Three Creeds.*
9. *Of Original or Birth-sin.*
10. *Of Free-will.*
11. *Of Justification.*
12. *Of good Works.*
13. *Of Works before Justification.*
14. *Of Works of Supererogation.*
15. *Of Christ alone without Sin.*
16. *Of Sin after Baptism.*
17. *Of Predestination and Election.*
18. *Of obtaining Salvation by Christ.*
19. *Of the Church.*
20. *Of the Authority of the Church.*
21. *Of the Authority of General Councils.*
22. *Of Purgatory.*
23. *Of Ministering in the Congregation.*
24. *Of Speaking in the Congregation.*
25. *Of the Sacraments.*
26. *Of the Unworthiness of Ministers.*
27. *Of Baptism.*
28. *Of the Lord's Supper.*
29. *Of the Wicked which eat not the Body of Christ.*
30. *Of both kinds.*
31. *Of Christ's one Oblation.*
32. *Of the Marriage of Priests.*
33. *Of Excommunicate Persons.*
34. *Of the Traditions of the Church.*
35. *Of Homilies.*
36. *Of Consecrating of Ministers.*
37. *Of Civil Magistrates.*
38. *Of Christian men's Goods.*
39. *Of a Christian man's Oath.*

A TABLE

OF

KINDRED AND AFFINITY,

WHEREIN WHOSOEVER ARE RELATED ARE FORBIDDEN IN SCRIPTURE AND OUR LAWS TO MARRY TOGETHER.

kindred = relationship by blood.
affinity = relationship by marriage.

A Man may not marry his	*A Woman may not marry with her*
1 GRANDMOTHER,	1 GRANDFATHER,
2 Grandfather's Wife,	2 Grandmother's Husband,
3 Wife's Grandmother.	3 Husband's Grandfather.
4 Father's Sister,	4 Father's Brother,
5 Mother's Sister,	5 Mother's Brother,
6 Father's Brother's Wife.	6 Father's Sister's Husband.
7 Mother's Brother's Wife,	7 Mother's Sister's Husband,
8 Wife's Father's Sister,	8 Husband's Father's Brother,
9 Wife's Mother's Sister.	9 Husband's Mother's Brother.
10 Mother,	10 Father,
11 Step-Mother,	11 Step-Father,
12 Wife's Mother.	12 Husband's Father.
13 Daughter,	13 Son,
14 Wife's Daughter,	14 Husband's Son,
15 Son's Wife.	15 Daughter's Husband.
16 Sister,	16 Brother,
17 Wife's Sister,	17 Husband's Brother,
18 Brother's Wife.	18 Sister's Husband.
19 Son's Daughter,	19 Son's Son,
20 Daughter's Daughter,	20 Daughter's Son,
21 Son's Son's Wife.	21 Son's Daughter's Husband.
22 Daughter's Son's Wife.	22 Daughter's Daughter's Husband,
23 Wife's Son's Daughter,	23 Husband's Son's Son,
24 Wife's Daughter's Daughter.	24 Husband's Daughter's Son.
25 Brother's Daughter,	25 Brother's Son,
26 Sister's Daughter,	26 Sister's Son,
27 Brother's Son's Wife.	27 Brother's Daughter's Husband.
28 Sister's Son's Wife,	28 Sister's Daughter's Husband,
29 Wife's Brother's Daughter,	29 Husband's Brother's Son,
30 Wife's Sister's Daughter.	30 Husband's Sister's Son.

THE END.

Our Lord's law of marriage is, "For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh. Wherefore they are no more twain, but one flesh" (Matt. 19. 5, 6.) On these words the Church founds her marriage law. Man and wife are one flesh; therefore his relations are hers, and her relations are his. In this table they are thus arranged together, as alike related, whom neither therefore may marry.

In this marriage law the sanctity of family life is upheld. Not only the love of husband and wife, but that of brother and sister, uncle and aunt, nephew and niece is preserved to us,—those human relationships which add so much to the happiness of domestic life. If this Table of Kindred and Affinity, drawn up by the Church, and based on the law of God, were to be broken through, these relationships could no longer exist in their entirety, and the purity and sanctity of home must necessarily in a large measure be lost.

NOTE.

A Book of "Common Prayer" is necessary for common worship. A congregation cannot join together in praise and prayer without a form of praise and prayer being arranged for them. Our Lord sanctioned the use of forms of prayer when He gave His disciples a form in answer to their request, "Lord, teach us to pray," and said, "When ye pray, say, Our Father" (Luke 11. 1, 2); and when He promised, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven. For where two or three are gathered together in My name, there am I in the midst of them" (Matt. 18. 19, 20). The Jews used forms of prayer, and our Lord joined in them when He worshipped in their synagogues. Forms of blessing and prayer are found in Num. 6. 22–27 & 10. 35, 36; Deut. 21. 7, 8 & 26. 3–15. The whole Book of Psalms has been used as a form of praise and prayer for thousands of years. Forms of prayer have been used in the Church from the earliest times; Liturgies for the Service of the Holy Communion were arranged, possibly by the Apostles themselves, which have been handed down to us, and which were certainly in use in the third century.

The Church of Christ was founded in this country possibly in the second century, certainly before the end of the third; for by A.D. 314 it was so fully established that we read of three British Bishops, with their Priests and Deacons, being present at the Council of Arles in Gaul. When Augustine landed in England, A.D. 596, he found the Gallican Liturgy (that is, the liturgy or form of service brought from Gaul) in use, and by the advice of Gregory the Great he did not supersede it by another, but only rearranged it. For some hundreds of years, however, different arrangements of Liturgies for Public Worship were used in different dioceses, until in A.D. 1085, Osmund, Bishop of Salisbury, drew up one which gradually took the place of all others, and is called "the Sarum Use," though some dioceses, such as York and Hereford, still kept to their own.

All this time, we must bear in mind, the Church of

England continued to be the Church of England, and a true branch of the Holy Catholic Church, and it was never, as many persons imagine, Roman Catholic. It is true that the Popes of Rome tried their best, especially after the tenth century, to make England acknowledge their impudent claim of universal supremacy over all branches of the Catholic Church; but their claim was constantly resisted, laws were continually being passed against the encroachments of Rome, and none of the sovereigns of England, except the weak and wicked King John, submitted to the claims of the Pope. Yet, for all this, many corruptions and errors crept into the Church in England, and it sorely needed to be cleansed and enlightened and restored to its primitive purity. At the end of the fifteenth century the invention of printing, and the spread of learning, and the study of the Bible, which till now had been almost an unknown book, led by God's grace to that purification of the Church in the sixteenth century which we call by the name of "the Reformation." After many a struggle and hard trial the Church came forth in new vigour, restored to the simplicity and grace of her earlier days, yet the same Church, never Roman but English, which she had been before,—a true branch of the Catholic Church, holding fast the one Faith of the Creeds, ruled by the Apostolic ministry of Bishops, Priests, and Deacons, preaching the pure word of God, and duly administering the Sacraments ordained by Christ.

Among the blessings of the Reformation not the least is a Book of Common Prayer arranged in beauty and simplicity, and translated from Latin into English, so that all may read and understand,—a book, too, ordered to be used through every diocese in England, so that in every church in the land the same worship might be carried on. Very little of the Prayer Book was composed at the Reformation; parts of it are as old, and older than, the Church of Christ itself. The Sentences, the Psalms, the Benedicite, the First Lessons, the Commandments, go back to Old Testament days; the Benedictus, the Magnificat, the Nunc Dimittis, to the very birth of our Lord; the Second Lessons, many parts of the Communion Service, the three Creeds, the Te Deum, and most of the Collects, to the early centuries of the Church, so that we never assemble for public worship without using words that have been used by the faithful in all ages.

The first service translated into English, and ordered to be used, was the Litany, in 1544 (though the Creed, Lord's Prayer, and Ten Commandments were issued in English in 1536). The first Prayer Book, called "The First Prayer Book of Edward VI.," was arranged in 1549. The seven daily services were here compressed into two, viz. Mattins and Evensong. In 1552 this Prayer Book was superseded by "The Second Prayer Book of Edward VI." The chief alterations made were as follows: 1. The Introduction was added to Mattins and Evensong, which in the first Prayer Book began with the Lord's Prayer. 2. Three Canticles had Psalms added below, as alternative songs. 3. A Table of Proper Psalms and Lessons was given. 4. In the Service for the Holy Communion the words "militant here on earth" was added to the title "the whole state of Christ's Church"; while the commemoration of the Blessed Virgin, the Saints, and the faithful departed was omitted in the prayer. 5. The invocation of the Holy Spirit in the Prayer of Consecration was omitted. 6. The words of administration, which consisted of the first part of the sentence now used, were omitted, and what is now the second part was substituted. 7. The whole arrangement of the different parts of the service was altered. 8. The rubric on the vestments to be worn by the Priest was omitted, and another substituted and placed at the beginning of Morning Prayer. 9 In the Service of Public Baptism the exorcism, "I command the unclean spirit to depart from this infant," the vesting with the chrisom, the anointing with oil, were omitted. 10. Catechizing was ordered every Sunday and holy day, instead of once in six weeks. 11. In Confirmation the sign of the cross on the forehead was omitted. 12. In the Burial Service the words, "I commend thy soul to God the Father, and thy body to the ground, earth to earth," etc., were changed into "Forasmuch as it hath pleased," and the order for a celebration of the Holy Communion was omitted. 13. All Clergy were ordered to say Mattins and Evensong daily.

In 1559, under Elizabeth, another revision of the Prayer Book was made: 1. The words at the administration of the Holy Communion were to be those of the First and Second

Prayer Book combined together, as they stand now. 2. “Th
Ornaments Rubric” at the beginning of Mattins was altere
into its present wording. 3. A new Table of Sunday Lesso
was arranged. 4. The clause in the Litany, “From the Bisho
of Rome and all his detestable enormities, Good Lord, delive
us,” was omitted.

In 1562, the Thirty-nine Articles were added; and in 156
the Table of Kindred and Affinity.

In 1603, at the Hampton Court Conference the followin
alterations were made: 1. The last part of the Catechism (o
the Sacraments) was added. 2. The title of Confirmation wa
expanded. 3. The words “or Remission of sins” were added to “The Absolution” in Mattins and Evensong. 4. Special Thanksgivings (except for Public Peace, which belongs to 1662) were added, and the Prayer for the Royal Family. 5. In Private Baptism, the words “Minister of the Parish, or some other lawful Minister,” were inserted.

In 1628, the Royal Declaration was prefixed to the Articles.

In 1662, at the Savoy Conference, the last revision of the Prayer Book was made. 1. The clause relating to the faithful departed was added to the Prayer for the Church militant. 2. The Office for Adult Baptism was added. 3. The Prayers for the Ember Seasons, for Parliament, for All Conditions of Men, the General Thanksgiving, and a few Collects, were added.

In 1871 a new Lectionary (Table of Lessons for Sundays, Holy Days, and week days) was arranged.

“I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also. Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?” 1 Cor. 14. 15, 16.

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